




3 1761 06892144 4

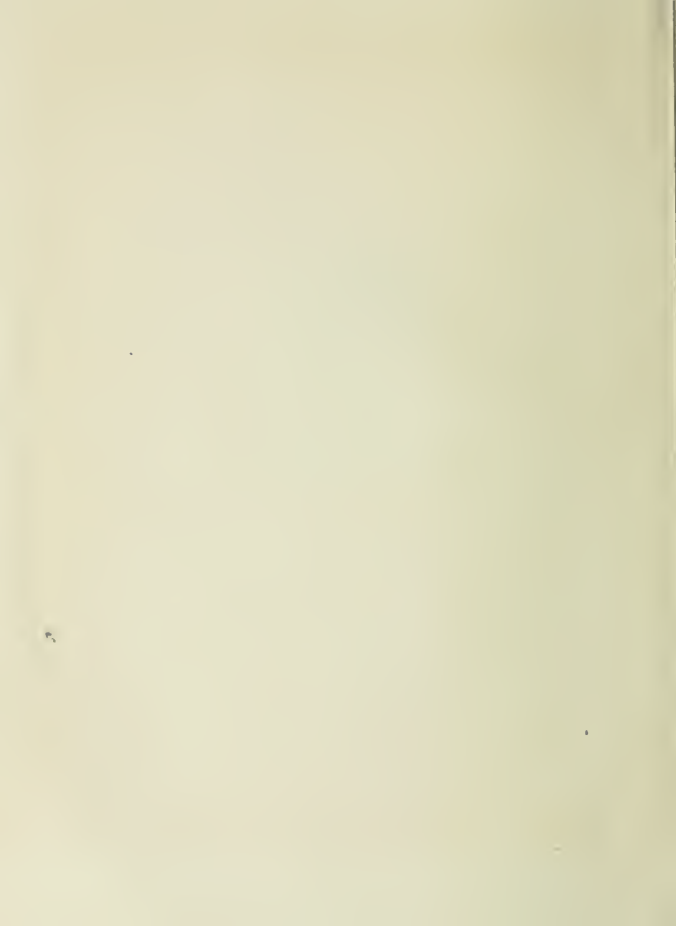






Digitized by the Internet Archive
in 2010 with funding from
University of Toronto

<http://www.archive.org/details/firstsecondbook00lond>





THE ✧ TEMPLE
✧ BIBLE ✧

The Frontispiece is from a photograph by Alinari of Professor ANTONIO CISERI's great painting in the Church of Santa Felicita, Florence, representing 'The Slaughter of the Seven Martyr Children and their Mother' at Jerusalem, by order of Antiochus, for refusing to defile themselves by eating swine's flesh.





THE FIRST &
SECOND BOOKS
OF THE
MACCABEES



PRINTED BY
W. FAULWEATHER
1896

LONDON: J. M. DENT & CO. : MC MIL-
PHILADELPHIA: J. B. LIPPINCOTT CO.



THE FIRST &
SECOND BOOKS
OF THE
MACCABEES



EDITED BY
W. FAIRWEATHER
M.A.

LONDON: J. M. DENT & CO.: MCMIII.
PHILADELPHIA: J. B. LIPPINCOTT & CO.

' Slowly the Bible of the race is writ,
And not on paper leaves nor leaves of stone ;
Each age, each kindred adds a verse to it,
Texts of despair or hope, of joy or moan.
While swings the sea, while mists the mountain shroud,
While thunder's surges burst on cliffs of cloud,
Still at the prophets' feet the nations sit.'

J. R. LOWELL.

' The Story of the Maccabees is inspiring enough to be
inspired.'

COLERIDGE.



Introduction

I.—THE MACCABÆAN MOVEMENT

The Name Maccabee. Originally the surname of Judas, third son of Mattathias (1 Macc. ii. 4, 66), the term Maccabee (Greek, *Makkabaios*) was afterwards applied to his kinsmen generally, and even to all who resisted the tyranny of the Syrian kings. It was particularly associated with the seven brethren, the story of whose cruel martyrdom under Antiochus Epiphanes is told in 2 Macc. vi., vii., and whose mother is accordingly designated by early Christian writers 'the mother of the Maccabees.' Ultimately, as used, *e.g.*, in the titles of the Third and Fourth Books of Maccabees, the name came to have merely an ideal significance. In modern usage it denotes only the sons and descendants of Mattathias. As, however, the great-grandfather of this heroic priest was called Hasmon (Greek, *Asamonaios*), the family is more properly, and in Jewish literature more frequently, designated by the name of Hasmonæans than by that of Maccabees.

Founding on the Latin *Machabæus*, which, however, Jerome probably adopted as the spelling current in his day, some would derive the word from the Hebrew *makhbi* = 'extinguisher' (of strife, *cp.* Isa. xliii. 17). But if Maccabee (*maqqābī*) is the original form of the name, the most probable derivation is from the Aramæan *maqqābā* = 'hammer.' On this theory the surname 'hammerer' was applied to Judas either as a distinctive title

pure and simple, or symbolically, as in the inscription on his tomb in Westminster Abbey Edward I. is called '*Scotorum malleus*.'

What led to the Maccabæan Revolt. The reign of Antiochus IV., Epiphanes, King of Syria (B.C. 175-164), marks a critical period in Jewish history. By this time the spell of Hellenism had fallen even upon Judæa; the upper classes especially were bound by it. Aided by this apostate party, Epiphanes endeavoured to force the adoption of Greek manners and customs, and to destroy Judaism root and branch. It was this ill-advised attempt that caused the Maccabæan revolt.

Even before Antiochus interfered, the Hellenisers were active in Judæa. They were opposed by the Hasidæans (Hebrew, *Hasīdīm* = the 'pious'), who organised themselves in defence of the Law. The Hellenistic faction was led by Joshua, brother of the worthy high priest Onias III. This man Grecised his name into Jason, and bargained with Antiochus to have the high-priesthood conferred upon himself, and to be allowed to build a gymnasium hard by the Temple. After holding office for three years (174-171), he was supplanted by Menelaus, a Benjamite, who renounced Judaism altogether, and obtained reinforcements of Syrian soldiers to suppress the refractory Jason. The latter, encouraged by a false rumour that Antiochus had died in Egypt, marched upon Jerusalem, and forced his rival to retire into the fortress.

The Syrian despot interpreted these events as a Jewish rebellion, and on his arrival at Jerusalem in 170 followed up the flight of Jason by robbing and desecrating the Temple, and by slaughtering many of the inhabitants. Two years later he sent

his general Appollonius to lay waste the defenceless city, and from this date a Syrian garrison occupied the citadel (Acra) overlooking the Temple. The distinctive rites of Judaism were prohibited under pain of death. Every copy of the Law that could be found was burned. The Temple was dedicated to Zeus, and an idol altar ('the abomination of desolation,' Dan. ix. 27) was erected over the altar of Jehovah.

But Antiochus had overreached himself. Even Hellenising Jews cast in their lot with those who were resolved to die rather than abandon their religion, and in these circumstances coercion was vain. The impending crisis was precipitated by an imperial order that heathen sacrifices should be offered in every township of Palestine. Commissioners were appointed to see that all the citizens conformed. The die was cast at Modin, between Joppa and Jerusalem. Mattathias, an aged priest whom the persecution had driven from the capital, was ordered to offer the first heathen sacrifice, and when on his refusal another Jew was about to comply, Mattathias slew both the renegade and the king's officer, and tore down the altar. With his five sons—John, Simon, Judas, Eleazar and Jonathan—he then fled into the mountains, and raised the standard of revolt. A thousand Sabbatarians tamely let themselves be butchered in the wilderness, but Mattathias decided to meet force with force even upon the Sabbath. The Hasidæans and many others having rallied round him, he began an open campaign against heathenism. Jewish rites were revived, pagan altars demolished, and apostates slain. Mattathias died in B.C. 166, after charging his sons to lay down their lives for the Law and Covenant of their fathers. The leadership of the movement he bequeathed to Judas Maccabæus.

Wars of the Maccabees—(1) The Battles of Judas (166-161). In Judas the Maccabæan movement had an ideal leader. His fame was at once established by his defeat of the Syrian generals, Apollonius and Seron. In vain did Antiochus commission his kinsman Lysias to use half of the imperial army for the extirpation of the Jews. Gorgias, who commanded in Philistia, was reinforced by large contingents of troops under experienced generals, but Judas worsted them all. The year following (165-164) he routed Lysias himself at Bethzur, and forced him to withdraw to Antioch.

Meanwhile opportunity was taken to restore the Temple worship. On the 25th Chislev (December) 165, the third anniversary of its first defilement, the Temple was reconsecrated by the offering of the legal sacrifices. For eight days the Feast of the Dedication (John x. 22) of the new altar was joyfully celebrated. Thereafter Judas fortified the Temple mount and the frontier town of Bethzur. These events closed the first stage in the history of the Maccabæan Wars. It is a record of unbroken victory.

The success of the Maccabees was galling to their heathen neighbours, including Edom and Ammon, and they had now to give them battle, as well as march to the relief of Jews shut up in the fortresses of Galilee and Gilead. Both campaigns were successful. Meanwhile Joseph and Azariah, 'captains of the garrison,' foolishly attacked Gorgias, and lost 2000 men. This disaster was so far retrieved, however, by fresh victories of Judas over the Philistines.

In B.C. 164 Antiochus died in the Far East. He had appointed Philip, one of his 'Friends,' guardian to the minor Antiochus V. ; but Lysias set up the latter as king with the

surname of Eupator. The year after, Judas laid siege to the Acra, and the Syrian garrison had to seek help from Antioch. With a huge army Lysias and his ward besieged Bethzur. Judas advanced to meet them, but at Bethzacharias his troops were beaten, and his brother Eleazar perished. After reducing Bethzur, the Syrians had almost captured Mount Sion also, when suddenly, in order to checkmate Philip, who had seized Antioch, Lysias gave to the Jews by treaty the religious freedom for which they had so strenuously fought. This concession marks the second stage in the history of the Maccabæan rising. Hitherto it had been a movement in defence of the Jewish religion ; henceforth it became a war of independence.

In B.C. 162 Demetrius I., the real heir to the Syrian throne, who had been kept as a hostage at Rome, put Lysias and Eupator to death. The Greek party in Judæa induced the new sovereign to send an army under Bacchides to install the ungodly Alcimus as high priest. Content to have an Aaronic priest, the Hasidæans acquiesced in the Syrian supremacy, but sixty of them were perfidiously slain in one day. With the departure of Bacchides, Judas soon made things impossible for Alcimus. Demetrius accordingly sent a fresh army under Nicanor, who was repulsed first at Capharsalama, and then at Adasa, where he fell.

At this juncture Judas formed a treaty with Rome, but it resulted only in a belated warning to Demetrius, who had meanwhile dispatched another army to Judæa under Bacchides. Judas lay at Elasa with only 3000 men, of whom all but 800 deserted him rather than face the unequal conflict. He and his little band having been overborne by sheer weight of numbers, his body was secured by his brothers and buried in the family

grave at Modin (161). If the task in which Judas was engaged was in the nature of things impracticable, he had at least displayed a patriotism, a generalship and a heroism of which his race may be justly proud.

(2.) Leadership of Jonathan, the High Priest (161-143).

Having been chosen successor to Judas, Jonathan at first deemed it prudent to evade Bacchides, and withdrew to the wilderness of Tekoah. On his return, however, from a punitive expedition against a robber clan at Medaba for the loss of his eldest brother John, he narrowly escaped falling into the hands of the Syrians. Alcimus died in B.C. 160, and Bacchides left Palestine. In two years the Maccabees became so strong that the Greek party had again to invoke his aid. After a brief campaign, in which the Syrians suffered most, their general accepted Jonathan's proposals for peace. For four years thereafter the latter dwelt at Michmash, 'judging' the people and repressing the Hellenisers.

From B.C. 153, when Alexander Balas and Demetrius I. were rival claimants for the Syrian crown, Jonathan astutely availed himself of the political situation to advance his own interests. In consideration of his support Balas appointed him high priest, besides conferring on him other honours. When afterwards in a battle between the rivals Demetrius fell, the victorious Balas did not forget his faithful ally. At Ptolemais, where in B.C. 150 he married the Egyptian Cleopatra, Balas received him with great favour, and 'made him a captain and governor of a province.' When, three years later, Demetrius II. appeared as the avenger of his father, his adherent, Apollonius, governor of Coele-Syria, was defeated by Jonathan, whom Balas again rewarded.

The latter, however, lost the support of his father-in-law, Ptolemy Philometor, and having been routed in battle fled to Arabia, where he was assassinated. Thus in B.C. 145 Demetrius II. became king.

Although he now laid siege to the Acra, Jonathan's diplomacy secured for him the favour of Demetrius II. With the help of the Jewish high priest, who obtained a promise that the Syrian garrisons would be removed from Judæa, Demetrius succeeded in quelling an insurrection led by Tryphon, a former general of Balas; but as this promise was not kept, Jonathan went over to the side of Tryphon. After subduing the region between Jerusalem and Damascus, he defeated the generals of Demetrius on the plain of Hazor. But as in concert with his brother Simon he steadily strengthened the position of Judæa while ostensibly furthering the interests of Syria, Tryphon's distrust was aroused. Cunning as he was, Jonathan let himself be artfully decoyed into Ptolemais, where he was taken prisoner and had his escort slain. Thus ended the active career of Jonathan. Although not possessing Judas's nobility of character, he had shrewdly secured for his party the upper hand in Judæa.

(3.) Administration of Simon, High Priest and Ethnarch (143-135). At this crisis Simon, last surviving son of Mattathias, naturally took the reins. Immediately he fortified Jerusalem and garrisoned Joppa. Tryphon soon entered Judæa with Jonathan as his prisoner, but was intercepted by Simon at Adida. After some false dealing in regard to Jonathan's release, Tryphon tried hard to reach Jerusalem, but was effectually checkmated by Simon. He then advanced into Gilead, and at Bascama revenged himself by slaying his prisoner. Simon recovered the

body of Jonathan and buried it at Modin, where he erected a magnificent family monument.

At this stage Tryphon slew his ward and usurped the Syrian crown. As Demetrius II. was also at variance with the Parthians, Simon demanded and obtained from him by treaty absolute immunity from tribute. Thus was 'the yoke of the heathen taken away,' and Jewish political independence at last attained. Simon now captured in succession the fortresses of Gazara and Jerusalem, and entered the latter in triumph on the 23rd Iyar (May) B.C. 142.

The next year Simon was formally appointed commander, high priest and ethnarch, and as these offices were made hereditary in his family, he became the founder of the Hasmonæan dynasty. The first year of his reign was signalised as the commencement of a new era, and the independence of his rule was further attested by the issue of a Jewish coinage and by the renewal of the alliance with Rome and Sparta. In the administration of the internal affairs of Judæa Simon showed rare skill and wisdom. Under his benign sway the country enjoyed a period of moral and material prosperity unparalleled in its post-Exilic history.

In B.C. 139 Antiochus VII., Sidetes, defeated Tryphon at Dora, and reversed his former friendly attitude towards the Jews. The Syrian troops, however, under Cendebæus, were routed near Modin by Judas and John, two of Simon's sons, and for three years thereafter nothing disturbed the peaceful development of his kingdom. But in B.C. 135 he was treacherously slain by Ptolemy, his son-in-law, who coveted the supreme power. He was succeeded, however, by his son, John Hyrcanus, who contrived to elude the assassin.

For more than a generation the sons of Mattathias had nobly upheld the flag of religious liberty. One by one they died for their faith and their country. Their valour rekindled the national spirit of Israel, and inspired the Jews with a new sense of the worth of their religion.

II.—THE FIRST BOOK OF MACCABEES

I Macc. is our principal authority for the history of the period B.C. 175-135, *i.e.*, of the forty years from the accession of Antiochus IV., Epiphanes, to the death of Simon.

Contents and Style. The book begins with a short reference to the history of the Greek supremacy in Palestine from the time of Alexander the Great and the partition of his empire among his successors (i. 1-9). After this the writer narrates the circumstances attending the rise of the Maccabæan revolt, describing in detail the attempt of Epiphanes, in concert with the Greek party in Judæa, forcibly to substitute paganism for the Jewish religion (i. 10-64). Then follows in chap. ii. an account of the dramatic episode enacted at Modin, and of the first collision with the Syrians. While the Maccabæan movement was yet in its infancy Mattathias died (ii. 66), and the rest of the book deals with the brilliant, heroic and successful struggle carried on by his sons, first for religious freedom (vi. 60), and afterwards for civil independence (xiii. 41). The narrative traces minutely the course of events under the successive leadership of the three brothers, Judas (iii. 1-ix. 22), Jonathan (ix. 23-xii. 53), and Simon (xiii. 1-xvi. 18), tells how Simon's son, John Hyrcanus, circumvented the plot by which his father and his

two brothers were cut off (xvi. 19-22), and concludes with a buoyant allusion to the annals of his high priesthood (xvi. 23 f.). The main interest of the book centres round the personality and valorous deeds of its hero, Judas Maccabæus, and the section which treats of his leadership is naturally characterised by exceptional fulness of detail.

Style. The style is that of simple prose narrative, and closely resembles that of the Old Testament historical books, of which indeed it contains many obvious reminiscences. Singularly free from literary devices and rhetorical embellishments, it commends itself as a plain statement of facts. The writer's one object is to give a faithful picture of the actual historical developments of the period in the order in which they occurred. While in full sympathy with the movement of which he is the chronicler, he rarely introduces an opinion of his own. The facts are allowed to speak for themselves. Occasionally, however, the language is charged with passion (i. 25 ff., ix. 10, etc.), and even rises into poetry (ii. 7-13, iii. 3-9, etc.).

Original Language and Unity. There is both external and internal evidence to show that 1 Macc. was originally written in Hebrew. Origen (†254) mentions its Semitic title, and Jerome (†420) says expressly: 'The First Book of Maccabees I found in Hebrew; the Second is Greek, as can be proved from its very style.' The work carries in itself the confirmation of this testimony. In spite of its many affinities with the Septuagint, the general structure of the sentences and the Hebraistic character of the Greek stamp it as a translation. As examples of the retention of Hebrew idioms it may suffice to adduce the

following :—‘After two full years,’ lit., *years of days* (i. 29) ; ‘neither suffered they the sinner to triumph,’ lit., *gave they a horn* to the sinner (ii. 48) ; ‘came not any more,’ lit., *added not to come* any more (ix. 72). Several obscurities in the Greek text are best explained on the supposition that they are mis-translations from the Hebrew (i. 28, ii. 8, xiv. 5, 28). Moreover, no other Greek work seems to have been issued in Palestine at this period. The only really disputable point in this connection is whether the original language was classical Hebrew or Palestinian Aramaic, and such peculiarities of the diction as have survived the process of translation decidedly favour the former alternative. Although no longer the vernacular of Palestine, classical Hebrew was still the recognised medium of literary expression.

The general uniformity of the style, the absence throughout of the Divine name, and the precise chronology of the work as a whole, have usually been regarded as sufficient evidence that it is not of composite authorship. Some scholars, however, maintain that the closing section (chaps. xiv.-xvi.) is a later addition unknown to Josephus. The extreme brevity of the account of Simon’s reign fits this theory, but can scarcely be regarded as decisive. It has also been held that these closing chapters form the principal section of the book, and that what precedes is merely of the nature of introduction, but there is no good ground for this view.

Date and Authorship. If xiv. 15 marks the original close of the book, it may have been composed during the reign of John Hyrcanus (B.C. 135-105). But the reference to the chronicles of his high-priesthood in xvi. 23 seems to imply that Hyrcanus was

no longer alive, in which case the date of composition must have been subsequent to B.C. 105. What is said (xiii. 30) about the family tomb erected at Modin in B.C. 143, and the poetic description of Simon's age in xiv. 4 ff., also convey the impression that the writer is alluding to the distant past. On the other hand, it is clear from the author's friendly tone in speaking of the Romans (chap. viii.) that the book must have been written before the conquest of Jerusalem by Pompey in B.C. 63. It was therefore composed during the period B.C. 105-64. The date cannot be more definitely determined, but as the reference to the annals of Hyrcanus suggests that some time had elapsed since his death the probability is that our author wrote during the first decade of the last century B.C.

Although the personality of the author is unknown, his whole language and spirit, as well as his intimate knowledge of Palestine, proclaim him a devout Jew of that country. His toleration of the attitude of the Maccabees towards Sabbath observance, and his enthusiastic description of their successes (ii. 41, ix. 43) indicate perhaps that he was a Sadducee. The translation also comes from an unknown hand. Although Hebraistic, his language is characterised by ease and fluency. It appears to have been made about the middle of the last century B.C., and certainly by the time of Josephus, to whom it seems to have been known.

Sources. Although the author wrote forty years after the Maccabæan Wars, he may have based his narrative largely upon personal acquaintance with the facts. He would also be in a position to draw upon the recollections of eye-witnesses still living, and to utilise a wealth of singularly fresh popular tradition.

Yet in view of the wide scope and detailed character of the history, and of the numerous chronological data with respect to events long past, it is highly probable that he possessed in addition certain written sources of information regarding the rise and progress of the Maccabæan struggle. This is perhaps hinted at in ix. 22, although the passage says nothing as to the nature of these documents, and may simply mean that it was impossible to give a complete record of the doings of Judas. Apart from the official documents referred to below, the written sources accessible to the writer probably consisted of private letters, occasional chronicles of leading men and events, and such public records as are alluded to in xi. 37, xiv. 18, etc. It has been thought that in the verses incorporated with the narrative, particularly in the section dealing with the history of Judas, we may have a trace of the actual sources drawn upon. On this theory these verses consist of snatches from contemporary psalms and dirges which contained a good deal of positive material suitable for the author's purpose. The question is one of probabilities, and will depend for its answer upon the readiness or reluctance of the reader to suppose that the inspiration of his material moved the writer to express himself in lyrical form.

Historical Credibility. I Macc. is not free from error. It represents the partition of Alexander's empire as made by himself (i. 6); it exaggerates the number of elephants engaged in the battle of Maguesia (viii. 6; *cp.* Livy, xxxvii. 39); it is in several particulars inaccurate with respect to the Romans (chap. viii.); it assumes a racial affinity between the Spartans and the Jews (xii. 6); it disagrees with the statement of various historians as to the date of the murder of Antiochus VI. by Tryphon (xiv. 1).

But these mistakes in no way detract from the good faith of the writer; they are due to his imperfect acquaintance with the outside world. His habit of putting long speeches into the mouths of different personages (ii. 49 ff., iii. 18 ff., etc.) is common to him with ancient historians in general. Where he differs from Josephus, his statements are probably more reliable than those of that writer. The one respect in which his credibility is assailable is his undoubted tendency to exaggeration in the matter of numbers, especially as regards the slaughter of their enemies by the Jews (vii. 46, xi. 47), although even here he may be accurately reporting the information he received.

There remains the question as to the reliability of the ostensibly official documents (eleven in all) which, as in the Book of Ezra, are incorporated with the narrative. With one exception, that of Jonathan's letter to the Spartans (xii. 6 ff.), these are communications to the Maccabees from outsiders, and their originals can well have been in Jerusalem and at the disposal of the writer. It would be absurd to regard them one and all as pure fabrications on the part of either author or translator. Some of them are described as 'copies' (viii. 22, xii. 5, etc.), and these may at least be deemed tolerably accurate Hebrew translations (re-translated into Greek by the translator of the book). Others, however, must be viewed as attempts, on the part of the writer or his authority, to restore the lost originals (*cp.* xii. 20 ff., xiv. 20 ff., xv. 16 ff.).

As a whole, the work undoubtedly bears the stamp of historical trustworthiness. Its masterly detail, its sobriety of language, its abstinence from abuse of the enemies of the Jews, its careful chronology, and its geographical precision, entitle it to rank as genuine history, and constitute it 'a record of priceless worth.'

Religious Standpoint. The writer's undisguised admiration for the heroism of the Maccabees is based upon a deep-seated reverence for 'the Law and the Ordinances' (ii. 21) which they shed their blood to preserve. He is shocked at the desecration of the sanctuary (i. 21), the destruction of the 'holy books' (i. 57, xii. 9), and the blasphemies of Nicanor (vii. 34 f.). All the miseries of his nation he views as manifestations of the Divine displeasure (i. 64). Trust in God is the secret of strength (ii. 61) and victory (iii. 18). Yet the depth of the theocratic feeling that underlies the book is equalled only by the extraordinary reserve shown in the expression of it. According to the true text, and perhaps in keeping with the ruling custom of the time, the Divine Name does not once occur in the book. The term 'heaven,' or merely a pronoun, is used instead of 'Jehovah' or 'God' (iii. 50, ii. 61, etc.). Thus prayer is addressed not to a present Jehovah, but to the remote heaven (iii. 50, iv. 10). The absence of the penitential element from the prayers put into the lips of the Maccabean leaders is also noteworthy, and in strong contrast to what we find in Nehemiah (i. 6, ix. 2) and Daniel (ix. 3-20). The victories of the Maccabees are ascribed to their own valour and skill, and not to any miraculous intervention of God. Recognising the spiritual poverty of his age, the author wistfully looks for 'a faithful prophet' who shall declare the Divine will with respect to certain civil and religious problems (iv. 46, xiv. 41). The reference here can scarcely be directly to the Messiah. In 1 Macc. the hope of immortality finds no expression; the rewards to which the dying Mattathias points (ii. 52 ff.) are all for this life.

Use in the Christian Church. The book is quoted or re-

ferred to by many of the fathers, and appears to have been used, though not extensively, in the Christian Church from an early date. It is not, however, included in the lists of Old Testament scriptures drawn up by Athanasius (†373), Gregory Nazianzus (†390), and others, and until the Council of Trent (1546), when 1 and 2 Macc. were accepted as canonical, had no more than 'ecclesiastical' rank. Along with the other Apocrypha, these books were excluded from the Canon of the Protestant churches. Nevertheless by Luther, and many others, 1 Macc. was greatly prized, and it is significant that even the zeal of the Edinburgh Bible Society was unable to swell its list of 'corruptions of the Apocryphal books' by a single quotation from this work.

Chronology. The writer follows the era of the Seleucidæ or Syrian kings, which begins with the accession of Seleucus I., Nicator, on the 1st Tishri (October) B.C. 312. As, however, he reckons months after the Jewish method, he dates the commencement of the Seleucid era from the 1st Nisan (April), *i.e.*, about six months earlier (?or later) than the real date. The new era adopted by the Jews on the attainment of civil independence (xiii. 42), and coincident with the first year of Simon's reign (=173 of Seleucid era, or B.C. 143), was apparently used only along with the Syrian (xiv. 27), and was soon discarded altogether.

III.—THE SECOND BOOK OF MACCABEES

The period dealt with in 2 Macc. is the interval of fifteen years between the close of the reign of Seleucus IV., Philopator,

(B.C. 176) and the defeat of Nicanor by Judas (B.C. 161). It thus begins at a point one year earlier than does 1 Macc., and for this short period, *i.e.*, for the events related from iii. 1-iv. 6, it is our principal authority, but for the remaining fourteen years embraced in the narrative it occupies only a supplementary place alongside of the First Book.

Contents. The two letters prefixed to the book (i.-ii. 18) form no integral part of it. Except that they both purport to contain an invitation to the Egyptian Jews to keep the Feast of the Dedication, they have no real connection even with one another. Originally independent documents, they were joined to 2 Macc. by a later hand, with the view of influencing the Jews in Egypt to honour the Temple by observing the Feast of the Dedication. That the letters are not the work of the epitomiser himself may reasonably be inferred from the contradictions of i. 7, which speaks of 'the extremity of trouble' as existing in the Seleucid year 169 (= B.C. 144-143), with xv. 37, which states that after Nicanor's death the Hebrews had the city in their power, and of i. 11 ff. with ix. 1 ff. as to the circumstances attending the death of Antiochus IV., Epiphanes. There can be little doubt that both letters are forgeries.

Between the two introductory letters and the main narrative stands the writer's own preface, in which he states the source, object, and plan of his work (ii. 19-32). The remainder of the book consists of an abridgment of a larger history in five volumes by a certain Jason of Cyrene (ii. 23 ff.), a Hellenistic Jew. In the opening section of his work (iii. 1-iv. 6) the epitomiser describes an abortive attempt by Heliodorus, minister of Seleucus IV., to plunder the Temple, and the disgraceful

plotting of one Simon, a Benjamite, against the excellent high priest Onias III. Thereafter from iv. 7-vii. 42 the narrative runs parallel with that of I Macc. i. 10-64—although it is given with much greater fulness of detail—and depicts, on the one hand, the apostasy of the Hellenisers, and, on the other, the heroic martyrdom of many of the faithful under the terrible persecution of the tyrant Epiphanes. Chaps. xiii. 1-xv. 37 cover the same ground as I Macc. iii.-vii., and recount the rise and progress of the Maccabæan revolt down to the defeat and death of Nicanor. In conclusion, the writer asks that his work should be judged according to its merits (xv. 38 f.).

Sources, Date, and Authorship. The narrative is professedly a digest of Jason's work. This extended to five books, the endings of which some suppose to be reflected in corresponding sections of 2 Macc., the dividing lines being drawn at iii. 40, vii. 42, x. 9, xiii. 26, xv. 37. It was the object of the epitomiser to condense this somewhat ponderous and statistical work (ii. 24) into a single volume, so as to present its material in a more attractive literary form. Seeing he found this no easy task (ii. 26), the presumption is that he summarises the entire work. It seems, indeed, to have been the sole documentary source of which he made use. Some scholars have thought that for chap. iii., which deals with events falling within the reigns of Seleucus IV., Philopator, and for chaps. xii.-xv., which treat of the reign of Demetrius I., the epitomiser must have used other written sources, since in his summary of contents he names only Antiochus IV., Epiphanes, and his son Eupator. But he probably mentions these two kings as those with whom the narrative is mainly concerned, without implying

that Jason's work was strictly limited to the period of their sovereignty.

The original narrative was probably based on oral accounts of eye-witnesses, who told the story of the period from personal recollection. In this case the detailed character of the work shows that Jason must have written not later than the middle of the second century B.C. Such mythical elements as those of chaps. vi., vii., which record the martyrdom of Eleazar, and the seven brethren with their mother, may well have grown up in less than a quarter of a century. It is, however, impossible to ascertain the precise date of Jason's composition. Nor is the case different as regards the epitome. It is clear from the altered relations with the Romans (viii. 10, 36) that it was written later than 1 Macc. (i.e., after *circa* B.C. 95), and from the underlying presuppositions with respect to the Temple worship that it was written before the destruction of Jerusalem in A.D. 70. Moreover, the circumstance that 2 Macc. was most probably known to Philo, whose descriptions of the tyrannical persecution of the pious vividly recall those of our book, points to its having been written not later than about A.D. 40. The likelihood is that it was composed nearly a century before the latter date.

Of the personality of Jason nothing is known beyond what we learn from 2 Macc. Although described as 'of Cyrene,' this does not mean that he was resident there when he wrote. The fact that he shows a far more intimate acquaintance with Syria than with either Egypt or Palestine points to the very opposite conclusion. While he has a defective knowledge of the topography of the two latter countries, and alludes only to leading persons and events connected with them, he can speak of the

former with minute geographical knowledge, and mentions even minor personages by name (iv. 30, viii. 32, x. 32).

The identity of the epitomiser is also unknown. By some he is believed to have been an Alexandrian Jew, but there is nothing in his work to indicate divergence from the orthodox Palestinian Judaism of the time. To a certain extent it bears the stamp of his own individuality, although in every fundamental respect it derives its character from the original source. Its flowery rhetoric and absurd exaggeration in numerical statements are probably to be ascribed to him, but he is not to be held responsible for certain discrepancies occurring in the book (*cp.*, *e.g.*, ix. 29 with xiii. 23), or for the supernatural portents, which are expressly said to have been transferred from the bulkier treatise of Jason.

Language and Style. That Greek was the language used by both Jason and his epitomiser is practically certain. To Jerome it was evident 'from its very style' that 2 Macc. was originally written in Greek. Hebraisms are few and not harsh, and the diction generally is that of the Greek rhetorician rather than that of the Hebrew annalist. Occasionally the language is either simple and natural, or awkward and uncouth (as in xiii. 19-26), but for the most part it is inflated, florid, and artificial. Though fond of using rare words and alliterative expressions, the epitomiser writes excellent idiomatic Greek.

Historical Worth. In historical trustworthiness 2 Macc. is decidedly inferior to the First Book, the authority of which is to be uniformly preferred in case of irreconcilable discrepancies. Of these the following are a few of the most obvious examples:

(1) The conflicting accounts of the death of Antiochus IV., Epiphanes, in 1 Macc. vi. and 2 Macc. ix. ; (2) the statement of ix. 29 that Philip fled to Egypt does not harmonise with that of 1 Macc. vi. 55, 63, which represents him as in possession of Antioch ; (3) according to xiv. 1, Demetrius I. landed in Syria 'with a mighty host and a fleet,' according to 1 Macc. vii. 1., 'with a few men'; (4) the alleged liking of Nicanor for Judas (xiv. 24) is in sharp contrast to the tenor of 1 Macc. vii. 30 ; (5) in xv. 31, 35 it is stated that the Acra was recaptured in B.C. 161, whereas according to 1 Macc. xiii. 51 this happened in B.C. 142. All attempts to harmonise these and similar discrepancies on the theory that the two writers used a different chronology have hitherto failed. Both probably reckoned by the Seleucid era. Besides historical inaccuracies, the work contains absurd exaggerations (viii. 24, etc.), and highly-coloured descriptions (vi. 18-vii. 42). Yet it is not without historical value. In particular, the account of the circumstances that led up to the Maccabæan revolt (iii. 1-iv. 6) is of great worth, and contains nothing incredible. On many points the book is in full agreement with 1 Macc., while it is also at one with Josephus in regard to several events not referred to in that work.

Religious Character. The religious tone of 2 Macc. is in strong contrast to that of 1 Macc. While the sympathies of both writers are with the patriotic party and opposed to the Hellenisers, they are yet at opposite poles as regards their general religious standpoint. The free use of the Divine name, the frequent introduction of the miraculous element, the constant obtrusion of the religious side and homiletic significance of the history, and the excessive glorification of the Temple,—all dif-

ferentiate 2 Macc. very sharply from the First Book. Its purpose is not so much to relate the facts as to emphasise the importance of the two national festivals commemorative of the re-dedication of the sanctuary and the death of Nicanor. Chronological order is without scruple sacrificed to religious effect, as *e.g.*, when the account of the institution of the Feast of Dedication (x. 1-8) is placed at the end of the first half, and that of 'Nicanor's day' at the end of the other half, of the entire narrative. The writer was apparently a Pharisee with no friendly feeling towards the priestly order, whose vices are scathingly exposed (iv. 13). Although Judas is the hero of the book, his own death is unrecorded, and nothing is said that can redound to the glory of his family. On the other hand, it is significant that while no priest is mentioned in that honourable category, the first to suffer martyrdom is 'one of the principal scribes' (vi. 18 ff.). The strict Sabbatarianism of the epitomiser (v. 25, vi. 11, etc.), the prominence given by him to angelic appearances, and his very definite doctrine of the Resurrection (chap. vii.) distinctly betray his Pharisaic leanings.

Ecclesiastical Recognition. 2 Macc. never attained canonical rank among the Jews, although both Philo and the later Rabbinical writers drew materials from it. Probably the first Christian reference to it is in the Epistle to the Hebrews (*cp.* Heb. xi. 35 with 2 Macc. vi. 19, 28). It is very frequently alluded to in the writings of the early Fathers, especially in connection with the story of the martyrs. Origen, Jerome and Augustine held it in high esteem, although only the last-named was disposed to give it canonical rank. The Protestant Church has not received it into the Canon, and has usually rated it much

lower than the First Book. Luther, while acknowledging that it is not utterly devoid of good, says in his *Table Talk* (i. 24): 'I am so hostile to the other (second) Book of Maccabees, and to Esther, as to wish they had never existed; for they Judaïse too much and contain much heathen naughtiness.' By the Roman Catholic Church, on the other hand, 2 Macc. is received as canonical, and the so-called 'relics of the Maccabees' are still the objects of superstitious veneration in Cologne Cathedral.



The First Book of the Maccabees

AND it happened, after that Alexander *son of Wars of*
Philip, the Macedonian, who came out of *Alexander*
the land of Chettiim, had smitten Darius king of the *the Great*
Persians and Medes, that he reigned in his stead, the
first over Greece, and made many wars, and won 5
many strong holds, and slew the kings of the earth,
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. And he gathered a mighty 10
strong host, and ruled over countries, and nations,
and kings, who became tributaries unto him. And
after these things he fell sick, and perceived that he
should die. Wherefore he called his servants, such
as were honourable, and had been brought up with 15
him from his youth, and parted his kingdom among
them, while he was yet alive. So Alexander reigned
twelve years, and *then* died. And his servants bare
rule every one in his place. And after his death
they all put crowns *upon themselves* ; so did their 20
sons after them many years : and evils were multiplied
in the earth.

Antiochus And there came out of them a wicked root,
Epiphanes *Antiochus surnamed* Epiphanes, son of Antiochus the
invades king, who had been an hostage at Rome, and he
Egypt reigned in the hundred and thirty and seventh year
 5 of the kingdom of the Greeks.

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
 10 had much sorrow. So this device pleased them well.

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: where-
 upon they built a place of exercise at Jerusalem
 15 according to the customs of the heathen: and made
 themselves uncircumcised, and forsook the holy
 covenant, and joined themselves to the heathen, and
 were sold to do mischief.

Now when the kingdom was established before
 20 Antiochus, he thought to reign over Egypt, that he
 might have the dominion of two realms.

Wherefore he entered into Egypt with a great
 multitude, with chariots, and elephants, and horsemen,
 and a great navy, and made war against Ptolemee
 25 king of Egypt: but Ptolemee was afraid of him, and
 fled; and many were wounded to death. Thus they
 got the strong cities in the land of Egypt, and he
 took the spoils thereof.

And after that Antiochus had smitten Egypt, he

returned again in the hundred forty and third year, *He cap-*
and went up against Israel and Jerusalem with a great *tures Jeru-*
multitude, and entered proudly into the sanctuary, *salem*
and took away the golden altar, and the candlestick of
light, and all the vessels thereof, and the table of the 5
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. He took also the silver and
the gold, and the precious vessels: also he took the 10
hidden treasures which he found. And when he had
taken all away, he went into his own land, having
made a great massacre, and spoken very proudly.
Therefore there was great mourning in Israel, in
every place where they were; so that the princes 15
and elders mourned, the virgins and young men were
made feeble, and the beauty of women was changed.
Every bridegroom took up lamentation, and she that
sat in the marriage chamber was in heaviness. The
land also was moved for the inhabitants thereof, and 20
all the house of Jacob was covered with confusion.

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, and
spake peaceable words unto them, but *all was* deceit: 25
for when they had given him credence, he fell suddenly
upon the city, and smote it very sore, and destroyed
much people of Israel.

And when he had taken the spoils of the city, he

Jerusalem set it on fire, and pulled down the houses and walls *the Habi-* thereof on every side. But the women and children *tation of* took they captive, and possessed the cattle.

Strangers Then builded they the city of David with a great
5 and strong wall, *and* with mighty towers, and made
it a strong hold for them. And they put therein a
sinful nation, wicked men, and fortified *themselves*
therein. They stored it also with armour and victuals,
and when they had gathered together the spoils of
10 *Jerusalem*, they laid them up there, and so they
became a sore snare: for it was a place to lie in wait
against the sanctuary, and an evil adversary to Israel.

Thus they shed innocent blood on every side of the
sanctuary, and defiled it: insomuch that the in-
15 habitants of *Jerusalem* fled because of them: where-
upon *the city* was made an habitation of strangers, and
became strange to those that were born in her; and
her own children left her. Her sanctuary was laid
waste like a wilderness, her feasts were turned into
20 mourning, her sabbaths into reproach, her honour
into contempt. As had been her glory, so was her
dishonour increased, and her excellency was turned
into mourning.

Moreover king Antiochus wrote to his whole
25 kingdom, that all should be one people, and every
one should leave his laws: so all the heathen agreed
according to the commandment of the king. Yea, many
also of the Israelites consented to his religion, and
sacrificed unto idols, and profaned the sabbath. For

the king had sent letters by messengers unto Jerusalem *Antiochus* and the cities of Juda, that they should follow the *abolishes* strange laws of the land, and forbid burnt offerings, *Jewish* and sacrifice, and drink offerings, in the temple ; and *Worship* that they should profane the sabbaths and festival 5 days : and pollute the sanctuary and holy people : set up altars, and groves, and chapels of idols, and sacrifice swine's flesh, and unclean beasts : that they should also leave their children uncircumcised, and make their souls abominable with all manner of un- 10 cleanness and profanation : to the end they might forget the law, and change all the ordinances. And whosoever would not do according to the commandment of the king, *he said*, he should die.

In the selfsame manner wrote he to his whole king- 15 dom, and appointed overseers over all the people, commanding the cities of Juda to sacrifice, city by city. 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 ; and drove the Israelites into 20 secret places, even wheresoever they could flee for succour.

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 25 altars throughout the cities of Juda on every side ; and burnt incense at the doors of their houses, and in the streets. And when they had rent in pieces the books of the law which they found, they burnt them

The Wor- with fire. And wheresoever was found with any the
ship of book of the testament, or if any consented to the law,
Idols the king's commandment was, that they should put
begun him to death. Thus did they by their authority
 5 unto the Israelites every month, to as many as were
 found in the cities.

Now the five and twentieth day of the month they
 did sacrifice upon the idol altar, which was upon the
 altar of God. At which time according to the
 10 commandment they put to death certain women,
 that had caused their children to be circumcised.
 And they hanged the infants about their necks, and
 rifled their houses, and slew them that had circum-
 cised them.

15 Howbeit many in Israel were fully resolved and
 confirmed in themselves not to eat any unclean thing.
 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. And
 20 there was very great wrath upon Israel.

* 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. And he had
 five sons, Joannan, called Caddis: Simon, called
 25 Thassi: Judas, who was called Maccabeus: Eleazar,
 called Avaran: and Jonathan, whose surname was
 Apphus.

And when he saw the blasphemies that were
 committed in Juda and Jerusalem, he said,

Woe is me! wherefore was I born to see this *Grief of* misery of my people, and of the holy city, and to *Matta-* dwell there, when it was delivered into the hand of *thias* the enemy, and the sanctuary into the hand of strangers? Her temple is become as a man without 5 glory. Her glorious vessels are carried away into captivity, her infants are slain in the streets, her young men with the sword of the enemy. What nation hath not had a part in *her* kingdom, and gotten of her spoils? All her ornaments are taken 10 away; of a free woman she is become a bondslave. And, behold, our sanctuary, even our beauty and our glory, is laid waste, and the Gentiles have profaned it. To what end therefore shall we live any longer? 15

Then Mattathias and his sons rent their clothes, and put on sackcloth, and mourned very sore.

In the mean while the king's officers, such as compelled the people to revolt, came into the city Modin, to make them sacrifice. And when many 20 of Israel came unto them, Mattathias also and his sons came together. 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: now 25 therefore come thou first, and fulfil the king's commandment, like as all the heathen have done, yea, and the men of Juda also, and such as remain at Jerusalem: so shalt thou and thy house be in the

Revolt of number of the King's Friends, and thou and thy
Matta- children shall be honoured with silver and gold, and
thias many rewards.

Then Mattathias answered and spake with a loud
5 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 : yet will I and my sons and my
brethren walk in the covenant of our fathers. God
10 forbid that we should forsake the law and the
ordinances. We will not hearken to the king's
words, to go from our religion, either on the right
hand, or the left.

Now when he had left speaking these words, there
15 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. Which thing when Mattathias
saw, he was inflamed with zeal, and his reins trembled,
neither could he forbear to shew his anger according
20 to judgment : wherefore he ran, and slew him upon
the altar. Also the king's commissioner, who com-
pelled men to sacrifice, he killed at that time, and
the altar he pulled down.

Thus dealt he zealously for the law of God, like
25 as Phinees did unto Zambri the son of Salom. 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.

So he and his sons fled into the mountains, and left *Slaughter* all that ever they had in the city. Then many that *of the* sought after justice and judgment went down into the *Followers* wilderness, to dwell there: both they, and their *of Matta-* children, and their wives, and their cattle; because *thias* afflictions increased sore upon them.

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 ¹⁰ wilderness, they pursued after them a great number, and having overtaken them, they camped against them, and made war against them on the sabbath day. And they said unto them, Let that which ye have done hitherto suffice; come forth, ¹⁵ and do according to the commandment of the king, and ye shall live.

But they said, We will not come forth, neither will we do the king's commandment, to profane the sabbath day. So then they gave them the battle ²⁰ with all speed. Howbeit they answered them not, neither cast they a stone at them, nor stopped the places where they lay hid; but said, Let us die all in our innocency: heaven and earth shall testify for us, that ye put us to death wrongfully. ²⁵

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.

Victory of Now when Mattathias and his friends understood
Matta- hereof, they mourned for them right sore. And one
thias of them said to another, If we all do as our brethren
have done, and fight not for our lives and laws
5 against the heathen, they will now quickly root us
out of the earth. 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
10 that were murdered in the secret places.

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. Also all
they that fled for persecution joined themselves unto
15 them, and were a stay unto them. 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.

Then Mattathias and his friends went round about,
20 and pulled down the altars : and what children
soever they found within the coast of Israel un-
circumcised, those they circumcised valiantly. They
pursued also after the proud men, and the work
prospered in their hand. So they recovered the
25 law out of the hand of the Gentiles, and out of the
hand of kings, neither suffered they the sinner to
triumph.

Now when the time drew near that Mattathias
should die, he said unto his sons,

Now hath pride and rebuke gotten strength, and *Last*
the time of destruction, and the wrath of indignation : *Words*
now therefore, my sons, be ye zealous for the law, *of Matta-*
and give your lives for the covenant of your fathers. *thias*
Call to remembrance what acts our fathers did in their 5
time ; so shall ye receive great honour and an ever-
lasting name. Was not Abraham found faithful in
temptation, and it was imputed unto him for righteous-
ness ? Joseph in the time of his distress kept the
commandment, and was made lord of Egypt. Phinees 10
our father in being zealous and fervent obtained the
covenant of an everlasting priesthood. Jesus for
fulfilling the word was made a judge in Israel. Caleb
for bearing witness before the congregation received
the heritage of the land. David for being merciful 15
possessed the throne of an everlasting kingdom.
Elias for being zealous and fervent for the law was
taken up into heaven. Ananias, Azarias, and Misael,
by believing were saved out of the flame. Daniel for
his innocency was delivered from the mouth of lions. 20

And thus consider ye throughout all ages, that
none that put their trust in him shall be overcome.
Fear not then the words of a sinful man : for his
glory shall be dung and worms. To day he shall be
lifted up, and to morrow he shall not be found, 25
because he is returned into his dust, and his thought
is come to nothing. Wherefore, ye my sons, be
valiant, and shew yourselves men in the behalf of the
law ; for by it shall ye obtain glory.

Judas And, behold, I know that your brother Simon is
Maccabeus a man of counsel, give ear unto him alway: he shall
succeeds be a father unto you. As for Judas Maccabeus, he
hath been mighty and strong, even from his youth
5 up: let him be your captain, and fight the battle of
the people. Take also unto you all those that
observe the law, and avenge ye the wrong of your
people. Recompense fully the heathen, and take
heed to the commandments of the law.

10 So he blessed them, and was gathered to his
fathers. 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.

15 * Then his son Judas, called Maccabeus, rose up in
his stead. 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. So he gat his
people great honour, and put on a breastplate as a
20 giant, and girt his warlike harness about him, and he
made battles, protecting the host with his sword. In
his acts he was like a lion, and like a lion's whelp
roaring for his prey. For he pursued the wicked,
and sought them out, and burnt up those that vexed
25 his people. Wherefore the wicked shrunk for fear
of him, and all the workers of iniquity were troubled,
because salvation prospered in his hand. He grieved
also many kings, and made Jacob glad with his acts,
and his memorial is blessed for ever. Moreover he

went through the cities of Juda, destroying the un- *Judas*
godly out of them, and turning away wrath from *defeats*
Israel: so that he was renowned unto the utmost *Apollonius*
part of the earth, and he received unto him such as
were ready to perish. 5

Then Apollonius gathered the Gentiles together,
and a great host out of Samaria, to fight against
Israel. 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. 10
Wherefore Judas took their spoils, and Apollonius'
sword also, and therewith he fought all his life long.

Now when Seron, a prince of the army of Syria,
heard say that Judas had gathered unto him a multi-
tude and company of the faithful to go out with him 15
to war; 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. So he made him ready to go up,
and there went with him a mighty host of the ungodly 20
to help him, and to be avenged of the children of
Israel.

And when he came near to the going up of Beth-
horon, Judas went forth to meet him with a small
company: who, when they saw the host coming to 25
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 fast-
ing all this day? Unto whom Judas answered,

*Overthrow
of Seron* 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: for the victory of battle standeth not in
5 the multitude of an host; but strength cometh from heaven. They come against us in much pride and iniquity to destroy us, and our wives and children, and to spoil us: but we fight for our lives and our laws. Wherefore the Lord himself will overthrow
10 them before our face: and as for you, be ye not afraid of them.

Now as soon as he had left off speaking, he leapt suddenly upon them, and so Seron and his host was overthrown before him. And they pursued them
15 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.

Then began the fear of Judas and his brethren, and an exceeding great dread, to fall upon the nations
20 round about them: insomuch as his fame came unto the king, and all nations talked of the battles of Judas.

Now when king Antiochus heard these things, he was full of indignation: wherefore he sent and
25 gathered together all the forces of his realm, *even* a very strong army. He opened also his treasure, and gave his soldiers pay for a year, commanding them to be ready whensoever he should need them. Nevertheless, when he saw that the money of his treasures

failed, and that the tributes in the country were small, *Anger of Antiochus* because of the dissension and plague, which he had brought upon the land in taking away the laws which had been of old time; he feared that he should not be able to bear the charges any longer, nor to have 5 such gifts to give so liberally as he did before: for he had abounded above the kings that were before him. 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 10 money.

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: and to bring up his son Antiochus, until he came 15 again. 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: *to wit*, that he should send an army against them, 20 to destroy and root out the strength of Israel, and the remnant of Jerusalem, and to take away their memorial from that place; and that he should place strangers in all their quarters, and divide their land by lot.

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 having passed the river Euphrates, he went through the

The Evil high countries. Then Lysias chose Ptolemee the
State of son of Dorymenes, and Nicanor, and Gorgias,
Jerusalem mighty men of the king's friends: and with them
he sent forty thousand footmen, and seven thousand
5 horsemen, to go into the land of Juda, and to
destroy it, as the king commanded. So they went
forth with all their power, and came and pitched
by Emmaus in the plain country. And the mer-
chants of the country, hearing the fame of them,
10 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.

Now when Judas and his brethren saw that
15 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; they said one
to another,

20 Let us restore the decayed estate of our people,
and let us fight for our people and the sanctuary.

Then was the congregation gathered together,
that they might be ready for battle, and that they
might pray, and ask mercy and compassion.

25 Now Jerusalem lay 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. Wherefore the *Reforms* Israelites assembled themselves together, and came to *ordered* Maspha, over against Jerusalem; for in Maspha was *by Judas* the place where they prayed aforetime in Israel. Then they fasted that day, and put on sackcloth, and cast 5 ashes upon their heads, and rent their clothes. And laid open the book of the law, wherein the heathen had sought to paint the likeness of their images. They brought also the priests garments, and the firstfruits, and the tithes: and the Nazarites they 10 stirred up, who had accomplished their days. Then cried they with a loud voice toward heaven, saying,

What shall we do with these, and whither shall we carry them away? For thy sanctuary is trodden down and profaned, and thy priests are in heaviness, 15 and brought low. And, lo, the heathen are assembled together against us to destroy us: what things they imagine against us, thou knowest. How shall we be able to stand against them, except thou, *O God*, be our help? 20

Then sounded they with trumpets, and cried with a loud voice. And after this Judas ordained captains over the people, *even* captains over thousands, and over hundreds and over fifties, and over tens. But as for such as were building houses, or had 25 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.

Stratagem of Judas So the camp removed, and pitched upon the south side of Emmaus. And Judas said,

Arm yourselves, and be valiant men, and see that ye be in readiness against the morning, that ye may
5 fight with these nations, that are assembled together against us to destroy us and our sanctuary: for it is better for us to die in battle, than to behold the calamities of our people and our sanctuary. Nevertheless, as the will of *God* is in heaven, so let him do.
10 * Then took Gorgias five thousand footmen, and a thousand of the best horsemen, and removed out of the camp by night; 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.

15 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, while as yet the forces were dispersed from the camp. In the mean season came Gorgias by night
20 into the camp of Judas: and when he found no man there, he sought them in the mountains: for said he, These fellows flee from us.

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.
25 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. Then said Judas to the men that were with him,

Fear ye not their multitude, neither be ye afraid *Defeat of*
of their assault. Remember how our fathers were *the*
delivered in the Red sea, when Pharaoh pursued *Invaders*
them with an army. Now therefore let us cry unto
heaven, if peradventure the Lord will have mercy 5
upon us, and remember the covenant of our fathers,
and destroy this host before our face this day : that
so all the heathen may know that there is one who
delivereth and saveth Israel.

Then the strangers lifted up their eyes, and saw 10
them coming over against them. Wherefore they
went out of the camp to battle ; but they that were
with Judas sounded their trumpets. So they joined
battle, and the heathen being discomfited fled into
the plain. Howbeit all the hindmost of them were 15
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 upon
a three thousand men. This done, Judas returned
again with his host from pursuing them, and said to 20
the people,

Be not greedy of the spoils, inasmuch as there is
a battle before us. 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 25
may boldly take the spoils.

As Judas was yet speaking these words, there
appeared a part of them looking out of the mountain :
who when they perceived that the Jews had put

Defeat of their host to flight, and were burning the tents; for
Gorgias the smoke that was seen declared what was done:
when therefore they perceived these things, they
were sore afraid, and seeing also the host of Judas
5 in the plain ready to fight, they fled every one into
the land of strangers.

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. After this they went
10 home, and sung a song of thanksgiving, and praised
the Lord in heaven: because it is good, because his
mercy *endureth* for ever. Thus Israel had a great
deliverance that day.

Now all the strangers that had escaped came and
15 told Lysias what had happened: 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.

20 The next year therefore following Lysias gathered
together threescore thousand choice men *of foot*, and
five thousand horsemen, that he might subdue them.
So they came into Idumæa, and pitched their tents at
Bethsura, and Judas met them with ten thousand
25 men. 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 *Defeat of*
armourbearer ; shut up this army in the hand of *Lysias*
thy people Israel, and let them be confounded in
their power and horsemen : make them to be of no
courage, and cause the boldness of their strength to s
fall away, and let them quake at their destruction :
cast them down with the sword of them that love
thee, and let all those that know thy name praise
thee with thanksgiving.

So they joined battle ; and there were slain of the 10
host of Lysias about five thousand men, even before
them were they slain. 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 15
together a company of strangers, and having made
his army greater than it was, he purposed to come
again into Judea. Then said Judas and his brethren,

Behold, our enemies are discomfited : let us go up
to cleanse and dedicate the sanctuary. 20

Upon this all the host assembled themselves
together, and went up into mount Sion. And when
they saw the sanctuary desolate, and the altar pro-
faned, and the gates burned up, and shrubs growing
in the courts as in a forest, or in one of the mountains, 25
yea, and the priests' chambers pulled down ; they
rent their clothes, and made great lamentation, and
cast ashes upon their heads, and fell down flat to
the ground upon their faces, and blew an alarm with

Jerusalem the trumpets, and cried toward heaven. Then Judas *regained* appointed certain men to fight against those that were & *restored* in the fortress, until he had cleansed the sanctuary.

So he chose priests of blameless conversation, such as
 5 had pleasure in the law: who cleansed the sanctuary,
 and bare out the defiled stones into an unclean
 place.

And when as they consulted what to do with the
 altar of burnt offerings, which was profaned; they
 10 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, and laid up the
 stones in the mountain of the temple in a convenient
 place, until there should come a prophet to shew
 15 what should be done with them. Then they took
 whole stones according to the law, and built a new
 altar according to the former; and made up the
 sanctuary, and the things that were within the temple,
 and hallowed the courts.

20 They made also new holy vessels, and into the
 temple they brought the candlestick, and the altar
 of burnt offerings, and of incense, and the table.
 And upon the altar they burned incense, and the
 lamps that were upon the candlestick they lighted,
 25 that they might give light in the temple. Further-
 more they set the loaves upon the table, and spread
 out the veils, and finished all the works which they
 had begun to make.

Now on the five and twentieth day of the ninth

month, which is called the month Casleu, in the *Dedication* hundred forty and eighth year, they rose up betimes *of God's* in the morning, and offered sacrifice according to *Altar* the law upon the new altar of burnt offerings, which they had made. Look, at what time and what day ⁵ the heathen had profaned it, even in that was it dedicated with songs, and citherns, and harps, and cymbals.

Then all the people fell upon their faces, worshipping and praising the God of heaven, who had ¹⁰ given them good success. 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. They decked also the forefront of the temple with crowns of gold, and ¹⁵ with shields; and the gates and the chambers they renewed, and hanged doors upon them.

Thus was there very great gladness among the people, for that the reproach of the heathen was put away. Moreover Judas and his brethren with the ²⁰ 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. At that time also they ²⁵ 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. And they set there a garrison to keep it, and fortified

Judas de- Bethsura to preserve it ; that the people might have
feats the a defence against Idumea.

Idumeans * Now when the nations round about heard that the
& Am- altar was built, and the sanctuary renewed as before,
monites it displeased them very much. Wherefore they
 thought to destroy the generation of Jacob that was
 among them, and thereupon they began to slay and
 destroy the people. Then Judas fought against the
 children of Esau in Idumea at Arabattine, because
 10 they besieged Israel : and he gave them a great over-
 throw, and abated their courage, and took their spoils.
 Also he remembered the injury of the children of
 Bean, who had been a snare and an offence unto the
 people, in that they lay in wait for them in the ways.
 15 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.

Afterward he passed over to the children of
 Ammon, where he found a mighty power, and much
 20 people, with Timotheus their captain. So he
 fought many battles with them, till at length they
 were discomfited before him ; and he smote them.
 And when he had taken Jazar, with the towns
 belonging thereto, he returned into Judea.

25 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, and sent letters unto
 Judas and his brethren,

The heathen that are round about us are assembled *Plans of*
together against us to destroy us : and they are pre- *Judas* &
paring to come and take the fortress whereunto we *Simon*
are fled, Timotheus being captain of their host.
Come now therefore, and deliver us from their hands, ⁵
for many of us are slain : 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. ¹⁰

While these letters were yet reading, behold, there
came other messengers from Galilee with their
clothes rent, who reported on this wise, and said,
They of Ptolemais, and of Tyrus, and Sidon, and all
Galilee of the Gentiles, are assembled together ¹⁵
against us to consume us.

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 ²⁰
of them. 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.

So he left Joseph the *son* of Zacharias, and ²⁵
Azarias, captains of the people, with the remnant of
the host in Judea to keep it. Unto whom he gave
commandment, saying, Take ye the charge of this
people, and see that ye make not war against the

Simon heathen until the time that we come again. Now *delivers* unto Simon were given three thousand men to go *Galilee* into Galilee, and unto Judas eight thousand men for the country of Galaad.

5 Then went Simon into Galilee, where he fought many battles with the heathen, so that the heathen were discomfited by him. And he pursued them unto the gate of Ptolemais; and there were slain of the heathen about three thousand men, whose spoils
10 he took. 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.

Judas Maccabeus also and his brother Jonathan
15 went over Jordan, and travelled three days' journey in the wilderness, 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: and how
20 that many of them were shut up in Bosora, and Bosor, and Alema, Casphor, Maked, and Carnaim; all these cities are strong and great: and that they were shut up in the rest of the cities of the country of Galaad, and that against to morrow they had
25 appointed to bring their host against the forts, and to take them, and to destroy them all in one day.

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 *Judas* burned the city with fire. From whence he removed *over-* by night, and went till he came to the fortress. And *throws* betimes in the morning they looked up, and, behold, *Galaad* there was an innumerable people bearing ladders and ⁵ other engines of war, to take the fortress : for they assaulted them. 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, he said unto his host, Fight this day for your brethren. ¹⁰ So he went forth behind them in three companies, who sounded their trumpets, and cried with prayer.

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 ¹⁵ them that day about eight thousand men. 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. From thence went he, and took Casphon, ²⁰ Maged, Bosor, and the other cities of the country of Galaad.

After these things gathered Timotheus another host, and encamped against Raphon beyond the brook. So Judas sent *men* to espy the host, who ²⁵ brought him word, saying, All the heathen that be round about us are assembled unto them, even a very great host. He hath also hired the Arabians to help them, and they have pitched their tents beyond

Capture of the brook, ready to come and fight against thee.
Carnaim Upon this Judas went to meet them.

Then Timotheus said unto the captains of his host,
When Judas and his host come near the brook, if he
5 pass over first unto us, we shall not be able to with-
stand him; for he will mightily prevail against
us: but if he be afraid, and camp beyond the river,
we shall go over unto him, and prevail against
him.

10 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. So he went first over unto them, and all the
15 people after him : then all the heathen, being discom-
fited before him, cast away their weapons, and fled
unto the temple that was at Carnaim. But they took
the city, and burned the temple with all that were
therein. Thus was Carnaim subdued, neither could
20 they stand any longer before Judas.

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
25 might come into the land of Judea. 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. Then

they of the city shut them out, and stopped up the gates with stones. *Storming of Ephron*

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. Wherefore Judas commanded a proclamation to be made throughout the host, that every man should pitch his tent in the place where he was. 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: 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. After this went they over Jordan into the great plain before Bethsan.

And Judas gathered together those that came behind, and exhorted the people all the way through, till they came into the land of Judea. So they went up to mount Sion with joy and gladness, where they offered burnt offerings, because not one of them were slain until they had returned in peace.

Now what time as Judas and Jonathan were in the land of Galaad, and Simon his brother in Galilee before Ptolemais, Joseph the son of Zacharias, and Azarias, captains of the garrisons, heard of the valiant acts and warlike deeds which they had done. Wherefore they said, Let us also get us a name, and go fight

Reverse to against the heathen that are round about us. So
Joseph & when they had given charge unto the garrison that
Azarias was with them, they went toward Jamnia.

Then came Gorgias and his men out of the city
5 to fight against them. 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. Thus was
there a great overthrow among the children of Israel,
10 because they were not obedient unto Judas and his
brethren, but thought to do some valiant act. More-
over these men came not of the seed of those, by
whose hand deliverance was given unto Israel.
Howbeit the man Judas and his brethren were greatly
15 renowned in the sight of all Israel, and of all the
heathen, wheresoever their name was heard of;
insomuch as the people assembled unto them with
joyful acclamations.

Afterward went Judas forth with his brethren, and
20 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. From
thence he removed to go into the land of the
25 Philistines, and passed through Samaria. At that
time certain priests, desirous to shew their valour,
were slain in battle, for that they went out to fight
unadvisedly.

So Judas turned to Azotus in the land of the

Philistines, and when he had pulled down their altars, *Antiochus* and burned their carved images with fire, and spoiled *at Elymais* their cities, he returned into the land of Judea.

* About that time king Antiochus travelling through the high countries heard say, that Elymais in the 5 country of Persia was a city greatly renowned for riches, silver, and gold; 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 10 the Grecians, had left there. 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, rose up against him in battle: so he fled, and departed thence with great heaviness, 15 and returned to Babylon.

Moreover there came one who brought him tidings into Persia, that the armies, which went against the land of Judea, were put to flight: and that Lysias, who went forth first with a great power, was driven away 20 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: **also that they had pulled down the abomination, which he had set up upon the altar in Jerusalem,** and 25 that they had compassed about the sanctuary with high walls, as before, and his city Bethsura.

Now when the king heard these words, he was astonished and sore moved: whereupon he laid him

Antiochus down upon his bed, and fell sick for grief, because it
Eupator had not befallen him as he looked for. And there
succeeds he continued many days: for his grief was ever more
and more, and he made account that he should die.
5 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. And I thought with
myself, into what tribulation am I come, and how
10 great a flood of *misery* is it, wherein now I am! for
I was bountiful and beloved in my power. 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
15 without a cause. I perceive therefore that for this
cause these troubles are come upon me, and, behold,
I perish through great grief in a strange land.

Then called he for Philip, one of his friends,
whom he made ruler over all his realm, and gave him
20 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. So king Antiochus died there
in the hundred forty and ninth year.

Now when Lysias knew that the king was dead,
25 he set up Antiochus his son, whom he had brought
up being young, to reign in his stead, and his name
he called Eupator.

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 *Eupator's* heathen. Wherefore Judas, purposing to destroy *Expedition* them, called all the people together to besiege them. *against* So they came together, and besieged them in the *Judas* hundred and fiftieth year, and he made mounts for ⁵ shot against them, and *other* engines. Howbeit certain of them that were besieged got forth, unto whom some ungodly men of Israel joined themselves: and they went unto the king, and said, 10

How long will it be ere thou execute judgment, and avenge our brethren? We have been willing to serve thy father, and to do as he would have us, and to obey his commandments; for which cause they of our nation besiege the tower, and are alienated from ¹⁵ us: moreover as many of us as they could light on they slew, and spoiled our inheritance. Neither have they stretched out their hand against us only, but also against all their borders. And, behold, this day are they besieging the tower at Jerusalem, to take it: ²⁰ the sanctuary also and Bethsura have they fortified. Wherefore if thou dost not prevent them quickly, they will do greater things than these, neither shalt thou be able to rule them.

Now when the king heard this, he was angry, and ²⁵ gathered together all his friends, and the captains of his army, and those that had charge of the horse. There came also unto him from other kingdoms, and from isles of the sea, bands of hired soldiers. So that the

Arrange- number of his army was an hundred thousand footmen,
ment of and twenty thousand horsemen, and two and thirty
the King's elephants exercised in battle. These went through
Forces Idumea, and pitched against Bethsura, which they
5 assaulted many days, making engines of war; but
they *of Bethsura* came out, and burned them with
fire, and fought valiantly.

Upon this Judas removed from the tower, and
pitched in Bathzacharias, over against the king's
10 camp. Then the king rising very early marched
fiercely with his host toward Bathzacharias, where
his armies made them ready to battle, and sounded
the trumpets. And to the end they might provoke
the elephants to fight, they shewed them the blood of
15 grapes and mulberries.

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
20 were ordained five hundred horsemen of the best.
These were ready at every occasion: wheresoever
the beast was, and whithersoever the beast went,
they went also, neither departed they from him.
And upon the beasts were there strong towers of
25 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.

As for the remnant of the horsemen, they set them

on this side and that side at the two parts of the host, *Battle at*
giving them signs what to do, and being harnessed *Bath-*
all over amidst the ranks. Now when the sun shone *zecharias*
upon the shields of gold and brass, the mountains
glistered therewith, and shined like lamps of fire. 5
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. Wherefore all that
heard the noise of their multitude, and the marching
of the company, and the rattling of the harness, were 10
moved : for the army was very great and mighty.
Then Judas and his host drew near, and entered into
battle, and there were slain of the king's army six
hundred men.

Eleazar also, *surnamed* Savaran, perceiving that 15
one of the beasts, armed with royal harness, was
higher than all the rest, and supposing that the king
was upon him, put himself in jeopardy, to the end
he might deliver his people, and get him a perpetual
name : wherefore he ran upon him courageously 20
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. Which done, he crept under
the elephant, and thrust him under, and slew him :
whereupon the elephant fell down upon him, and 25
there he died.

Howbeit *the rest of the Jews* seeing the strength
of the king, and the violence of his forces, turned
away from them.

Jerusalem Then the king's army went up to Jerusalem to
besieged meet them, and the king pitched his tents against
Judea, and against mount Sion. But with them that
were in Bethsura he made peace : for they came out
5 of the city, because they had no victuals there to
endure the siege, it being a year of rest to the land.
So the king took Bethsura, and set a garrison there
to keep it. As for the sanctuary, he besieged it
many days : and set there artillery with engines and
10 instruments to cast fire and stones, and pieces to cast
darts and slings. Whereupon they also made engines
against their engines, and held them battle a long
season. Yet at the last, their vessels being without
victuals, (for that it was the seventh year, and they
15 in Judea, that were delivered from the Gentiles,
had eaten up the residue of the store ;) 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
20 place.

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, was returned out of Persia and Media, and
25 the king's host also that went with him, and that
he sought to take unto him the ruling of the
affairs.

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 *Eupator* the place we lay siege unto is strong, and the affairs *breaks his* of the kingdom lie upon us: now therefore let *Oath of* us be friends with these men, and make peace with *Peace* them, and with all their nation; and covenant with ⁵ 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.

So the king and the princes were content: where- ¹⁰ fore he sent unto them to make peace; and they accepted thereof. Also the king and the princes made an oath unto them: whereupon they went out of the strong hold. Then the king entered into mount Sion; but when he saw the strength of the ¹⁵ place, he brake his oath that he had made, and gave commandment to pull down the wall round about. 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, ²⁰ and took the city by force.

* 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. And as he entered into the palace of ²⁵ his ancestors, so it was, that his forces had taken Antiochus and Lysias, to bring them unto him. Wherefore, when he knew it, he said, Let me not see their faces. So his host slew them.

Expedition of Alcimus Now when Demetrius was set upon the throne of his kingdom, there came unto him all the wicked and ungodly men of Israel, having Alcimus, who *Bacchides* was desirous to be high priest, for their captain:
5 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. Now therefore send some man whom thou trustest, and let him go and see what havock he hath made among us, and in the
10 king's land, and let him punish them with all them that aid them. Then the king chose Bacchides, a friend of the king, who ruled beyond the flood, and was a great man in the kingdom, and faithful to the king. And him he sent with that wicked
15 Alcimus, whom he made high priest, and commanded that he should take vengeance of the children of Israel.

So they departed, and came with a great power into the land of Judea, where they sent messengers
20 to Judas and his brethren with peaceable words deceitfully. But they gave no heed to their words; for they saw that they were come with a great power. Then did there assemble unto Alcimus and Bacchides a company of scribes, to require justice. Now the
25 Assideans were the first among the children of Israel that sought peace of them: 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. So he spake unto them peaceably, and sware unto them, saying,

We will procure the harm neither of you nor your *Judas* friends. Whereupon they believed him: howbeit *takes* he took of them threescore men, and slew them in *Vengeance* one day, according to the words which he wrote, the *on Alcimus* flesh of thy saints *have they cast out*, and their blood *5* have they shed round about Jerusalem, and there was none to bury them.

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 *10* covenant and oath that they made. 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 15* *them* into the great pit. Then committed he the country to Alcimus, and left with him a power to aid him: so Bacchides went to the king.

But Alcimus contended for the high priesthood. And unto him resorted all such as troubled the *20* people, who, after they had gotten the land of Juda into their power, did much hurt in Israel. Now when Judas saw all the mischief that Alcimus and his company had done among the Israelites, even above the heathen, he went out into all the coasts *25* 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. On the other side, when Alcimus saw that Judas and his company had

Nicanor's gotten the upper hand, and knew that he was
Deceit not able to abide their force, he went again to
the king, and said all the worst of them that he
could.

5 Then the king sent Nicanor, one of his honourable
princes, a man that bare deadly hate unto Israel,
with commandment to destroy the people. So Nicanor
came to Jerusalem with a great force; and sent
unto Judas and his brethren deceitfully with friendly
10 words, saying, Let there be no battle between me
and you; I will come with a few men, that I may
see you in peace. He came therefore to Judas, and
they saluted one another peaceably. Howbeit the
enemies were prepared to take away Judas by
15 violence. 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.
Nicanor also, when he saw that his counsel was
discovered, went out to fight against Judas beside
20 Capharsalama: where there were slain of Nicanor's
side about five thousand men, and *the rest* fled into
the city of David.

After this went Nicanor up to mount Sion, and
there came out of the sanctuary certain of the priests
25 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. But he mocked
them, and laughed at them, and abused them shame-
fully, and spake proudly, and sware in his wrath,

saying, Unless Judas and his host be now delivered *Overthrow* into my hands, if ever I come again in safety, I will *of Nicanor* burn up this house : and with that he went out in a great rage.

Then the priests entered in, and stood before 5 the altar and the temple, weeping, and saying, 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 : be avenged of this man and his host, and let them fall by the sword : 10 remember their blasphemies, and suffer them not to continue any longer. So Nicanor went out of Jerusalem, and pitched his tents in Bethhoron, where an host out of Syria met him. But Judas pitched in Adasa with three thousand men, and there he prayed, 15 saying, *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. Even so destroy thou this host before us this day, that the rest may know 20 that he hath spoken blasphemously against thy sanctuary, and judge thou him according to his wickedness.

So the thirteenth day of the month Adar the hosts joined battle : but Nicanor's host was dis- 25 comfited, and he himself was first slain in the battle. Now when Nicanor's host saw that he was slain, they cast away their weapons, and fled. Then they pursued after them a day's journey, from Adasa

Judas unto Gazera, sounding an alarm after them with *bears of* their trumpets. Whereupon they came forth out *the* of all the towns of Judea round about, and closed *Romans* them in; so that they, turning back upon them
5 that pursued them, were all slain with the sword, and not one of them was left. 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
10 up toward Jerusalem. For this cause the people rejoiced greatly, and they kept that day a day of great gladness. Moreover they ordained to keep yearly this day, being the thirteenth of Adar. Thus the land of Juda was in rest a little while.
15 * 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; and that they were
20 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; and what they had done in the country of Spain, for the winning of the
25 mines of the silver and gold which is there; 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 dis-

comfited them, and given them a great overthrow, *Judas* so that the rest did give them tribute every year : *hears of* beside this, how they had discomfited in battle *the* Philip, and Perseus, king of the Citims, with others *Romans* that lifted up themselves against them, and had over- 5 come them : 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 ; and how they took him alive, and covenanted 10 that he and such as reigned after him should pay a great tribute, and give hostages, and that which was agreed upon, and the country of India, and Media, and Lydia, and of the goodliest countries, which they took of him, and gave to king Eumenes : 15 moreover how the Grecians had determined to come and destroy them ; 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 20 spoiled them, and took possession of their lands, and pulled down their strong holds, and brought them to be their servants unto this day : *it was told him* besides, how they destroyed and brought under their dominion all other kingdoms and isles that at 25 any time resisted them ; 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

Judas of them : also that, whom they would help to a
sends kingdom, those reign ; and whom again they would,
to they displace : finally, that they were greatly
Rome exalted : yet for all this none of them wore a crown,
5 or was clothed in purple, to be magnified thereby :
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 :
10 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.

In consideration of these things, *Judas* chose
15 *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.
And to intreat them that they would take the yoke
from them ; for they saw that the kingdom of
20 the *Grecians* did oppress *Israel* with servitude.
They went therefore to *Rome*, which was a very
great journey, and came into the senate, where they
spake and said, *Judas Maccabeus* with his brethren,
and the people of the *Jews*, have sent us unto you,
25 to make a confederacy and peace with you, and that
we might be registered your confederates and friends.
So that matter pleased the *Romans* well. 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 :

*Concludes
a Treaty*

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. If there

*with the
Romans*

come first any war upon the Romans or any of their confederates throughout all their dominion, the people of the Jews shall help them, as the time shall be appointed, with all their heart : 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. 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 : 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. According to these articles did the Romans make a covenant with the people of the Jews. 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. And as touching the evils that Demetrius doeth to the Jews, we have written unto him, saying, Wherefore hast thou made thy yoke heavy upon our

Second friends and confederates the Jews? If therefore
Expedition they complain any more against thee, we will do
sent by them justice, and fight with thee by sea and by land.

Demetrius * Furthermore when Demetrius heard that Nicanor
5 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: who
went forth by the way that leadeth to Galgala, and
pitched their tents before Masaloth, which is in
10 Arbela, and after they had won it, they slew much
people. Also the first month of the hundred fifty
and second year they encamped before Jerusalem:
from whence they removed, and went to Berea, with
twenty thousand footmen and two thousand horsemen.

15 Now Judas had pitched his tents at Eleasa, and
three thousand chosen men with him: 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
20 more but eight hundred men. 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. Nevertheless unto them that remained
25 he said, Let us arise and go up against our enemies,
if peradventure we may be able to fight with them.
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. Then Judas said, God *Death of*
forbid that I should do this thing, and flee away *Judas*
from them: if our time be come, let us die manfully *Maccabeus*
for our brethren, and let us not stain our honour.

With that the host of *Bacchides* removed out of 5
their tents, and stood over against them, their horse-
men 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. As
for Bacchides, he was in the right wing: so the host 10
drew near on the two parts, and sounded their
trumpets. 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. Now when Judas perceived 15
that Bacchides and the strength of his army were on
the right side, he took with him all the hardy men,
who discomfited the right wing, and pursued them
unto the mount Azotus. But when they of the
left wing saw that they of the right wing were 20
discomfited, they followed upon Judas and those that
were with him hard at the heels from behind: where-
upon there was a sore battle, insomuch as many were
slain on both parts. Judas also was killed, and the
remnant fled. Then Jonathan and Simon took Judas 25
their brother, and buried him in the sepulchre of his
fathers in Modin. Moreover they bewailed him, and
all Israel made great lamentation for him, and
mourned many days, saying, How is the valiant man

Rise of fallen, that delivered Israel! As for the other *Jonathan* things concerning Judas and his wars, and the noble *Maccabeus* acts which he did, and his greatness, they are not written: for they were very many.

5 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. In those days also was there a very great famine, by reason whereof the country revolted, and went with
10 them. Then Bacchides chose the wicked men, and made them lords of the country. And they made enquiry and search for Judas' friends, and brought them unto Bacchides, who took vengeance of them, and used them despitely. So was there a great
15 affliction in Israel, the like whereof was not since the time that a prophet was not seen among them. For this cause all Judas' friends came together, and said unto Jonathan, Since thy brother Judas died, we have no man like him to go forth against our enemies,
20 and Bacchides, and against them of our nation that are adversaries to us. Now therefore we have chosen thee this day to be our prince and captain in his stead, that thou mayest fight our battles. Upon this Jonathan took the governance upon him at that
25 time, and rose up instead of his brother Judas.

But when Bacchides gat knowledge thereof, he sought for to slay him. 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. Which *Jonathan* when Bacchides understood, he came near to Jordan *revenges* with all his host upon the sabbath day. Now *his* Jonathan had sent his brother *John*, a captain of the *Brother* people, to pray his friends the Nabathites, that they might leave with them their carriage, which was much. But the children of Jambri came out of Medaba, and took John, and all that he had, and went their way with it. 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. Therefore they remembered John their brother, and went up, and hid themselves under the covert of the mountain: 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 musick, and many weapons. 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. Thus was the marriage turned into mourning, and the noise of their melody into lamentation. So when they had avenged fully the blood of their brother, they turned again to the marsh of Jordan.

Jonathan Now when Bacchides heard hereof, he came on
inflicts the sabbath day unto the banks of Jordan with a great
Loss on power. Then Jonathan said to his company, Let
Bacchides us go up now and fight for our lives, for it standeth
 5 not with us to day, as in time past: 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.
 Wherefore cry ye now unto heaven, that ye may
 10 be delivered from the hand of your enemies. With
 that they joined battle, and Jonathan stretched forth
 his hand to smite Bacchides, but he turned back from
 him. Then Jonathan and they that were with him
 leapt into Jordan, and swam over unto the farther
 15 bank: howbeit the other passed not over Jordan
 unto them. So there were slain of Bacchides' side
 that day about a thousand men.

Afterward returned *Bacchides* to Jerusalem, and
 repaired the strong cities in Judea; the fort in
 20 Jericho, and Emmaus, and Bethhoron, and Bethel,
 and Thamnatha, Pharathoni, and Taphon, *these did*
he strengthen with high walls, with gates, and with
 bars. And in them he set a garrison that they
 might work malice upon Israel. He fortified also
 25 the city Bethsura, and Gazara, and the tower, and
 put forces in them, and provision of victuals.
 Besides, he took the chief men's sons in the country
 for hostages, and put them into the tower at Jerusalem
 to be kept. Moreover in the hundred fifty and

third year, in the second month, Alcimus com- *Attempt to*
manded that the wall of the inner court of the *capture*
sanctuary should be pulled down; he pulled down *Jonathan*
also the works of the prophets. And as he began
to pull down, even at that time was Alcimus plagued, 5
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 con-
cerning his house. So Alcimus died at that time
with great torment. 10

Now when Bacchides saw that Alcimus was dead,
he returned to the king: whereupon the land of
Judea was in rest two years. Then all the ungodly
men held a council, saying, Behold, Jonathan and
his company are at ease, and dwell without care: 15
now therefore we will bring Bacchides hither, who
shall take them all in one night. So they went and
consulted with him. Then removed he, and came
with a great host, and sent letters privily to his
adherents in Judea, that they should take Jonathan 20
and those that were with him: howbeit they could
not, because their counsel was known unto them.
Wherefore they took of the men of the country,
that were authors of that mischief, about fifty persons,
and slew them. Afterward Jonathan, and Simon, 25
and they that were with him, got them away to
Bethbasi, which is in the wilderness, and they re-
paired the decays thereof, and made it strong.
Which thing when Bacchides knew, he gathered

Jonathan together all his host, and sent word to them that *and* were of Judea. Then went he and laid siege *Bacchides* against Bethbasi; and they fought against it a long *make* season, and made engines of war.

Peace But Jonathan left his brother Simon in the city, and went forth himself into the country, and with a certain number went he forth. And he smote Odonarkes and his brethren, and the children of Phasiron in their tent, and when he began to smite
10 them, and came up with his forces, Simon and his company went out of the city, and burned up the engines of war, and fought against Bacchides, who was discomfited by them, and they afflicted him sore: for his counsel and travail was in vain.
15 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. Whereof when Jonathan had knowledge, he sent ambassadors unto
20 him, to the end he should make peace with him, and deliver them the prisoners. 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. When therefore he had
25 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. Thus the sword ceased from Israel: **but Jonathan dwelt at Machmas,**

and began to govern the people; and he destroyed *Jonathan*
the ungodly men out of Israel.

* In the hundred and sixtieth year Alexander, the *repairs*
Jerusalem
son of Antiochus surnamed Epiphanes, went up and
took Ptolemais: for the people had received him, by 5
means whereof he reigned there. Now when king
Demetrius heard thereof, he gathered together an
exceeding great host, and went forth against him to
fight. Moreover Demetrius sent letters unto Jonathan
with loving words, so as he magnified him. For said 10
he, Let us first make peace with him, before he join
with Alexander against us: else he will remember all
the evils that we have done against him, and against
his brethren and his people. Wherefore he gave him
authority to gather together an host, and to provide 15
weapons, that he might aid him in battle: he com-
manded also that the hostages that were in the tower
should be delivered him.

Then came Jonathan to Jerusalem, and read the
letters in the audience of all the people, and of them 20
that were in the tower: who were sore afraid, when
they heard that the king had given him authority to
gather together an host. Whereupon they of the
tower delivered their hostages unto Jonathan, and he
delivered them unto their parents.

This done, Jonathan settled himself in Jerusalem,
and began to build and repair the city. And he
commanded the workmen to build the walls and the
mount Sion round about with square stones for

Jonathan fortification; and they did so. Then the strangers,
becomes that were in the fortresses which Bacchides had built,
High fled away; insomuch as every man left his place,
Priest and went into his own country. Only at Bethsura
5 certain of those that had forsaken the law and the
commandments remained still: for it was their place
of refuge. Now when king Alexander had heard
what promises Demetrius had sent unto Jonathan:
when also it was told him of the battles and noble
10 acts which he and his brethren had done, and of the
pains that they had endured, he said, Shall we find
such another man? now therefore we will make him
our friend and confederate. Upon this he wrote a
letter, and sent it unto him, according to these words,
15 saying,

King Alexander to his brother Jonathan sendeth
greeting: we have heard of thee, that thou art a man
of great power, and meet to be our friend. Where-
fore now this day we ordain thee to be the high priest
20 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.

So in the seventh month of the hundred and sixtieth
25 year, at the feast of the tabernacles, Jonathan put on
the holy robe, and gathered together forces, and pro-
vided much armour.

Whereof when Demetrius heard, he was very
sorry, and said, What have we done, that Alexander

hath prevented us in making amity with the Jews to *Demetrius* strengthen himself? I also will write unto them *and* words of encouragement, *and promise them* dignities *Jonathan* and gifts, that I may have their aid. He sent unto them therefore to this effect: 5

King Demetrius unto the people of the Jews sendeth greeting: 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. Wherefore now continue ye still to be 10 faithful unto us, and we will well recompense you for the things ye do in our behalf, and will grant you many immunities, and give you rewards. And now do I free you, and for your sake I release all the Jews, from tributes, and from the customs of salt, and 15 from crown taxes, 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 Judea, nor of the three governments which 20 are added thereunto out of the country of Samaria and Galilee, from this day forth for evermore. Let Jerusalem also be holy and free, with the borders thereof, both from tenths and tributes. And as for the tower which is at Jerusalem, I yield up my 25 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. Moreover I freely set at liberty every one of the Jews, that were carried captives out of the land of

Demetrius Judea into any part of my kingdom, and *I will* that *and* all my officers remit the tributes even of their cattle.

Jonathan Furthermore *I will* that all the feasts, and sabbaths, and new moons, and solemn days, and the three days
5 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. Also no man shall have authority to meddle *with them*, or to molest any of them in any matter. *I will* further, that there be enrolled among
10 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. 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
15 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. And concerning the three governments that are added to Judea from the country
20 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. As for Ptolemais, and the land pertaining thereto, I give it as a free gift to the sanctuary at Jerusalem for the necessary
25 expences of the sanctuary. Moreover I give every year fifteen thousand shekels of silver out of the king's accounts from the places appertaining. 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. And beside this, the five *Jonathan* thousand shekels of silver, which they took from the *repudiates* uses of the temple out of the accounts year by year, *Demetrius* even those things shall be released, because they appertain to the priests that minister. And whosoever 5 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. For the building also and repairing of the works of the sanctuary 10 expences shall be given of the king's accounts. 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. 15

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. But with Alexander they were well pleased, 20 because he was the first that entreated of true peace with them, and they were confederate with him always. Then gathered king Alexander great forces, and camped over against Demetrius. And after the two kings had joined battle, Demetrius' host fled: 25 but Alexander followed after him, and prevailed against them. And he continued the battle very sore until the sun went down: and that day was Demetrius slain.

Jonathan Afterward Alexander sent ambassadors to Ptolemee
meets king of Egypt with a message to this effect : foras-
Alexander much as I am come again to my realm, and am set
and in the throne of my progenitors, and have gotten the
Ptolemy dominion, and overthrown Demetrius, and recovered
our country ; 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 : now therefore
let us make a league of amity together, and give me
10 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.

Then Ptolemee the king gave answer, saying,
Happy be the day wherein thou didst return into the
15 land of thy fathers, and satest in the throne of their
kingdom. 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. So Ptolemee went
20 out of Egypt with his daughter Cleopatra, and they
came unto Ptolemais in the hundred threescore and
second year : where king Alexander meeting him,
he gave unto him his daughter Cleopatra, and
celebrated her marriage at Ptolemais with great
25 glory, as the manner of kings is.

Now king Alexander had written unto Jonathan,
that he should come and meet him. 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 *Letter of*
sight. At that time certain pestilent fellows of *Demetrius*
Israel, men of a wicked life, assembled themselves *the*
against him, to accuse him: but the king would not *Younger*
hear them. Yea more than that, the king com- 5
manded to take off his garments, and clothe him in
purple : and they did so. 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 10
that no man trouble him for any manner of cause.
Now when his accusers saw that he was honoured
according to the proclamation, and clothed in
purple, they fled all away. So the king honoured him,
and wrote him among his chief friends, and made 15
him a duke, and partaker of his dominion. After-
ward Jonathan returned to Jerusalem with peace and
gladness.

Furthermore in the hundred threescore and fifth
year came Demetrius son of Demetrius out of Crete 20
into the land of his fathers : whereof when king
Alexander heard tell, he was right sorry, and re-
turned into Antioch. Then Demetrius made
Apollonius the governor of Celosyria his general,
who gathered together a great host, and camped in 25
Jamnia, and sent unto Jonathan the high priest, saying,
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

Jonathan mountains? Now therefore, if thou trustest in thine
captures own strength, come down to us into the plain field,
Joppa and there let us try the matter together : for with me
is the power of the cities. Ask and learn who I am,
5 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. Wherefore now thou shalt not
be able to abide the horsemen and so great a power
10 in the plain, where is neither stone nor flint, nor
place to flee unto.

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
15 Simon his brother met him for to help him. And
he pitched his tents against Joppe : but they of
Joppe shut him out of the city, because Apollonius
had a garrison there. Then Jonathan laid siege unto
it : whereupon they of the city let him in for fear :
20 and so Jonathan won Joppe. 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
25 horsemen, in whom he put his trust. Then *Jonathan*
followed after him to Azotus, where the armies joined
battle.

Now Apollonius had left a thousand horsemen in
ambush. And Jonathan knew that there was an

ambushment behind him ; for they had compassed in *Jonathan*
his host, and cast darts at the people, from morning *defeats*
till evening. But the people stood still, as Jonathan *Demetrius*
had commanded them : and so the enemies' horses
were tired. Then brought Simon forth his host, and ⁵
set them against the footmen, (for the horsemen were
spent,) who were discomfited by him, and fled. The
horsemen also, being scattered in the field, fled to
Azotus, and went into Beth-dagon, their idol's
temple, for safety. But Jonathan set fire on Azotus, ¹⁰
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. Thus there were burned
and slain with the sword well nigh eight thousand
men. And from thence Jonathan removed his host, ¹⁵
and camped against Ascalon, where the men of the
city came forth, and met him with great pomp.
After this returned Jonathan and his host unto
Jerusalem, having many spoils. Now when king
Alexander heard these things, he honoured Jonathan ²⁰
yet more, 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.

* And the king of Egypt gathered together a great ²⁵
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.
Whereupon he took his journey into Syria in peace-

Jonathan able manner, so as they of the cities opened unto
and him, and met him: for king Alexander had com-
Ptolemy manded them so to do, because he was his father in
law. Now as Ptolemee entered into the cities, he
5 set in every one of them a garrison of soldiers to
keep it. 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
10 them that he had burnt in the battle; for they had
made heaps of them by the way where he should
pass. Also they told the king whatsoever Jonathan
had done, to the intent he might blame him: but the
king held his peace.

15 Then Jonathan met the king with great pomp at
Joppe, where they saluted one another, and lodged.
Afterward Jonathan, when he had gone with the
king to the river called Eleutherus, returned again to
Jerusalem. King Ptolemee therefore, having gotten
20 the dominion of the cities by the sea unto Seleucia
upon the sea coast, imagined wicked counsels against
Alexander. Whereupon he sent ambassadors unto
king Demetrius, saying, Come, let us make a league
betwixt us, and I will give thee my daughter whom
25 Alexander hath, and thou shalt reign in thy father's
kingdom: for I repent that I gave my daughter unto
him, for he sought to slay me. Thus did he slander
him, because he was desirous of his kingdom.
Wherefore he took his daughter from him, and gave

her to Demetrius, and forsook Alexander, so that *Slaughter*
their hatred was openly known. *of*

Then Ptolemee entered into Antioch, where he *Alexander*
set two crowns upon his head, the crown of Asia,
and of Egypt. In the mean season was king ⁵
Alexander in Cilicia, because those that dwelt in
those parts had revolted from him. 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. ¹⁰
So Alexander fled into Arabia, there to be defended ;
but king Ptolemee was exalted : for Zabdiel the
Arabian took off Alexander's head, and sent it unto
Ptolemee. King Ptolemee also died the third day
after, and they that were in the strong holds were ¹⁵
slain one of another. By this means Demetrius
reigned in the hundred threescore and seventh
year.

At the same time Jonathan gathered together them
that were in Judea, to take the tower that was in ²⁰
Jerusalem : and he made many engines of war
against it. Then certain ungodly persons, who hated
their own people, went unto the king, and told him
that Jonathan besieged the tower. Whereof when
he heard, he was angry, and immediately removing, ²⁵
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. Nevertheless,
Jonathan, when he heard this, commanded to besiege

Demetrius it still: and he chose certain of the elders of Israel
honours and the priests, and put himself in peril; and took
Jonathan silver and gold, and raiment, and divers presents
besides, and went to Ptolemais unto the king, where
5 he found favour in his sight. And though certain
ungodly men of the people had made complaints
against him, yet the king entreated him as his pre-
decessors had done before, and promoted him in the
sight of all his friends, and confirmed him in the high
10 priesthood, and in all the honours that he had before,
and gave him preeminence among his chief friends.
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
15 three hundred talents.

So the king consented, and wrote letters unto
Jonathan of all these things after this manner: King
Demetrius unto his brother Jonathan, and unto the
nation of the Jews, sendeth greeting: we send you
20 here a copy of the letter which we did write unto
our cousin Lasthenes concerning you, that ye might
see it. King Demetrius unto his father Lasthenes
sendeth greeting: we are determined to do good to
the people of the Jews, who are our friends, and keep
25 covenants with us, because of their good will toward
us. 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 *Tryphon* Jerusalem, instead of the payments which the king *plots* received of them yearly aforetime out of the fruits of *against* the earth and of trees. And as for other things that *Demetrius* belong unto us, of the tithes and customs pertaining ⁵ unto us, as also the saltpits, and the crown taxes, which are due unto us, we discharge them of them all for their relief. And nothing hereof shall be revoked from this time forth for ever. Now therefore see that thou make a copy of these things, and let it be de- ¹⁰ livered unto Jonathan, and set upon the holy mount in a conspicuous place.

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 ¹⁵ 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. Moreover there was one Tryphon, that had been of Alexander's part afore, who, seeing that all the host ²⁰ murmured against Demetrius, went to Simalcue the Arabian, that brought up Antiochus the young son of Alexander, 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 ²⁵ done, and how his men of war were at enmity with him, and there he remained a long season.

In the mean time Jonathan sent unto king Demetrius, that he would cast those of the tower out

Jonathan of Jerusalem, and those also in the fortresses: for
assists they fought against Israel. So *Demetrius* sent unto
Demetrius Jonathan, saying, I will not only do this for thee
and thy people, but I will greatly honour thee and
5 thy nation, if opportunity serve. Now therefore thou
shalt do well, if thou send me men to help me; for
all my forces are gone from me. Upon this Jonathan
sent him three thousand strong men unto Antioch:
and when they came to the king, the king was very
10 glad of their coming. 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.
Wherefore the king fled into the court, but they of
15 the city kept the passages of the city, and began to
fight.

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
20 number of an hundred thousand. Also they set fire
on the city, and gat many spoils that day, and
delivered the king. So when they of the city saw
that the Jews had got the city as they would, their
courage was abated: wherefore they made supplica-
25 tion to the king, and cried, saying,

Grant us peace, and let the Jews cease from
assaulting us and the city. 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 *Demetrius* Jerusalem, having great spoils. So king Demetrius *alienating* sat on the throne of his kingdom, and the land was *Jonathan* quiet before him. Nevertheless he dissembled in all *is defeated* that ever he spake, and estranged himself from 5 Jonathan, neither rewarded he him according to the benefits which he had received of him, but troubled him very sore. After this returned Tryphon, and with him the young child Antiochus who reigned, and was crowned. 10

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. Moreover Tryphon took the elephants, and won Antioch. At that time young Antiochus wrote 15 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. Upon this he sent him golden vessels to be served in, and gave him leave to drink in gold, and to be clothed 20 in purple, and to wear a golden buckle. His brother Simon also he made captain from the place called The ladder of Tyrus unto the borders of Egypt. Then Jonathan went forth, and passed through the cities beyond the water, and all the forces of Syria 25 gathered themselves unto him for to help him: and when he came to Ascalon, they of the city met him honourably. **From whence he went to Gaza, but they of Gaza shut him out; wherefore he laid siege**

Jonathan's unto it, and burned the suburbs thereof with fire, and
Heroism spoiled them. 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
5 sent them to Jerusalem, and passed through the country unto Damascus.

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,
10 he went to meet them, and left Simon his brother in the country. Then Simon encamped against Bethsura, and fought against it a long season, and shut it up : but they desired to have peace with him, which he granted them, and then put them out from thence,
15 and took the city, and set a garrison in it. 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 Nazor.

And, behold, the host of strangers met them in the
20 plain, who, having laid men in ambush for him in the mountains, came themselves over against him. So when they that lay in ambush rose out of their places, and joined battle, all that were of Jonathan's side fled ; insomuch as there was not one of them left,
25 except Mattathias the son of Absalom, and Judas the son of Calphi, the captains of the host. Then Jonathan rent his clothes, and cast earth upon his head, and prayed. Afterwards turning again to battle, he put them to flight, and so they ran away.

Now when his own men that were fled saw this, they *Jonathan's* turned again unto him, and with him pursued them to *Alliance* Cades, even unto their own tents, and there they *with Rome* camped. So there were slain of the heathen that day & *Lace-* about three thousand men : but Jonathan returned to *demon* Jerusalem.

* 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. He sent letters also to the Lacedemonians, ¹⁰ and to other places, for the same purpose. 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, ¹⁵ as in former time. Upon this *the Romans* gave them letters unto the governors of every place, that they should bring them into the land of Judea peaceably.

And this is the copy of the letters which Jonathan wrote to the Lacedemonians : 20

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 : There were letters sent in times past unto Onias the high priest from Darius, who reigned then ²⁵ among you, to signify that ye are our brethren, as the copy here underwritten doth specify. At which time Onias entreated the ambassador that was sent honourably, and received the letters, wherein declara-

Letter to tion was made of the league and friendship. There-
the Lace- fore we also, albeit we need none of these things, for
demonians that we have the holy books of scripture in our hands
to comfort us, have nevertheless attempted to send
5 unto you for the renewing of brotherhood and friend-
ship, lest we should become strangers unto you
altogether : for there is a long time passed since ye
sent unto us. We therefore at all times without
ceasing, both in our feasts, and other convenient days,
10 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 : and we are right glad
of your honour. As for ourselves, we have had great
troubles and wars on every side, forsomuch as the
15 kings that are round about us have fought against us.
Howbeit we would not be troublesome unto you, nor
to others of our confederates and friends, in these
wars : for we have help from heaven that succoureth
us, so as we are delivered from our enemies, and our
20 enemies are brought under foot. 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. We commanded them also to go unto
25 you, and to salute you, and to deliver you our letters con-
cerning the renewing of our brotherhood. Wherefore
now ye shall do well to give us an answer thereto.

And this is the copy of the letters which Oniaries
sent.

Areus king of the Lacedemonians to Onias the *Reply of*
 high priest, greeting: It is found in writing, that the *the Lace-*
 Lacedemonians and Jews are brethren, and that they *dæmonians*
 are of the stock of Abraham: now therefore, since
 this is come to our knowledge, ye shall do well to 5
 write unto us of your prosperity. 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.

Now when Jonathan heard that Demetrius' princes 10
 were come to fight against him with a greater host
 than afore, he removed from Jerusalem, and met them
 in the land of Amathis: for he gave them no respite
 to enter his country. He sent spies also unto their 15
 tents, who came again, and told him that they were
 appointed to come upon them in the night season.
 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: 20
 also he sent forth centinels round about the host. 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.
 Howbeit Jonathan and his company knew it not till 25
 the morning: for they saw the lights burning.

Then Jonathan pursued after them, but overtook
 them not: for they were gone over the river Eleu-
 therus. Wherefore Jonathan turned to the Arabians,

Tryphon's who were called Zabadeans, and smote them, and *Plot* took their spoils. And removing thence, he came *against* to Damascus, and so passed through all the country. *Jonathan* Simon also went forth, and passed through the
 5 country unto Ascalon, and the holds there adjoining, from whence he turned aside to Joppe, and won it. 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.

- 10 After this came Jonathan home again, and calling the elders of the people together, he consulted with them about building strong holds in Judea, and making the walls of Jerusalem higher, and raising a great mount between the tower and the city, for to
 15 separate it from the city, that so it might be alone, that men might neither sell nor buy in it. 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
 20 which was called Caphenatha. Simon also set up Adida in Sephela, and made it strong with gates and bars.

Now Tryphon went about to get the kingdom of Asia, and to kill Antiochus the king, that he might
 25 set the crown upon his own head. 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. Then Jonathan

went out to meet him with forty thousand men chosen for the battle, and came to Bethsan. *Capture of Jonathan*

Now when Tryphon saw that Jonathan came with so great a force, he durst not stretch his hand against him; 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. Unto Jonathan also he said, Why hast thou put all this people to so great trouble, seeing there is no war betwixt us? 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. So Jonathan believing him did as he bade him, and sent away his host, who went into the land of Judea. And with himself he retained but three thousand men, of whom he sent two thousand into Galilee, and one thousand went with him.

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. Then sent Tryphon an host of footmen and horsemen into Galilee, and into the great plain, to destroy all Jonathan's company. But when they knew that Jonathan and they that were with him were taken and slain, they encouraged one another,

Simon and went close together, prepared to fight. They *Maccabeus* therefore that followed upon them, perceiving that *succeeds as* they were ready to fight for their lives, turned back *Leader* again. Whereupon they all came into the land of

5 Judea peaceably, and there they bewailed Jonathan, and them that were with him, and they were sore afraid; wherefore all Israel made great lamentation. Then all the heathen that were round about them sought to destroy them: for said they, They have no
10 captain, nor any to help them: now therefore let us make war upon them, and take away their memorial from among men.

* Now when Simon heard that Tryphon had gathered together a great host to invade the land of
15 Judea, and destroy it, and saw that the people was in great trembling and fear, he went up to Jerusalem, and gathered the people together, and gave them exhortation, saying, Ye yourselves know what great things I, and my brethren, and my father's house,
20 have done for the laws and the sanctuary, the battles also and troubles which we have seen, by reason whereof all my brethren are slain for Israel's sake, and I am left alone. Now therefore be it far from me, that I should spare mine own life in any time
25 of trouble: for I am no better than my brethren. 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.

Now as soon as the people heard these words,

their spirit revived. And they answered with a loud *Tryphon's* voice, saying, Thou shalt be our leader instead of *Renewed* Judas and Jonathan thy brother. Fight thou our *Deceit* battles, and whatsoever thou commandest us, that will we do. So then he gathered together all the 5 men of war, and made haste to finish the walls of Jerusalem, and he fortified it round about. 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. 10

So Tryphon removed from Ptolemais with a great power to invade the land of Judea, and Jonathan was with him in ward. But Simon pitched his tents at Adida, over against the plain. Now when Tryphon knew that Simon was risen up instead of his brother 15 Jonathan, and meant to join battle with him, he sent messengers unto him, saying, 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. Wherefore 20 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.

Hereupon Simon, albeit he perceived that they spake deceitfully unto him, yet sent he the money 25 and the children, lest peradventure he should procure to himself great hatred of the people: who might have said, Because I sent him not the money and the children, therefore is *Jonathan* dead. So he sent

Death of them the children and the hundred talents: howbeit *Jonathan Tryphon* dissembled, neither would he let Jonathan go. And after this came Tryphon to invade the land, and destroy it, going round about by the way
5 that leadeth unto Adora: but Simon and his host marched against him in every place, wheresoever he went. 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
10 send them victuals. 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. And when he came near to Bascama, he
15 slew Jonathan, who was buried there. Afterward Tryphon returned and went into his own land.

Then sent Simon, and took the bones of Jonathan his brother, and buried them in Modin, the city of his fathers. And all Israel made great lamentation
20 for him, and bewailed him many days. 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. Moreover he set up seven pyramids, one against another, for his
25 father, and his mother, and his four brethren. 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. This is the sepulchre *Simon sends*
which he made at Modin, and it standeth yet unto *to Demet-*
this day. *rius*

Now Tryphon dealt deceitfully with the young
king Antiochus, and slew him. And he reigned in 5
his stead, and crowned himself king of Asia, and
brought a great calamity upon the land. 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. 10
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. Unto whom king Demetrius answered and
wrote after this manner: 15

King Demetrius unto Simon the high priest, and
friend of kings, as also unto the elders and nation
of the Jews, sendeth greeting: The golden crown,
and the scarlet robe, which ye sent unto us, we have
received: and we are ready to make a stedfast peace 20
with you, yea, and to write unto our officers, to
confirm the immunities which we have granted.
And whatsoever covenants we have made with you
shall stand; and the strong holds, which ye have
builded, shall be your own. As for any oversight or 25
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. And look who are meet among you to be

Simon in our court, let them be enrolled, and let there be *becomes* peace betwixt us. Thus the yoke of the heathen *High* was taken away from Israel in the hundred and *Priest* seventieth year. Then the people of Israel began
5 to write in their instruments and contracts, In the first year of Simon the high priest, the governor and leader of the Jews.

In those days Simon camped against Gaza, and besieged it round about; he made also an engine of
10 war, and set it by the city, and battered a certain tower, and took it. And they that were in the engine leaped into the city; whereupon there was a great uproar in the city: insonmuch as the people of the city rent their clothes, and climbed upon the
15 walls with their wives and children, and cried with a loud voice, beseeching Simon to grant them peace. And they said, Deal not with us according to our wickedness, but according to thy mercy. So Simon was appeased toward them, and fought no more
20 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. Yea, he put all uncleanness out of it, and placed such men there as would keep the law,
25 and made it stronger than it was before, and built therein a dwelling place for himself. 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 *Simon* number of them perished through famine. Then *makes John* cried they to Simon, beseeching him to be at one *Captain* with them: which thing he granted them; and when he had put them out from thence, he cleansed 5 the tower from pollutions: 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: be- 10 cause there was destroyed a great enemy out of Israel. 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 15 than it was, and there he dwelt himself with his company. 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.

* Now in the hundred threescore and twelfth year king Demetrius gathered his forces together, and 20 went into Media, to get him help to fight against Tryphon. 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: who went and smote the host of Demetrius, 25 and took him, and brought him to Arsaces, by whom he was put in ward.

As for the land of *Judea*, that was quiet all the days of Simon; for he sought the good of his

Simon's nation in such wise, as that evermore his authority
Wise Rule and honour pleased them well. 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
5 of the sea, and enlarged the bounds of his nation,
and recovered the country, 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
10 that resisted him. Then did they till their ground
in peace, and the earth gave her increase, and the
trees of the field their fruit. The ancient men sat
all in the streets, communing together of good things,
and the young men put on glorious and warlike
15 apparel. 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. He
made peace in the land, and Israel rejoiced with
great joy :

20 For every man sat under his vine and his fig tree,
and there was none to fray them : neither was there
any left in the land to fight against them : yea, the
kings themselves were overthrown in those days.
Moreover he strengthened all those of his people
25 that were brought low : the law he searched out ;
and every contemner of the law and wicked person
he took away. He beautified the sanctuary, and
multiplied the vessels of the temple.

Now when it was heard at Rome, and as far as

Sparta, that Jonathan was dead, they were very *Rome* & sorry. But as soon as they heard that his brother *Sparta* Simon was made high priest in his stead, and ruled *renew the* the country, and the cities therein: they wrote unto *League* him in tables of brass, to renew the friendship and ⁵ league which they had made with Judas and Jonathan his brethren: which writings were read before the congregation at Jerusalem.

And this is the copy of the letters that the Lacedemonians sent; the rulers of the Lacedemonians, ¹⁰ 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: The ambassadors that were sent unto our people certified us of your glory and honour: wherefore we were glad of their ¹⁵ coming, and did register the things that they spake in the counsel 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. And it pleased the ²⁰ people to entertain the men honourably, and to put the copy of their ambassage in publick 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. ²⁵

After this Simon sent Numenius to Rome with a great shield of gold of a thousand pound weight, to confirm the league with them. Whereof when the people heard, they said, What thanks shall we give

The to Simon and his sons? for he and his brethren and
People's the house of his father have established Israel, and
Tribute to chased away in fight their enemies from them, and
the Macca- confirmed their liberty. So then they wrote *it* in
bees 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, at Saramel in the great con-
 10 gregation of the priests, and people, and rulers of the
 nation, and elders of the country, were these things
 notified unto us. Forasmuch as oftentimes there
 have been wars in the country, wherein for the
 maintenance of their sanctuary, and the law, Simon
 15 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: (for after that Jonathan, having
 gathered his nation together, and been their high
 20 priest, was added to his people, their enemies purposed
 to invade their country, that they might destroy it,
 and lay hands on the sanctuary: 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
 25 nation, and gave them wages, 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: moreover he fortified Joppe, which lieth upon

the sea, and Gazara, that bordereth upon Azotus, *The*
 where the enemies had dwelt before: but he placed *People's*
 Jews there, and furnished them with all things con- *Tribute to*
 venient for the reparation thereof.) *the Macca-*

The people therefore, seeing the acts of Simon, *bees*
 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. For in his ¹⁰
 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 ¹⁵
 hurt in the holy place: but he placed Jews therein,
 and fortified it for the safety of the country and the
 city, and raised up the walls of Jerusalem. King
 Demetrius also confirmed him in the high priesthood
 according to those things, and made him one of his ²⁰
 friends, and honoured him with great honour. 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; also that the Jews and priests ²⁵
 were well pleased that Simon should be their
 governor and high priest for ever, until there should
 arise a faithful prophet; moreover that he should be
 their captain, and should take charge of the sanctuary,

Antiochus to set them over their works, and over the country, *writes to* and over the armour, and over the fortresses, that, *I*
Simon say, he should take charge of the sanctuary; beside
this, that he should be obeyed of every man, and
5 that all the writings in the country should be made in
his name, and that he should be clothed in purple, and
wear gold: 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
10 country without him, or to be clothed in purple, or
wear a buckle of gold: and whosoever should do
otherwise, or break any of these things, he should be
punished.

Thus it liked all the people to deal with Simon,
15 and to do as hath been said. 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. So they commanded that this
writing should be put in tables of brass, and that they
20 should be set up within the compass of the sanctuary
in a conspicuous place; also that the copies thereof
should be laid up in the treasury, to the end that
Simon and his sons might have them.

* Moreover Antiochus son of Demetrius the king
25 sent letters from the isles of the sea unto Simon the
priest and prince of the Jews, and to all the people;
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 : Forasmuch as certain pestilent men have *Antiochus* usurped the kingdom of our fathers, and my purpose *attacks* is to challenge it again, that I may restore it to the *Tryphon* old estate, and to that end have gathered a multitude of foreign soldiers together, and prepared ships of war ; 5 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 : now therefore I confirm unto thee all the oblations which the kings before me granted thee, and what- 10 soever gifts besides they granted. I give thee leave also to coin money for thy country with thine own stamp. 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, 15 and keepest in thine hands, let them remain unto thee. And if any thing be, or shall be, owing to the king, let it be forgiven thee from this time forth for evermore. Furthermore, when we have obtained our kingdom, we will honour thee, and thy nation, and 20 thy temple, with great honour, so that your honour shall be known throughout the world.

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 25 that few were left with Tryphon. Wherefore being pursued by king Antiochus, he fled unto Dora, which lieth by the sea side : for he saw that troubles came upon him all at once, and that his forces had forsaken

Antiochus him. Then camped Antiochus against Dora, having *encamps* with him an hundred and twenty thousand men of *against* war, and eight thousand horsemen. And when he *Dora* had compassed the city round about, and joined
 5 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.

In the mean season came Numenius and his company from Rome, having letters to the kings and
 10 countries ; wherein were written these things :

Lucius, consul of the Romans unto king Ptolemee, greeting : The Jews' ambassadors, our friends and confederates, came unto us to renew the old friendship and league, being sent from Simon the high
 15 priest, and from the people of the Jews : and they brought a shield of gold of a thousand pound. 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
 20 aid their enemies against them. It seemed also good to us to receive the shield of them. 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
 25 their own law.

The same things wrote he likewise unto Demetrius the king, and Attalus, to Ariarathes, and Arsaces, 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 *Antiochus* Lycia, and Halicarnassus, and Rhodus, and Phaselis, *estranges* and Cos, and Side, and Aradus, and Gortyna, and *himself* Cnidus, and Cyprus, and Cyrene. And the copy *from Simon* hereof they wrote to Simon the high priest. 5

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. At that time Simon sent him two thousand chosen men to aid him; silver 10 also, and gold, and much armour. Nevertheless he would not receive them, but brake all the covenants which he had made with him afore, and became strange unto him. Furthermore he sent unto him Athenobius, one of his friends, to commune with 15 him, and say,

Ye withhold Joppe and Gazara, with the tower that is in Jerusalem, which are cities of my realm. The borders thereof ye have wasted, and done great hurt in the land, and got the dominion of many 20 places within my kingdom. 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: or else give me for them five hundred talents of silver; and for the harm that ye 25 have done, and the tributes of the cities, other five hundred talents: if not, we will come and fight against you.

So Athenobius the king's friend came to Jeru-

Simon's salem: and when he saw the glory of Simon, and *Message* to the cupboard of gold and silver plate, and his great *Antiochus* attendance, he was astonished, and told him the king's message.

5 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. Wherefore
10 we, having opportunity, hold the inheritance of our fathers. 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
15 a word; 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. In the mean time fled Tryphon by ship unto Orthosias.

20 Then the king made Cendebeus captain of the sea coast, and gave him an host of footmen and horsemen, 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;
25 but as for the king *himself*, he pursued Tryphon. So Cendebeus came to Jamnia, and began to provoke the people, and to invade Judea, and to take the people prisoners, and slay them. And when he had built up Cedron, he set horsemen there, and an host

of footmen, to the end that issuing out they might *Cendebeus* make outroads upon the ways of Judea, as the king *defeated by* had commanded him. *the Macca-*

* Then came up John from Gazara, and told Simon *bees* his father what Cendebeus had done. Wherefore ⁵ 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 ¹⁰ delivered Israel oftentimes. 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. So he chose out of the country twenty thousand men ¹⁵ of war with horsemen, who went out against Cendebeus, and rested that night at Modin. 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 ²⁰ water brook betwixt them. 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. *That done*, he divided his ²⁵ men, and set the horsemen in the midst of the footmen: for the enemies' horsemen were very many. Then sounded they with the holy trumpets: whereupon Cendebeus and his host were put to flight, so

Death of that many of them were slain, and the remnant gat
Simon them to the strong hold. At that time was Judas
John's brother wounded; but John still followed
after them, until he came to Cedron, which *Cendebeus*
5 had built. 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.

Moreover in the plain of Jericho was Ptolemeus
10 the son of Abubus made captain, and he had abundance
of silver and gold: for he was the high priest's son
in law. Wherefore his heart being lifted up, he
thought to get the country to himself, and thereupon
consulted deceitfully against Simon and his sons to
15 destroy them. 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
20 year, **in the eleventh month, called Sabat**: 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. So
when Simon and his sons had drunk largely, Ptole-
25 mee 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.
In which doing he committed a great treachery, and
recompensed evil for good.

Then Ptolemee wrote these things, and sent to the *Ptolemy's*
king, that he should send him an host to aid him, *Treachery*
and he would deliver him the country and cities.
He sent others also to Gazara to kill John: and unto
the tribunes he sent letters to come unto him, that he 5
might give them silver, and gold, and rewards. And
others he sent to take Jerusalem, and the mountain
of the temple. 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. 10
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.

As concerning the rest of the acts of John, and his 15
wars, and worthy deeds which he did, and the
building of the walls which he made, and his doings,
behold, these are written in the chronicles of his
priesthood, from the time he was made high priest
after his father.

The Second Book of the

Maccabees

*Greetings
of the Jews
of Judea to
those in
Egypt*

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: God be gracious unto you, and remember his covenant that he made with Abraham, Isaac, and Jacob, his faithful servants; and give you all an heart to serve him, and to do his will, with a good courage and a willing mind; and open your hearts in his law and commandments, and send you peace, and
10 hear your prayers, and be at one with you, and never forsake you in time of trouble. And now we be here praying for you. What time as Demetrius reigned, in the hundred threescore and ninth year, we the Jews wrote unto you in the extremity of
15 trouble that came upon us in those years, from the time that Jason and his company revolted from the holy land and kingdom, and burned the porch, and shed innocent blood: then we prayed unto the Lord, and were heard; we offered also sacrifices and fine
20 flour, and lighted the lamps, and set forth the loaves. And now see that ye keep the feast of tabernacles in the month Casleu.

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: insomuch as God hath delivered us from great perils, we thank him highly, as having been in battle against a king. For he cast them out that fought within the holy city. 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. 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. 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: 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. Blessed be our God in all things, who hath delivered up the ungodly.

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,

Prayer of after that he had builded the temple and the altar.
the Jews in For when our fathers were led into Persia, the priests
Judea that were then devout took the fire of the altar privily
 and hid it in an hollow place of a pit without water,
 5 where they kept *it* sure, so that the place was un-
 known to all men. 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
 10 found no fire, but thick water; 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 there-
 upon with the water. When this was done, and the
 15 time came that the sun shone, which afore was hid in
 the cloud, there was a great fire kindled, so that every
 man marvelled. And the priests made a prayer
 whilst the sacrifice was consuming, *I say*, both the
 priests, and all *the rest*, Jonathan beginning, and the
 20 rest answering thereunto, as Neemias did. 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, the only giver of all
 25 things, the only just, almighty, and everlasting, thou
 that deliverest Israel from all trouble, and didst
 choose the fathers, and sanctify them: receive the
 sacrifice for thy whole people Israel, and preserve
 thine own portion, and sanctify it. Gather those

together that are scattered from us, deliver them that *The* serve among the heathen, look upon them that are *Sacrifices* despised and abhorred, and let the heathen know that *restored* thou art our God. Punish them that oppress us, and with pride do us wrong. Plant thy people again in 5 thy holy place, as Moses has spoken.

And the priest sung psalms of thanksgiving. Now when the sacrifice was consumed, Neemias commanded the water that was left to be poured on the great stones. When this was done, there was kindled a 10 flame : but it was consumed by the light that shined from the altar. 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 15 sacrifices therewith. Then the king, inclosing the place, made it holy, after he had tried the matter. And the king took many gifts, and bestowed thereof on those whom he would gratify. And Neemias called this thing Naphthar, which is as much as to 20 say, a cleansing : but many men call it Nephi.

* It is also found in the records, that Jeremy the prophet commanded them that were carried away to take off the fire, as it hath been signified : and how that the prophet, having given them the law, charged 25 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. And with other such speeches exhorted he

Story of them, that the law should not depart from their
Jeremy & hearts. It was also contained in the same writing,
the Holy that the prophet, being warned of God, commanded
Things the tabernacle and the ark to go with him, as he
 5 went forth into the mountain, where Moses climbed
 up, and saw the heritage of God. 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. And some of
 10 those that followed him came to mark the way, but
 they could not find it. Which when Jeremy per-
 ceived, 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
 15 mercy. 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.
 20 It was also declared, that he being wise offered
 the sacrifice of dedication, and of the finishing of the
 temple. 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
 25 came down from heaven, and consumed the burnt
 offerings. And Moses said, Because the sin offering
 was not to be eaten, it was consumed. So Solomon
 kept those eight days.

The same things also were reported in the writings

and commentaries of Neemias : and how he founding *Aspiration*
 a library gathered together the acts of the kings, and *of the Jews*
 the prophets, and of David, and the epistles of the *to become a*
 kings concerning the holy gifts. In like manner also *Nation*
 Judas gathered together all those things that were *again*
 lost by reason of the war we had, and they remain
 with us. Wherefore if ye have need thereof, send
 some to fetch them unto you.

Whereas we then are about to celebrate the purification, we have written unto you, and ye shall do ¹⁰
 well, if ye keep the same days. 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. As he promised in the law, will
 shortly have mercy upon us, and gather us together ¹⁵
 out of every land under heaven into the holy place :
 for he hath delivered us out of great troubles, and hath
 purified the place.

—*—

Now as concerning Judas Maccabeus, and his
 brethren, and the purification of the great temple, ²⁰
 and the dedication of the altar, and the wars against
 Antiochus Epiphanes, and Eupator his son, 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 ²⁵
 whole country, and chased barbarous multitudes, and
 recovered again the temple renowned all the world over,
 and freed the city, and upheld the laws which were

Preface to going down, the Lord being gracious unto them with the Second all favour : all these things, I say, being declared by
Book Jason of Cyrene in five books, we will assay to abridge in one volume. For considering the infinite
5 number, and the difficulty which they find that desire to look into the narrations of the story, for the variety of the matter, 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
10 that all into whose hands it comes might have profit. Therefore to us, that have taken upon us this painful labour of abridging, it was not easy, but a matter of sweat and watching ; even as it is no ease unto him that prepareth a banquet, and seeketh the benefit of
15 others : yet for the pleasuring of many we will undertake gladly this great pains ; leaving to the author the exact handling of every particular, and labouring to follow the rules of an abridgement. For as the master builder of a new house must care for the
20 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. To stand upon every point, and go over things at large, and to be curious in particulars, belongeth to the first author
25 of the story : but to use brevity, and avoid much labouring of the work, is to be granted to him that will make an abridgement. 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 *Simon's*
itself. *Falsehoods*

—*—

* Now when the holy city was inhabited with all *the*
peace, and the laws were kept very well, because of *Treasure*
the godliness of Onias the high priest, and his hatred 5
of wickedness, it came to pass that even the kings
themselves did honour the place, and magnify the
temple with their best gifts; insomuch that Seleucus
king of Asia of his own revenues bare all the costs
belonging to the service of the sacrifices. But one 10
Simon of the tribe of Benjamin, who was made
governor of the temple, fell out with the high priest
about disorder in the city. And when he could not
overcome Onias, he gat him to Apollonius *the son of*
Thraseas, who then was governor of Celosyria and 15
Phenice, and told him that the treasury in Jerusalem
was full of infinite sums of money, so that the mul-
titude 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. 20

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.
So forthwith Heliodorus took his journey, under a 25
colour of visiting the cities of Celosyria and Phenice,
but indeed to fulfil the king's purpose. And when
he was come to Jerusalem, and had been courteously

Heliodorus received of the high priest of the city, he told him *demands the* what intelligence was given of the money, and declared *Treasure* wherefore he came, and asked if these things were so indeed. Then the high priest told him that there
5 was such money laid up for the relief of widows and fatherless children : 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
10 two hundred of gold : 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.

15 But *Heliodorus*, because of the king's commandment given him, said, That in any wise it must be brought into the king's treasury. So at the day which he appointed he entered in to order this matter : wherefore there was no small agony through-
20 out the whole city. 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
25 to be kept. 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. For the man was so compassed with fear and horror of the

body, that it was manifest to them that looked upon *The* him, what sorrow he had now in his heart. Others *General* ran flocking out of their houses to the general sup- *Grief and* plication, because the place was like to come into *Dismay* contempt. And the women, girt with sackcloth 5 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. And all, holding their hands toward heaven, made supplication. Then it would have 10 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.

They then called upon the Almighty Lord to keep the things committed of trust safe and sure for 15 those that had committed them. Nevertheless Heliodorus executed that which was decreed. 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 20 presumed to come in with him were astonished at the power of God, and fainted, and were sore afraid. 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 25 Heliodorus with his forefeet, and it seemed that he that sat upon the horse had complete harness of gold. Moreover two other young men appeared before him, notable in strength, excellent in beauty, and

Heliodorus comely in apparel, who stood by him on either side, *mirac-* and scourged him continually, and gave him many *lously* sore stripes. And *Heliodorus* fell suddenly unto *smitten* the ground, and was compassed with great darkness :
 5 but they that were with him took him up, and put him into a litter. 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 ac-
 10 knowledged the power of God : for he by the hand of God was cast down, and lay speechless without all hope of life. But they praised the Lord, that had miraculously honoured his own place : for the temple, which a little afore was full of fear and
 15 trouble, when the Almighty Lord appeared, was filled with joy and gladness.

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
 20 the ghost. 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. Now as the high priest was making an atonement, the same
 25 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 : and seeing that thou hast been scourged from heaven, declare unto all men

the mighty power of God. And when they had *Simon* spoken these words, they appeared no more. So *stirs up* Heliodorus, after he had offered sacrifice unto the *Jealousies* Lord, and made great vows unto him that had saved his life, and saluted Onias, returned with his host to ⁵ the king. Then testified he to all men the works of the great God, which he had seen with his eyes.

And when the king asked Heliodorus, who might be a fit man to be sent yet once again to Jerusalem, he said, If thou hast any enemy or traitor, send him ¹⁰ 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. For he that dwelleth in heaven hath his eye on that place, and defendeth it; and he beateth and destroyeth them ¹⁵ that come to hurt it. And the things concerning Heliodorus, and the keeping of the treasury, fell out on this sort.

* This Simon now, of whom we spake afore, having been a bewrayer of the money, and of his country, ²⁰ slandered Onias, as if he had terrified Heliodorus, and been the worker of these evils. 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. But when their hatred went ²⁵ so far, that by one of Simon's faction murders were committed, Onias seeing the danger of this contention, and that Apollonius, as being the governor of Celosyria and Phenice, did rage, and increase

Jason Simon's malice, he went to the king, not to be an *becomes* accuser of his countrymen, but seeking the good of *High* all, both publick and private : for he saw that it was *Priest* impossible that the state should continue quiet, and
 5 Simon leave his folly, unless the king did look thereunto.

But after the death of Seleucus, when Antiochus, called Epiphanes, took the kingdom, Jason the brother of Onias laboured underhand to be high
 10 priest, promising unto the king by intercession three hundred and threescore talents of silver, and of another revenue eighty talents : beside this, he promised to assign an hundred and fifty more, if he might have licence to set him up a place for exercise,
 15 and for the training up of youth in the fashions of the heathen, and to write them of Jerusalem *by the name of* Antiochians. 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.
 20 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
 25 customs against the law : 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.

Now such was the height of Greek fashions, and

increase of heathenish manners, through the exceed- *Greek*
ing profaneness of Jason, that ungodly wretch, and *Fashions*
no high priest ; that the priests had no courage to *introduced*
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 ; not
setting by the honours of their fathers, but liking the
glory of the Grecians best of all. By reason whereof
sore calamity came upon them : for they had them ¹⁰
to be their enemies and avengers, whose custom they
followed so earnestly, and unto whom they desired
to be like in all things. For it is not a light thing
to do wickedly against the laws of God : but the
time following shall declare these things. ¹⁵

Now when the game that was used every fifth
year was kept at Tyrus, the king being present, this
ungracious Jason sent special messengers from Jeru-
salem, who were Antiochians, to carry three hundred
drachms of silver to the sacrifice of Hercules, which ²⁰
even the bearers thereof thought fit not to bestow
upon the sacrifice, because it was not convenient, but
to be reserved for other charges. This money then,
in regard of the sender, was appointed to Hercules'
sacrifice ; but because of the bearers thereof, it was ²⁵
employed to the making of gallies. Now when
Apollonius the son of Menestheus was sent into
Egypt for the coronation of king *Ptolemeus* Philo-
metor, Antiochus, understanding him not to be well

Jason affected to his affairs, provided for his own safety :
under- whereupon he came to Joppe, and from thence to
mined by Jerusalem : where he was honourably received of
Menelaus Jason, and of the city, and was brought in with torch
5 light, and with great shoutings : and so afterward
went with his host unto Phenice. Three years after-
ward 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. But he
10 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. So he
came with the king's mandate, bringing nothing
15 worthy the high priesthood, but having the fury of
a cruel tyrant, and the rage of a savage beast. Then
Jason, who had undermined his own brother, being
undermined by another, was compelled to flee into
the country of the Ammonites.

20 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 : for unto him appertained the gather-
ing of the customs. Wherefore they were both called
25 before the king. Now Menelaus left his brother
Lysimachus in his stead in the priesthood ; and
Sostratus left Crates, who was governor of the
Cyprians.

While those things were in doing, they of Tarsus

and Mallos made insurrection, because they were *Murder of*
given to the king's concubine, called Antiochis. Onias

Then came the king in all haste to appease matters,
leaving Andronicus, a man in authority, for his deputy.
Now Menelaus, supposing that he had gotten a con- 5
venient 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.
Which when Onias knew of a surety, he reprov'd
him, and withdrew himself into a sanctuary at Daphne, 10
that lieth by Antiochia. 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*, 15
yet persuaded he him to come forth of the sanctuary:
whom forthwith he shut up without regard of justice.
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. 20

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.
Therefore Antiochus was heartily sorry, and moved 25
to pity, and wept, because of the sober and modest
behaviour of him that was dead. And being kindled
with anger, forthwith he took away Andronicus his
purple, and rent off his clothes, and leading him

Wrongs through the whole city unto that very place, where
done by he had committed impiety against Onias, there slew
Lysimachus he the cursed murderer. Thus the Lord rewarded
him his punishment, as he had deserved. Now
5 when many sacrileges had been committed in the
city by Lysimachus with the consent of Menelaus,
and the bruit thereof was spread abroad, the multi-
tude gathered themselves together against Lysimachus,
many vessels of gold being already carried away.
10 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. They then seeing the attempt
15 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. Thus many of them they
wounded, and some they struck to the ground, and
20 all *of them* they forced to flee : but as for the church-
robber himself, him they killed beside the treasury.

Of these matters therefore there was an accusation
laid against Menelaus. Now when the king came to
Tyros, three men that were sent from the senate
25 pleaded the cause before him : but Menelaus, being
now convicted, promised Ptolemee the *son* of Dory-
menes to give him much money, if he would pacify
the king toward him. Whereupon Ptolemee taking
the king aside into a certain gallery, as it were to

take the air, brought him to be of another mind: in- *Menelaus*
 somuch that he discharged Menelaus from the ac- *strength-*
 cusations, who notwithstanding was cause of all the *ened in*
 mischief: and those poor men, who, if they had told *Power*
 their cause, yea, before the Scythians, should have 5
 been judged innocent, them he condemned to death.
 Thus they that followed the matter for the city, and
 for the people, and for the holy vessels, did soon
 suffer unjust punishment.

Wherefore even they of Tyrus, moved with 10
 hatred of that wicked deed, caused them to be
 honourably buried. And so through the covetous-
 ness of them that were of power Menelaus remained
 still in authority, increasing in malice, and being a
 great traitor to the citizens.

* About the same time Antiochus prepared his 15
 second voyage into Egypt: 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 20
 band of soldiers, 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 25
 sorts. Wherefore every man prayed that that ap-
 parition might turn to good.

Now when there was gone forth a false rumour,
 as though Antiochus had been dead, Jason took at

Fate of the least a thousand men, and suddenly made an
Jason 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 : but Jason slew his
5 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. Howbeit for all this he obtained not
10 the principality, but at the last received shame for
the reward of his treason, and fled again into the
country of the Ammonites. In the end therefore he
had an unhappy return, being accused before Aretas
the king of the Arabians, fleeing from city to city,
15 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. Thus he that had driven many out of their
country perished in a strange land, retiring to the
20 Lacedemonians, and thinking *there* to find succour
by reason of his kindred : 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.

Now when this that was done came to the king's
25 ear, he thought that Judea had revolted : whereupon
removing out of Egypt in a furious mind, he took
the city by force of arms, and commanded his men
of war not to spare such as they met, and to slay
such as went up upon the houses. Thus there was

killing of young and old, making away of men, *Antiochus* women, and children, slaying of virgins and infants. *enters the* And there were destroyed within the space of three *Temple* whole days fourscore thousand, whereof forty thousand were slain in the conflict; and no fewer ⁵ sold than slain. 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: and taking the holy vessels with polluted hands, and with profane ¹⁰ 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. And so haughty was Antiochus in mind, that he considered not that the Lord was angry for a while for the sins ¹⁵ of them that dwelt in the city, and therefore his eye was not upon the place. 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 ²⁰ Seleucus the king sent to view the treasury. Nevertheless God did not choose the people for the place's sake, but the place for the people's sake. And therefore the place itself, that was partaker with them of the adversity that happened to the nation, ²⁵ 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.

Judas So when Antiochus had carried out of the temple
Maccabeus a thousand and eight hundred talents, he departed in
withdraws all haste unto Antiochia, weening in his pride to
from make the land navigable, and the sea passable by
Jerusalem foot: such was the haughtiness of his mind. 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; and at
 Garizim, Andronicus; and besides, Menelaus, who
 10 worse than all the rest bare an heavy hand over the
 citizens, having a malicious mind against his country-
 men the Jews. He sent also that detestable ring-
 leader Apollonius with an army of two and twenty
 thousand, commanding him to slay all those that
 15 were in their best age, and to sell the women and
 the younger sort: 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. And so he
 20 slew all them that were gone to the celebrating of
 the sabbath, and running through the city with
 weapons slew great multitudes. But Judas Macca-
 beus with nine others, or thereabout, withdrew him-
 self into the wilderness, and lived in the mountains
 25 after the manner of beasts, with his company, who
 fed on herbs continually, lest they should be par-
 takers of the pollution.

* 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 *The Dese-*
God: and to pollute also the temple in Jerusalem, *craton of*
and to call it the temple of Jupiter Olympius; and *the Temple*
that in Garizim, of Jupiter the Defender of strangers,
as they did desire that dwelt in the place. The 5
coming in of this mischief was sore and grievous to
the people: 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 10
were not lawful. The altar also was filled with
profane things, which the law forbiddeth. Neither
was it lawful for a man to keep sabbath days or
ancient feasts, or to profess himself at all to be a
Jew. And in the day of the king's birth every 15
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. Moreover there went out a
decree to the neighbour cities of the heathen, by the 20
suggestion of Ptolemee, against the Jews, that they
should observe the same fashions, and be partakers of
their sacrifices: and whoso would not conform them-
selves to the manners of the Gentiles should be put
to death. Then might a man have seen the present 25
misery. 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 head-

Cruelties long from the wall. And others, that had run to-
inflicted on gether into caves near by, to keep the sabbath day
the Jews secretly, being discovered to Philip, were all burned
together, because they made a conscience to help
5 themselves for the honour of the most sacred day.

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. For it is a token
10 of his great goodness, when wicked doers are not
suffered any long time, but forthwith punished. For
not as with other nations, whom the Lord patiently
forbareth to punish, till they be come to the fulness
of their sins, so dealeth he with us, lest that, being
15 come to the height of sin, afterwards he should take
vengeance of us. And therefore he never with-
draweth his mercy from us: and though he punish
with adversity, yet doth he never forsake his people.

But let this that we have spoken be for a warning
20 unto us. And now will we come to the declaring of
the matter in few words. 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. But he, choosing rather to die
25 gloriously, than to live stained with such an abomina-
tion, spit it forth, and came of his own accord to the
torment, 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. But they that had the

charge of that wicked feast, for the old acquaintance *Heroism of*
they had with the man, taking him aside, besought *Eleazar*
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 ; that in so doing he might be delivered from
death, and for the old friendship with them find
favour.

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. For it becometh not our
age, *said he*, in any wise to dissemble, whereby many
young persons might think that Eleazar, being four-
score years old and ten, were now gone to a strange
religion ; 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. 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. Wherefore now, manfully
changing this life, I will shew myself such an one as
mine age requireth, and leave a notable example to
such as be young to die willingly and courageously
for the honourable and holy laws. And when he

Heroism had said these words, immediately he went to the
& *Death* torment : they that led him changing the good will
of *Eleazar* they bare him a little before into hatred, because the
foresaid speeches proceeded, as they thought, from a
5 desperate mind. 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
10 well content to suffer these things, because I fear
him. 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.

15 * 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. But one of them that spake
first said thus, What wouldest thou ask or learn of
20 us ? we are ready to die, rather than to transgress the
laws of our fathers. Then the king, being in a rage,
commanded pans and caldrons to be made hot :
which forthwith being heated, he commanded to cut
out the tongue of him that spake first, and to cut off
25 the utmost parts of his body, the rest of his brethren
and his mother looking on. 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 *Torments* with the mother to die manfully, saying thus, The *inflicted on* Lord God looketh upon us, and in truth hath com- *Jews* fort in us, as Moses in his song, which witnessed to their faces, declared, saying, And he shall be com- 5
forted in his servants.

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 10
thou be punished throughout every member of thy body ? But he answered in his own language, and said, No. Wherefore he also received the next torment in order as the former did. And when he was at the last gasp, he said, Thou like a fury takest 15
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.

After him was the third made a mocking stock : and when he was required, he put out his tongue, and 20
that right soon, holding forth his hands manfully, and said courageously, These I had from heaven ; and for his laws I despise them ; and from him I hope to receive them again. Insomuch that the king, and they that were with him, marvelled at the young 25
man's courage, for that he nothing regarded the pains.

Now when this man was dead also, they tormented and mangled the fourth in like manner. So when he was ready to die he said thus, It is good, being put

A Mother to death by men, to look for hope from God to be
 & her raised up again by him : as for thee, thou shalt have
Seven Sons no resurrection to life.

tortured Afterward they brought the fifth also, and
 5 mangled him. 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 ; but abide a while, and
 behold his great power, how he will torment thee
10 and thy seed.

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
15 done *unto us*. But think not thou, that takest in hand
to strive against God, that thou shalt escape un-
punished.

But the mother was marvellous above all, and
worthy of honourable memory : for when she saw
20 her seven sons slain within the space of one day, she
bare it with a good courage, because of the hope that
she had in the Lord. Yea, she exhorted every one
of them in her own language, filled with courageous
spirits ; and stirring up her womanish thoughts with
25 a manly stomach, she said unto them, 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 ; but doubtless the
Creator of the world, who formed the generation of

man, and found out the beginning of all things, will *A Mother*
also of his own mercy give you breath and life again, *& her*
as ye now regard not your own selves for his laws' sake. *Seven Sons*

Now Antiochus, thinking himself despised, and *tortured*
suspecting it to be a reproachful speech, whilst the *5*
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 *10*
with affairs. 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. And when he had exhorted
her with many words, she promised him that she *15*
would counsel her son.

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 *20*
thee suck three years, and nourished thee, and
brought thee up unto this age, and endured the
troubles of education. 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 *25*
not; and so was mankind made likewise. Fear not
this tormentor, but, being worthy of thy brethren,
take thy death, that I may receive thee again in
mercy with thy brethren.

A Mother Whiles she was yet speaking these words, the
 & her young man said, Whom wait ye for? I will not
Seven Sons obey the king's commandment: but I will obey the
 tortured commandment of the law that was given unto our
 5 fathers by Moses. And thou, that hast been the
 author of all mischief against the Hebrews, shalt not
 escape the hands of God. For we suffer because of
 our sins. And though the living Lord be angry
 with us a little while for our chastening and correction,
 10 yet shall he be at one again with his servants. 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 ser-
 vants of God: for thou hast not yet escaped the
 15 judgment of Almighty God, who seeth all things.
 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. But I, as my
 20 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; and
 that in me and my brethren the wrath of the Almighty,
 25 which is justly brought upon all our nation, may cease.
 Then the king, being in a rage, handled him worse
 than all the rest, and took it grievously that he was
 mocked. So this man died undefiled, and put his
 whole trust in the Lord.

Last of all after the sons the mother died.

Revolt

Let this be enough now to have spoken concerning the idolatrous feasts, and the extreme tortures.

*against
Antiochus*

* 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. 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; 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, 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. 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. 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. But specially took he advantage of the night for such privy attempts, insomuch that the bruit of his manliness was spread every where.

*by Judas
Maccabeus*

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

Nicanor governor of Celosyria and Phenice, to yield more aid
sent to the king's affairs. Then forthwith choosing Ni-
against canor the *son* of Patroclus, one of his special friends,
Judas he sent him with no fewer than twenty thousand of
 5 all nations under him, to root out the whole genera-
 tion of the Jews; and with him he joined also
 Gorgias a captain, who in matters of war had great
 experience. So Nicanor undertook to make so much
 money of the captive Jews, as should defray the
 10 tribute of two thousand talents, which the king was
 to pay to the Romans. 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,
 15 not expecting the vengeance that was to follow upon
 him from the Almighty God.

Now when word was brought unto Judas of Ni-
 canor's coming, and he had imparted unto those that
 were with him that the army was at hand, they
 20 that were fearful, and distrusted the justice of God,
 fled, and conveyed themselves away. 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 : and if not for their own
 25 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. 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, *Judas* who came wrongfully against them; but to fight *encourages* manfully, and to set before their eyes the injury that *his Men* they had unjustly done to the holy place, and the cruel handling of the city, whereof they made a 5 mockery, and also the taking away of the government of their forefathers: 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. 10 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. And he told them of the battle that they had in Babylon with the Galatians, 15 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 20 a great booty.

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; and joined with himself his own brethren, leaders of each 25 band, *to wit*, Simon, and Joseph, and Jonathan, giving each one fifteen hundred men. Also *he appointed* Eleazar to read the holy book: and when he had given them this watchword, The help of God;

Victory of himself leading the first band, he joined battle with *Judas* Nicanor. 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; and took their money that came to buy them, and pursued them far: but lacking time they returned: for it was the day before the sabbath, and therefore they would no longer pursue them.

- 10 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. And after the sabbath, when
15 they had given part of the spoils to the maimed, and the widows, and orphans, the residue they divided among themselves and their servants. When this was done, and they had made a common supplication,
20 they besought the merciful Lord to be reconciled with his servants for ever. 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
25 among themselves many spoils more, and made the maimed, orphans, widows, yea, and the aged also, equal in spoils with themselves. 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. They slew *Antiochus* also Philarches, that wicked person, who was with *suffers* Timotheus, and had annoyed the Jews many ways. *Defeat in* Furthermore at such time as they kept the feast for *Persia* the victory in their country they burnt Callisthenes, ⁵ that had set fire upon the holy gates, who had fled into a little house; and so he received a reward meet for his wickedness.

As for that most ungracious Nicanor, who had brought a thousand merchants to buy the Jews, he ¹⁰ 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 ¹⁵ his host was destroyed. 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 ²⁰ laws that he gave them.

* About that time came Antiochus with dishonour out of the country of Persia. For he had entered the *city* called Persepolis, and went about to rob the temple, and to hold the city; whereupon the multi- ²⁵ tude 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. Now when he came to Ecba-

Antiochus tane, news was brought him what had happened unto
smitten Nicanor and Timotheus. Then swelling with anger,
with he thought to avenge upon the Jews the disgrace
Disease done unto him by those that made him flee. There-
 5 fore 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 Jeru-
 salem, and make it a common burying-place of the
 10 Jews.

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
 15 sore torments of the inner parts; and that most
 justly: for he had tormented other men's bowels
 with many and strange torments. Howbeit he
 nothing at all ceased from his bragging, but still was
 filled with pride, breathing out fire in his rage against
 20 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. And thus
 he that a little afore thought he might command
 25 the waves of the sea, (so proud was he beyond the
 condition of man) 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.

So that the worms rose up out of the body of this *Repentance* wicked man, and whiles he lived in sorrow and pain, of *Anti-* his flesh fell away, and the filthiness of his smell was *ochus* noisome to all his army. And the man, that thought a little afore he could reach to the stars of heaven, 5 no man could endure to carry for his intolerable stink. 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. And when he himself 10 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. This wicked person vowed also unto the Lord, who now no more would have mercy 15 upon him, saying thus, 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 buryingplace,) he would set at liberty:

And as touching the Jews, whom he had judged 20 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: and the holy temple, which before he had spoiled, he would garnish with goodly 25 gifts, and restore all the holy vessels with many more, and out of his own revenue defray the charges belonging to the sacrifices: yea, and that also he would become a Jew himself, and go through all the

Antiochus world that was inhabited, and declare the power of
writes to God. But for all this his pains would not cease :
the Jews for the just judgment of God was come upon
him : therefore despairing of his health, he wrote
5 unto the Jews the letter underwritten, containing the
form of a supplication, after this manner :

Antiochus, king and governor, to the good Jews
his citizens wisheth much joy, health, and prosperity :
If ye and your children fare well, and your affairs be
10 to your contentment, I give very great thanks to
God, having my hope in heaven. 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
15 necessary to care for the common safety of all : not
distrusting mine health, but having great hope to
escape this sickness. But considering that even my
father, at what time he led an army into the high
countries, appointed a successor, to the end that, if
20 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 :

Again, considering how that the princes that are
25 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 : therefore I pray and *Judas* request you to remember the benefits that I have *purifies the* done unto you generally, and in special, and that *Temple* every man will be still faithful to me and my son. For I am persuaded that he understanding my mind 5 will favourably and graciously yield to your desires. 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. And Philip, that was brought up with 10 him, carried away his body, who also fearing the son of Antiochus went into Egypt to Ptolemeus Philometor.

* Now Maccabeus and his company, the Lord guiding them, recovered the temple and the city : 15 but the altars which the heathen had built in the open street, and also the chapels, they pulled down. 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 20 incense, and lights, and shewbread. 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 25 not be delivered unto the blasphemous and barbarous nations. 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

The In- same month, which is Casleu. And they kept eight
justice of days with gladness, as in the feast of the tabernacles,
Antiochus remembering that not long afore they had held the
Eupator feast of the tabernacles, when as they wandered in
 5 the mountains and dens like beasts. Therefore they
 bare branches, and fair boughs, and palms also, and
 sangs psalms unto him that had given them good
 success in cleansing his place. They ordained also
 by a common statute and decree, That every year
 10 those days should be kept of the whole nation of the
 Jews. And this was the end of Antiochus called
 Epiphanes.

Now will we declare the acts of Antiochus
 Eupator, who was the son of this wicked man,
 15 gathering briefly the calamities of the wars. 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. For Ptolemeus,
 that was called Macron, choosing rather to do justice
 20 unto the Jews for the wrong that had been done unto
 them, endeavoured to continue peace with them.
 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
 25 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.

But when Gorgias was governor of the holds, he
 hired soldiers, and nourished war continually with the

Jews: and therewithal the Idumeans, having gotten *The Covet-*
 into their hands the most commodious holds, kept *ousness of*
 the Jews occupied, and receiving those that were *Simon*
 banished from Jerusalem, they went about to nourish
 war. Then they that were with Maccabeus made ⁵
 supplication, and besought God that he would be
 their helper; and so they ran with violence upon the
 strong holds of the Idumeans, and assaulting them
 strongly, they won the holds, and kept off all that
 fought upon the wall, and slew all that fell into their ¹⁰
 hands, and killed no fewer than twenty thousand.
 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, Maccabeus left Simon and Joseph, ¹⁵
 and Zaccheus also, and them that were with him,
 who were enough to besiege them, and departed him-
 self unto those places which more needed his help.

Now they that were with Simon, being led with
 covetousness, were persuaded for money through ²⁰
 certain of those that were in the castle, and took
 seventy thousand drachms, and let some of them
 escape. 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 ²⁵
 brethren for money, and set their enemies free to
 fight against them. So he slew those that were
 found traitors, and immediately took the two castles.
 And having good success with his weapons in all

Judas things he took in hand, he slew in the two holds
defeats more than twenty thousand.

Timotheus Now Timotheus, whom the Jews had overcome before, when he had gathered a great multitude of
5 foreign forces, and horses out of Asia not a few, came as though he would take Jewry by force of arms. 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
10 loins with sackcloth, 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. So after the prayer they took their weapons, and went on further
15 from the city : and when they drew near to their enemies, they kept by themselves.

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
20 their success and victory : the other side making their rage leader of their battle. 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, and took
25 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. And there were slain *of footmen*

twenty thousand and five hundred, and six hundred *Death of*
 horsemen. *Timotheus*

As for Timotheus himself, he fled into a very strong hold, called Gazara, where Chereas was governor. But they that were with Maccabeus laid ⁵ siege against the fortress courageously four days. And they that were within, trusting to the strength of the place, blasphemed exceedingly, and uttered wicked words. Nevertheless upon the fifth day early twenty young men of Maccabeus' company, ¹⁰ inflamed with anger because of the blasphemies, assaulted the wall manly, and with a fierce courage killed all that they met withal. Others likewise ascending after them, whiles they were busied with them that were within, burnt the towers, and kindling ¹⁵ fires burnt the blasphemers alive ; and others broke open the gates, and, having received in the rest of the army, took the city, and killed Timotheus, that was hid in a certain pit, and Chereas his brother, with Apollophanes. When this was done, they ²⁰ praised the Lord with psalms and thanksgiving, who had done so great things for Israel, and given them the victory.

* Not long after this, Lysias the king's protector and cousin, who also managed the affairs, took sore ²⁵ displeasure for the things that were done. 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, and

Judas to make a gain of the temple, as of the other chapels
defeats of the heathen, and to set the high priesthood to sale
Lysias every year : not at all considering the power of God,
 but puffed up with his ten thousands of footmen, and
 5 his thousands of horsemen, and his fourscore elephants.
 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.
 Now when they that were with Maccabeus heard
 10 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.

Then Maccabeus himself first of all took weapons,
 exhorting the other that they would jeopard them-
 15 selves together with him to help their brethren : so
 they went forth together with a willing mind. And
 as they were at Jerusalem, there appeared before
 them on horseback one in white clothing, shaking his
 armour of gold. Then they praised the merciful
 20 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.
 Thus they marched forward in their armour, having
 an helper from heaven : for the Lord was merciful
 25 unto them. And giving a charge upon their enemies
 like lions, they slew eleven thousand *footmen*, and six-
 teen hundred horsemen, and put all the other to flight.
 Many of them also being wounded escaped naked ;
 and Lysias himself fled away shamefully, and so

escaped. Who, as he was a man of understanding, *Judas* casting with himself what loss he had had, and con- *makes* sidering that the Hebrews could not be overcome, *Peace* because the Almighty God helped them, he sent *with* unto them, and persuaded them to agree to all *Lysias* reasonable *conditions*, and *promised* that he would persuade the king that he must needs be a friend unto them.

Then Maccabeus consented to all that Lysias desired, being careful of the common good ; and what- ¹⁰ soever Maccabeus wrote unto Lysias concerning the Jews, the king granted it. For there were letters written unto the Jews from Lysias to this effect : Lysias unto the people of the Jews *sendeth* greeting :

John and Absalon, who were sent from you, de- ¹⁵ livered me the petition subscribed, and made request for the performance of the contents thereof. 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. If then ye will keep your- ²⁰ selves loyal to the state, hereafter also will I endeavour to be a means of your good. But of the particulars I have given order both to these, and the other that came from me, to commune with you. Fare ye well. The hundred and eight and fortieth year, the four ²⁵ and twentieth day of *the month* Dioscorinthius.

Now the king's letter contained these words : King Antiochus unto his brother Lysias *sendeth* greeting : Since our father is translated unto the gods, our

Antiochus will is, that they that are in our realm live quietly, *confirms* that every one may attend upon his own affairs. We *the Treaty* understand also that the Jews would not consent to *of Lysias* our father, for to be brought unto the custom of the
 5 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. Wherefore our mind is, that this nation shall be in rest, and we have determined to restore them their
 10 temple, that they may live according to the customs of their forefathers. 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.

15 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 : If ye fare well, we have our desire ; we are also in good health. Menelaus declared unto us, that your
 20 desire was to return home, and to follow your own business : wherefore they that will depart shall have safe conduct till the thirtieth day of *Xanthicus* with security. And the Jews shall use their own kind of meats and laws, as before ; and none of them any
 25 manner of ways shall be molested for things ignorantly done. I have sent also Menelaus, that he may comfort you. Fare ye well. In the hundred forty and eighth year, *and* the fifteenth day of *the month* *Xanthicus*.

The Romans also sent unto them a letter contain- *The*
ing these words: Quintus Memmius and Titus Man- *Romans*
lius, ambassadors of the Romans, *send* greeting unto *ratify the*
the people of the Jews. Whatsoever Lysias the *Peace*
king's cousin hath granted, therewith we also are well
pleased. 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 con-
venient for you: for we are now going to Antioch.
Therefore send some with speed, that we may know ¹⁰
what is your mind. Farewell. This hundred and
eight and fortieth year, the fifteenth day of *the month*
Xanthicus.

* When these covenants were made, Lysias went
unto the king, and the Jews were about their ¹⁵
husbandry.

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 ²⁰
live in peace. 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. Who accepted of it ac- ²⁵
cording 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.

Judas When Judas heard of this cruelty done unto his *punishes* countrymen, he commanded those that were with *the Men* him to make them ready. And calling upon God the *of Joppa* righteous Judge, he came against those murderers *and of* his brethren, and burnt the haven by night, and *Jamna* set the boats on fire, and those that fled thither he slew. 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. But when he heard that the
 10 Jamnites were minded to do in like manner unto the Jews that dwelt among them, 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.

15 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. Whereupon there was a very sore battle; but Judas' side
 20 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. Then Judas, thinking indeed that they would be profitable in
 25 many things, granted them peace: whereupon they shook hands, and so they departed to their tents. 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. But they that were within *He also* it put such trust in the strength of the walls and *captures* provision of victuals, that they behaved themselves *Caspis* rudely toward them that were with Judas, railing and blaspheming, and uttering such words as were 5 not to be spoken. 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, and took the city by the 10 will of God, and made unspeakable slaughters, inso-much that a lake two furlongs broad near adjoining thereunto, being filled full, was seen running with blood. Then departed they from thence seven hundred and fifty furlongs, and came to Characa 15 unto the Jews that are called Tubieni.

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. Howbeit Dositheus and 20 Sosipater, who were of Maccabeus' captains, went forth, and slew those that Timotheus had left in the fortress, above ten thousand men. And Maccabeus ranged his army by bands, and set them over the bands, and went against Timotheus, who had about 25 him an hundred and twenty thousand men of foot, and two thousand and five hundred horsemen.

Now when Timotheus had knowledge of Judas' coming, he sent the women and children and the

Judas other baggage unto a fortress called Carnion: for
attacks the town was hard to besiege, and uneasy to come
Carnion unto, by reason of the straightness of all the places.

But when Judas his first band came in sight, the
 5 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.
 10 Judas also was very earnest in pursuing them,
 killing those wicked wretches, of whom he slew
 about thirty thousand men. Moreover Timotheus
 himself fell into the hands of Dositheus and Sosi-
 pater, whom he besought with much craft to let him
 15 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. So
 when he had assured them with many words that he
 would restore them without hurt, according to the
 20 agreement, they let him go for the saving of their
 brethren.

Then Maccabeus marched forth to Carnion, and
 to the temple of Atargatis, and there he slew five
 and twenty thousand persons. And after he had
 25 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. But when Judas and his company *Gorgias of Idumea* had called upon Almighty God, who with his power *Idumea* breaketh the strength of his enemies, they won the *assailed* city, and slew twenty and five thousand of them that were within. From thence they departed to 5 Scythopolis, which lieth six hundred furlongs from Jerusalem.

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 ad- 10 versity ; they gave them thanks, desiring them to be friendly still unto them : and so they came to Jerusalem, the feast of the weeks approaching. And after the *feast*, called Pentecost, they went forth against Gorgias the governor of Idumea, who 15 came out with three thousand men of foot and four hundred horsemen. And it happened that in their fighting together a few of the Jews were slain. At which time Dositheus, one of Bacenor's company, who was on horseback, and a strong man, was still 20 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. 25

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. And with that he

Judas dis- began in his own language, and sung psalms with a
covers loud voice, and rushing unawares upon Gorgias' men,
Idolatry he put them to flight. So Judas gathered his host,
among some and came into the city of Odollam. And when the
of his Men seventh day came, they purified themselves, as the
 custom was, and kept the sabbath in the same place.
 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
 10 kinsmen in their fathers' graves. 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
 15 slain. All men therefore praising the Lord, the
 righteous Judge, who had opened the things that
 were hid, betook themselves unto prayer, and be-
 sought him that the sin committed might wholly be
 put out of remembrance. Besides, that noble Judas
 20 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. And when he had made a gathering through-
 out the company to the sum of two thousand drachms
 25 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: 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.

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

5

* In the hundred forty and ninth year it was told
Judas, that Antiochus Eupator was coming with a
great power into Judea, and with him Lysias his
protector, and ruler of his affairs, having either of
them a Grecian power of footmen, an hundred and 10
ten thousand, and horsemen five thousand and three
hundred, and elephants two and twenty, and three
hundred chariots armed with hooks.

Menelaus also joined himself with them, and with
great dissimulation encouraged Antiochus, not for the 15
safeguard of the country, but because he thought to
have been made governor. 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 20
bring him unto Berea, and to put him to death, as the
manner is in that place. 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. And whosoever was con- 25
demned of sacrilege, or had committed any other
grievous crime, there did all men thrust him unto
death. Such a death it happened that wicked man
to die, not having so much as burial in the earth;

Antiochus and that most justly : for inasmuch as he had committed many sins about the altar, whose fire and ashes *Judea* were holy, he received his death in ashes.

with an Army 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.

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
 10 now also help them, being at the point to be put from their law, from their country, and from the holy temple : 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. So when
 15 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. And Judas, being apart with the elders, deter-
 20 mined, 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. So when he had committed *all* to the Creator of the world, and exhorted his soldiers to fight manfully, even unto death, for
 25 the laws, the temple, the city, the country, and the commonwealth, he camped by *Modin* : 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 *Antiochus* the chiefest of the elephants, with all that were upon & *Judas* him. And at last they filled the camp with fear and *are made* tumult, and departed with good success. This was *Friends* done in the break of the day, because the protection of the Lord did help him.

Now when the king had taken a taste of the manliness of the Jews, he went about to take the holds by policy, and marched toward Bethsura, which was a strong hold of the Jews : but he was put to flight, ¹⁰ failed, and lost of his men : for Judas had conveyed unto them that were in it such things as were necessary. 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 ¹⁵ put him in prison.

The king treated with them in Bethsura the second time, gave his hand, took their's, departed, fought with Judas, was overcome ; heard that Philip, who was left over the affairs in Antioch, was desperately ²⁰ 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, and accepted well of Maccabeus, made him principal governor from Ptole- ²⁵ mais unto the Gerihenians ; came to Ptolemais : the people there were grieved for the covenants ; for they stormed, because they would make their covenants void : Lysias went up to the judgment seat, said as

Demetrius much as could be in defence of the cause, persuaded,
slays pacified, made them well affected, returned to Antioch.
Antiochus Thus it went touching the king's coming and
 & *Lysias* departing.

5 * 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, had taken the country, and killed Antiochus, and Lysias his protector.

10 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, came to king Demetrius in the hundred
 15 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. Howbeit, having gotten opportunity to further his foolish enterprise, *and* being
 20 called into counsel by Demetrius, and asked how the Jews stood affected, and what they intended, he answered thereunto:

Those of the Jews that be called Assideans, whose captain is Judas Maccabeus, nourish war, and are
 25 seditious, and will not let the realm be in peace. Therefore I, being deprived of mine ancestors' honour, I mean the high priesthood, am now come hither: 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 countrymen: for *Demetrius* all our nation is in no small misery through the *incensed* unadvised dealing of them aforesaid. Wherefore, O *against* king, seeing thou knowest all these things, be careful *Judas* for the country, and our nation, which is pressed on 5 every side, according to the clemency that thou readily shewest unto all. For as long as Judas liveth, it is not possible that the state should be quiet.

This was no sooner spoken of him, but others of the king's friends, being maliciously set against Judas, 10 did more incense Demetrius. And forthwith calling Nicanor, who had been master of the elephants, and making him governor over Judea, he sent him forth, commanding him to slay Judas, and to scatter them that were with him, and to make Alcimus high priest 15 of the great temple. 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.

Now when the Jews heard of Nicanor's coming, 20 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. So at the commandment of the captain 25 they removed straightways from thence, and came near unto them at the town of Dessau. Now Simon, Judas' brother, had joined battle with Nicanor, but was somewhat discomfited through the sudden silence

Nicanor of his enemies. Nevertheless *Nicanor*, hearing of
8 *Judas* the manliness of them that were with *Judas*, and the
make a courageousness that they had to fight for their country,
Compact durst not try the matter by the sword. Wherefore
5 he sent *Posidonius*, and *Theodotus*, and *Mattathias*,
to make peace.

So when they had taken long advisement there-
upon, and the captain had made the multitude ac-
quainted therewith, and it appeared that they were
10 all of one mind, they consented to the covenants,
and appointed a day to meet in together by them-
selves: and when the day came, and stools were set
for either of them, *Judas* placed armed men ready in
convenient places, lest some treachery should be sud-
15 denly practised by the enemies: so they made a
peaceable conference.

Now *Nicanor* abode in *Jerusalem*, and did no hurt,
but sent away the people that came flocking unto
him. And he would not willingly have *Judas* out of
20 his sight: for he loved the man from his heart. He
prayed him also to take a wife, and to beget children:
so he married, was quiet, and took part of this life.

But *Alcimus*, perceiving the love that was betwixt
them, and considering the covenants that were made,
25 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. Then the king being in a rage, and pro-
voked with the accusations of the most wicked man,

wrote to Nicanor, signifying that he was much dis- *Nicanor's*
 pleased with the covenants, and commanding him that *Treachery*
 he should send Maccabeus prisoner in all haste unto
 Antioch. When this came to Nicanor's hearing, he
 was much confounded in himself, and took it griev- 5
 ously that he should make void the articles which
 were agreed upon, the man being in no fault. But
 because there was no dealing against the king, he
 watched his time to accomplish this thing by policy.

Notwithstanding, when Maccabeus saw that Nica- 10
 nor began to be churlish unto him, and that he
 entreated him more roughly than he was wont, per-
 ceiving that such sour behaviour came not of good,
 he gathered together not a few of his men, and with-
 drew himself from Nicanor. But the other, knowing 15
 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. And when they sware that
 they could not tell where the man was whom he 20
 sought, 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 25
 Bacchus. 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; Thou, O Lord

Courage of all things, who hast need of nothing, wast pleased
of *Razis* that the temple of thine habitation should be among
us : therefore now, O holy Lord of all holiness, keep
this house ever undefiled, which lately, was cleansed,
5 and stop every unrighteous mouth.

Now was there accused unto Nicanor one Razis,
one of the elders of Jerusalem, a lover of his country-
men, and a man of very good report, who for his
kindness was called a father of the Jews. For in the
10 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. So Nicanor, willing
to declare the hate that he bare unto the Jews,
15 sent above five hundred men of war to take him : for
he thought by taking him to do the Jews much hurt.

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
20 ready to be taken on every side fell upon his sword ;
choosing rather to die manfully, than to come into
the hands of the wicked, to be abused otherwise than
beseemed his noble birth : but missing his stroke
through haste, the multitude also rushing within the
25 doors, he ran boldly up to the wall, and cast himself
down manfully among the thickest of them. But
they quickly giving back, and a space being made, he
fell down into the midst of the void place. Nevertheless,
while there was yet breath within him, being

inflamed with anger, he rose up; and though his *Nicanor* blood gushed out like spouts of water, and his *resolves* wounds were grievous, yet he ran through the midst *to attack* of the throng; and standing upon a steep rock, when *Judas* as his blood was now quite gone, he plucked out his 5 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.

* But Nicanor, hearing that Judas and his company 10 were in the strong places about Samaria, resolved without any danger to set upon them on the sabbath day. 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 15 seeth all things, hath honoured with holiness above *other days*. Then the most ungracious wretch demanded, if there were a Mighty one in heaven, that had commanded the sabbath day to be kept. And when they said, There is in heaven a living Lord, 20 and mighty, who commanded the seventh day to be kept: 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.

25
So Nicanor in exceeding pride and haughtiness determined to set up a publick monument of his victory over Judas and them that were with him. But Maccabeus had ever sure confidence that the

Judas has Lord would help him : wherefore he exhorted his
a Vision people not to fear the coming of the heathen against
 & *encour-* them, but to remember the help which in former
ages his times they had received from heaven, and now to
Men expect the victory and aid, which should come unto
therewith them from the Almighty. 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. And when he had stirred
 10 up their minds, he gave them their charge, shewing
 them therewithal the falsehood of the heathen, and
 the breach of oaths. 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,
 15 he told them a dream worthy to be believed, as if it
 had been so indeed, which did not a little rejoice
 them.

And this was his vision : That Onias, who had
 been high priest, a virtuous and a good man, reverend
 20 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. This done, in like manner there appeared
 a man with gray hairs, and exceeding glorious, who
 25 was of a wonderful and excellent majesty. 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.
 Whereupon Jeremias holding forth his right hand

gave to Judas a sword of gold, and in giving it spake *Judas pre-*
 thus, Take this holy sword, a gift from God, with *parēs to*
 the which thou shalt wound the adversaries. *meet*

Thus being well comforted by the words of Judas, *Nicanor*
 which were very good, and able to stir them up to 5
 valour, and to encourage the hearts of the young
 men, they determined not to pitch camp, but courage-
 ously to set upon them, and manfully to try the
 matter by conflict, because the city and the
 sanctuary and the temple were in danger. For the 10
 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. Also they that were
 in the city took not the least care, being troubled for 15
 the conflict abroad. 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, Maccabeus seeing the coming of the multi- 20
 tude, and the divers preparations of armour, and the
 fierceness of the beasts, stretched out his hands to-
 ward 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 25
 such as are worthy: 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

Defeat & Sennacherib an hundred fourscore and five thousand :
Death of wherefore now also, O Lord of heaven, send a good
Nicanor angel before us for a fear and dread unto them ; and
through the might of thine arm let those be stricken
5 with terror, that come against thy holy people to
blaspheme. And he ended thus. Then Nicanor
and they that were with him came forward with
trumpets and songs. But Judas and his company
encountered the enemies with invocation and prayer.
10 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.

Now when the battle was done, returning again
15 with joy they knew that Nicanor lay dead in his
harness. Then they made a great shout and a noise,
praising the Almighty in their own language. And
Judas, who was ever the chief defender of the
citizens both in body and mind, and who continued
20 his love toward his countrymen all his life, com-
manded to strike off Nicanor's head, and his hand
with his shoulder, and bring them to Jerusalem.
So when he was there, and had called them of
his nation together, and set the priests before the
25 altar, he sent for them that were of the tower,
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.
And when he had cut out the tongue of that ungodly

Nicanor, he commanded that they should give it by *The City* pieces unto the fowls, and hang up the reward of his *has Peace* madness before the temple. So every man praised toward the heaven the glorious Lord, saying, Blessed be he that hath kept his own place undefiled. He ⁵ hanged also Nicanor's head upon the tower, an evident and manifest sign unto all of the help of the Lord. 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 ¹⁰ month, which in the Syrian tongue is called Adar, the day before Mardocheus' day.

—*—

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. And if *I have done* well, ¹⁵ 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. 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 ²⁰ finely framed delighteth the ears of them that read the story. And here shall be an end.



Notes

FIRST MACCABEES

p. 1, ll. 1-22. *Historical Introduction*, covering the period B.C. 331-176.

p. 1, l. 3. 'Chettiim' (or Chittim) = Cyprus, so called from its ancient capital Citium, but the name was afterwards freely applied to the islands and western coasts of the Mediterranean, and even to Greece and Macedonia.

p. 1, l. 5. 'The first over Greece,' 'in former time over Greece' (R.V.). The text is perhaps corrupt, and these words, though well attested, may be the gloss of a reader who wished to forestall the idea that Alexander had first obtained a kingdom by conquering Darius.

p. 1, l. 12. 'Kings,' 'principalities' (R.V.), probably satrapes.

p. 1, l. 16. 'Parted his kingdom.' The story seems to have been credited by the author of 1 Macc., but must be regarded as purely legendary.

First division of the book (i. 10-ii. 70). *Rise of the Maccabean revolt* (B.C. 175-166).

p. 2, l. 2. The surname Epiphanes (Illustrious) was not inaptly parodied into Epimanes (the Madcap).

p. 2, l. 4. 'Reigned,' became king. *Cp.* 2 Kings xv. 10. The year 137 of the Seleucid era (*cp.* Introduction, p. i.) = B.C. 176-175.

p. 2, l. 6. The reference is to the Greek party led by Jason. *Cp.* 2 Macc. iv. 7 ff.

p. 2, l. 14. 'A place of exercise,' a gymnasium.

p. 2, l. 18. 'Were sold,' sold themselves. *Cp.* 1 Kings xxi. 20; Rom. vii. 14.

p. 2, ll. 22-25. The reference is to the second Egyptian cam-

paign of Epiphanes (B.C. 170), and to Ptolemy VI., Philometor. *Cp.* 2 Macc. v. 1.

p. 3, l. 11. These treasures consisted partly of money dedicated to God in the Temple treasury (the 'Corban' of Mark vii. 11), and partly of sums lodged in the bank of deposit mentioned in 2 Macc. iii. 10-22.

p. 3, l. 23. The 'chief collector' was Apollonius. *Cp.* iii. 10; 2 Macc. v. 24.

p. 4, l. 4. By 'the city of David' is meant not the whole of Jerusalem, but the southern part of the Temple mount ('Sion'). As the writer usually applies the term to the Acra or citadel, which was garrisoned by the Syrians, the likelihood is that it 'lay on the Temple hill, and presumably on the site of the later Antonia' (W. R. Smith), *i.e.*, north-west of the Temple.

p. 4, l. 7. 'Nation' is used here loosely, almost in the sense of 'gang.' *Cp.* Isa. i. 4.

p. 4, l. 10. 'They became,' 'it became,' as in ver. 36, where the stronghold is personified. *Cp.* xiii. 51.

p. 5, ll. 23-25. As the 25th Chislev (December) was undoubtedly the date of the desecration (ver. 59, iv. 52-54), we must either regard the 15th as the day on which the pagan altar was built or commenced, or set down 'fifteenth' as an error on the part of the writer or of his Greek translator. The year 145 = B.C. 168. By 'abomination of desolation' is meant the idol altar of ver. 59. The phrase was probably taken from the LXX. rendering of an obscure expression in Dan. xi. 31, and may mean *abomination causing desolation*.

p. 6, l. 2. *Lit.*, 'a book of the covenant.' Many would possess only a part of the Pentateuch.

p. 6, l. 8. In 1 Macc. the word used to denote a heathen altar is always different from that which denotes the altar of God.

p. 6, l. 20. The cruelties of Epiphanes were the expression of God's wrath. *Cp.* ii. 49; 2 Kings iii. 27.

p. 6, ll. 21-27. Genealogy of the Maccabees. Gaddis is generally supposed to mean 'my fortune'; Thassi, 'the zealous,' or 'the guide'; Maccabæus, 'the hammerer'; Avaran, 'the

piercer'; and Apphus, 'the dissembler.' The names, however, may be merely distinctive epithets.

p. 6, l. 23. 'Modin,' now *el Medîjeh*, between Joppa and Jerusalem.

p. 8, l. 1. The order of 'Friends' (counsellors) was established in connection with most Oriental monarchies.

p. 8, l. 9. 'Heaven forbid' (R.V.). 'God' is absent from the book.

p. 8, l. 21. According to Josephus, his name was Apelles.

p. 9, l. 8. 'The host,' the forces = garrison in Acra.

p. 10, l. 11. 'The Assideans,' or rather Hasidæans (Heb., *hasîdîm* = 'pious ones') were a body of Jews who before the Maccabæan revolt had banded themselves together in opposition to the Hellenising measures of Antiochus IV., Epiphanes. Their aims were purely religious, and they co-operated with the Maccabees only so long as they fought for the restoration of Jewish worship. *Cp.* vii. 13.

p. 10, l. 17. 'Wicked men,' lawless men, *i.e.*, apostate Jews.

p. 10, l. 23. 'Proud men,' sons of pride, a Hebraism. *Cp.* i. 21.

p. 11, l. 11. 'Our father,' *i.e.*, our ancestor. *See* Numb. xxv. 13.

p. 11, l. 12. 'Jesus,' Greek form of Joshua. *Cp.* Heb. iv. 8.

p. 11, l. 15. 'The heritage of the land,' a heritage of land, *viz.*, the city of Hebron. *Cp.* Numb. xiv. 24.

p. 11, l. 16. This passage has been viewed as Messianic; but even if the writer did contemplate the reign of the Messiah, he may not have meant to ascribe such an expectation to Mattathias.

p. 12, l. 3. Mattathias may not, of course, really have used the surname in the case of Judas any more than in that of Simon. In 1 Macc. the name Judas, in 2 Macc. the surname Maccabæus, is the usual designation.

p. 12, l. 10. The year 146 = B.C. 167-166.

Second division of the book (iii. 1-ix. 22). *Leadership of Judas Maccabæus* (B.C. 166-161).

p. 12, l. 21. 'The host'; rather, 'the camp,' as in ver. 41,

etc., although in this book the Greek word usually means army.
Cp. iii. 57, etc.

p. 13, l. 12. Cp. David's use of the sword of Goliath (1 Sam. xxi. 9).

p. 13, l. 19. 'So he made him ready to go up'; rather, 'And he went up again,' but as the same army had not gone up previously, we must render, with R.V., 'And there went up with him also.'

p. 13, l. 23. 'Bethhoron.' On the highway between Lydda and Jerusalem, and divided by a precipitous pass into an upper and a lower division. Cp. Josh. x. 16 ff.

p. 13, l. 28. Read: 'We are also faint.' 'We' is emphatic.

p. 14, l. 9. 'The Lord himself,' he himself. Most MSS. omit the substantive. Victory lies on whichever side God is, and He will be on our side seeing we have a good cause—that is the argument of Judas.

p. 14, l. 27. Owing to the impoverished state of the Syrian treasury, soldiers had to be paid in advance.

p. 15, l. 23. The Seleucid year 147 = B.C. 166-165.

p. 16, l. 1. Ptolemy, the son of Dorymenes, was surnamed Macron (2 Macc. x. 12), and was governor of Coele Syria and Phœnicia (2 Macc. viii. 8).

p. 16, l. 2. Nicanor was 'the son of Patroclus, one of the king's foremost Friends' (2 Macc. viii. 9). In 1 Macc. Gorgias, and in 2 Macc. Nicanor, is given the chief prominence.

p. 16, l. 8. Emmaus. Now 'Amwās, twenty-two Roman miles from Jerusalem.

p. 16, l. 10. 'Servants.' Although this is the best attested reading, that of Josephus (*Ant.* XII. vii. 3) and the Syriac, viz., 'fetters,' may with R.V. be accepted as an emendation.

p. 17, l. 3. 'Maspha,' Greek form of Heb. Mizpeh or Mizpah ('watch-tower'). The Mizpeh referred to here is that in the tribe of Benjamin, the modern *Neby Samwīl* (2970 feet). Cp. 1 Sam. vii. 6-9.

p. 17, l. 8. The Greek text appears to be a mistranslation. As it stands, the meaning seems to be that the heathen sought to find

in the law analogies to their own mythology. So R.V. The original Hebrew may, however, have read 'upon which the heathen had scrawled the likenesses of their idols,' in order, *i.e.*, to outrage Jewish religious feeling.

p. 17, l. 10. On the Nazarite vows *see* Numb. vi. 3, 5.

p. 18, l. 1. 'The camp,' the army.

p. 18, l. 9. 'As may be the will in heaven.' As usual, the author avoids the use of the Divine Name.

p. 18, l. 11. 'Removed out of the camp,' 'the army removed' (R.V.).

p. 19, l. 5. 'If peradventure the Lord will,' 'if peradventure it' (*i.e.* heaven) 'will,' etc. R.V. renders, 'if he will have us.' *Cp.* Matt. xxvii. 43.

p. 19, l. 17. 'Gazera,' the ancient Gezer (Josh. x. 33, etc.), the Mont Gisart of the Crusades and the modern *Tell-el-Jezer*.

p. 20, l. 6. 'The land of strangers,' *i.e.*, of the Philistines.

p. 20, l. 8. 'Blue silk.' Omit 'silk.' The Greek word is *hyacinth*, which denotes a blue or violet purple as distinct from the still more precious red 'sea purple' or Tyrian dye, also mentioned here.

p. 20, l. 10. 'Praised the Lord in heaven,' 'gave praise unto heaven' (R.V.), or perhaps 'towards heaven,' *i.e.*, with eyes and voices directed heavenwards. *Cp.* ver. 55.

p. 20, l. 20. 'The next year,' *i.e.*, the Seleucid year 148=B.C. 165-164.

p. 20, l. 24. 'Bethsura,' or Beth-zur ('house of the rock'), between Halhul and Gedor (Josh. xv. 58), among the mountains of Judah (*Beit-Sur*).

p. 21, l. 24. 'Shrubs growing.' This may be no exaggeration; in semi-tropical lands the growth of vegetation is rapid.

p. 22, l. 14. Although it was recognised that prophecy had ceased (ix. 27), there was an expectation abroad that there would yet arise a great prophet who would declare God's will about this and other difficult problems. *Cp.* xiv. 41. There is no specific reference to the Messiah.

p. 22, l. 21. 'The altar of burnt offerings and of incense.' It

is not easy to understand what is meant by this, as the altar of burnt-offerings stood in the outer court, and has been previously mentioned (ver. 47). Yet it is the reading of the most ancient MSS.

p. 23, l. 5. Omit 'look.' The date was the third anniversary of the profanation. *Cp.* i. 59.

p. 23, l. 12. The Feast of the Dedication or Renewal (John x. 22) became henceforth an annual observance (ver. 59; 2 Macc. x. 6-8).

p. 24, l. 9. 'Arabattine,' Akrabattine, so called from the high ridge Akrabbim (Numb. xxxiv. 4, etc.), on the south-east border of Judah.

p. 24, l. 11. 'Abated,' an archaism for bated, from French *abattre*, to beat down.

p. 24, l. 13. 'Bean,' the name of a chief, or of a place otherwise unknown.

p. 24, l. 23. 'Jazer' (or Ja'āzer), east of Jordan, in Gad.

p. 24, l. 25. 'Galaad' = Gilead, *i.e.*, Jewish territory east of Jordan.

p. 24, l. 28. 'Dathema,' within a few hours of Bosor (ver. 29).

p. 25, l. 7. 'The places of Tobie' (R.V., 'Tubias'), the land of Tob. *Cp.* Judges xi. 3; 2 Macc. xii. 17.

p. 25, l. 14. 'Ptolemais' = Accho (Judges i. 31), the modern *Acre*.

p. 26, l. 11. 'Arbattis.' This place has not been identified.

p. 26, l. 17. 'Nabathites' or Nabathæans, a nomadic tribe of Arabs, whose capital was Petra.

p. 26, l. 20. 'Bosora,' probably = Bosra or Bostra, in the Hauran.

p. 26, l. 21. 'Bosor,' probably *Busr*, in the south of the Lejá. Alema, Casphor (Casphon, ver. 36) and Maked have not been identified. Carnaim = 'Carnion' of 2 Macc. xii. 21, 26; 'Ashteroth-Karnaim' of Gen. xiv. 5, and 'Ashtaroth' of Deut. i. 4.

p. 26, l. 25. There may have been some smaller forts inside the outer ramparts of Dathema.

p. 27, l. 24. 'Raphon.' Perhaps = Raphana, one of the cities of the Decapolis.

p. 28, l. 11. 'Scribes of the people.' 'The registrars mentioned in Deut. xx. 5-9, who kept the lists of the troops, assigned the place of encampment, and looked after the order of the march' (Ewald).

p. 28, l. 26. 'Ephron,' east of Jordan, over against Bethshan; now *Gefrun*.

p. 29, l. 17. 'Bethsan' or Bethshan ('house of security') known during the Greek period as Scythopolis, now *Beisân*, four miles west of the Jordan. *Cp.* 1 Sam. xxxi. 10, 12.

p. 29, l. 22. 'Not one of them.' The writer is perhaps merely recording the tradition of his time.

p. 30, l. 25. Instead of 'Samaria,' the old Latin reads *Marissa* (Mareshah or Moresheth-Gath, Micah i. 14 f.). This town, between Hebron and Ashdod, certainly lay more on the line of march. *Cp.* 2 Macc. xii. 35.

p. 31, l. 5. 'Elymais,' etc. The statement of A.V. is geographically inaccurate, Elymais (the O.T. 'Elam') being not the name of a city, but of a province between Media and the Persian Gulf. Read, 'in Elymais in Persia there was a city' (R.V.).

p. 31, l. 24. 'The abomination.' So called from the standpoint of the writer, who also puts into the mouth of the dying monarch such sentiments as he considered appropriate.

p. 32, l. 17. Although Persia was part of his kingdom, it was virtually a foreign land to Antiochus.

p. 32, l. 18. 'Philip.' A Phrygian (2 Macc. v. 22), and companion of Antiochus in youth (2 Macc. ix. 29).

p. 32, l. 22. 'Died there,' etc. According to Polybius, at the upland town of Tabae. The year 149 = B.C. 164-163.

p. 32, l. 26. 'Young.' According to Appian, only nine years of age.

p. 33, l. 6. 'Mounts for shot,' shooting towers and engines of war.

p. 34, l. 9. 'Bathzacharias.' Between Jerusalem and Bethzur, now *Beit Sakariyeh*.

p. 34, l. 14. The passage must mean either (1) that the juice of grapes and mulberries was intended to represent blood to the elephants, and so prepare them for battle; or (2) that this liquor, of which they were fond, was shown to the animals and then withdrawn in order to madden them.

p. 34, l. 16. 'Among the armies,' 'among the phalanxes' (R.V.).

p. 34, l. 21. More correctly, as R.V., 'These were ready beforehand, wheresoever the beast was.'

p. 34, l. 27. 'Two and thirty.' This must either be a mis-translation or a copyist's error, as a war elephant seldom carried more than three or four men.

p. 35, l. 2. 'Giving them signs what to do.' The text is in disorder. R.V. translates, 'striking terror' (into the enemy) 'and protected by the phalanxes.'

p. 35, l. 15. 'Savaran.' *Cp.* ii. 5, where the surname is given as Avaran, probably the true form.

p. 35, l. 18. 'Gave himself to deliver his people' (R.V.).

p. 36, l. 10. *Cp.* Shakespeare, 1 *Henry VI.*, I. iv. 15, 'A piece of ordnance I have placed.'

p. 36, l. 12. 'Held them battle.' An archaism = 'fought.'

p. 36, ll. 13-17. Following the best attested reading, R.V. renders, 'But there were no victuals in the sanctuary.'

p. 37, l. 22. Demetrius I., Soter, son of Seleucus IV., Philopator. The statement that he landed 'with a few men' is at variance with 2 Macc. xiv. 1.

p. 37, l. 25. The tenses are not properly represented in A.V. Read with R.V.: 'When he would enter . . . laid hands on Antiochus.'

p. 38, l. 24. 'Scribes.' The term is used in its technical sense of professional students of the law, and is therefore not = Assidaëans. *Cp.* note on ii. 42.

p. 39, l. 4. 'He' (the psalmist) 'wrote.' This is virtually the usual form of quotation from Scripture. *Cp.* John v. 46. The words quoted are from Ps. lxxix. 2, 3.

p. 39, l. 13. 'Bezeth,' unidentified.

p. 39, l. 14. 'The men that had forsaken him.' R.V. renders 'deserters.' The text is obscure, but the reference seems to be to Jews who had allied themselves with the Greek party, but were distrusted by Bacchides.

p. 40, l. 20. 'Capharsalama,' unidentified.

p. 40, l. 21. 'Five thousand.' The correct reading is probably 500.

p. 41, l. 7. With R.V. omit 'O Lord' here and in ver. 41.

p. 41, l. 15. 'Adasa.' Probably *Khurbet Adasa*, between Jerusalem and Bethhoron.

p. 41, l. 17. 'Of the Assyrians.' R.V. rightly omits these words as a gloss. Cp. the account in 2 Kings xvii. and xix., and Byron's verses on 'The Destruction of Sennacherib.'

p. 41, l. 24. The date of this battle (Adar=March B.C. 161) is given with reference to the future annual observance of the day (ver. 49).

p. 42, l. 16. 'The Romans.' While there is no reason to doubt the fact of a treaty having been entered into between the Jews and the Romans, the narrative is marked by several errors of detail. Stanley (*Jewish Church*, iii. 350) gives the following list:—(1) Spain was not wholly reduced till the reduction of Cantabria, B.C. 19. (2) The elephants at the battle of Magnesia were not 120, but (Livy, xxxviii. 39) 54. (3) Antiochus was not taken prisoner. (4) His dominions did not include India. (5) The conquest of Ætolia was fifteen years later. (6) The Senate was not 320, but 300. (7) One consul is substituted for two. (8) The Roman factions are ignored.'

p. 42, l. 22. It is uncertain whether the reference is to the Galatians of Asia Minor or to the Gauls of Upper Italy. The mention of 'tribute' seems to favour the latter view.

p. 43, ll. 4-6. Philip III. of Macedon was defeated at Cynoscephalæ in B.C. 197; Perseus, his successor, at Pydna in B.C. 168; Antiochus III., the Great, at Magnesia in B.C. 190.

p. 46, l. 7. Read, as marg. and R.V., 'the right wing (of his army).'

p. 46, l. 8. 'Galgala' = Gilgal. The site has not been definitely fixed. Josephus has 'Galilee' (*Ant.* XII. xi. 1).

p. 46, ll. 9, 10. 'Massaloth . . . in Arbela.' Neither place nor district can be with certainty identified. The same is true of Berea, which is not the place mentioned in 2 Macc. xiii. 4.

p. 46, l. 15. 'Eleasa' or Elasa, perhaps = *Khurbet Il'asâ*, between the two Bethhorons.

p. 46, l. 27. 'Dehorted,' an archaism, properly the converse of 'exhorted.' R.V. renders 'dissuaded.'

p. 47, l. 9. 'In the foreward,' 'in the front of the battle' (R.V.) —another archaic usage.

p. 47, l. 19. 'Azotus' (not = Ashdod) is perhaps a mistaken rendering of the Heb. *Ashēdoth* = 'declivities' of 'the mountain' or hill country of Judæa.

p. 48, ll. 3, 4. 'Not written.' See Introduction, p. xvii. ff. *Third division of the book* (ix. 23-xii. 53). *Leadership of Jonathan the high priest* (B.C. 191-143).

p. 48, l. 22. 'Prince and captain,' ruler and leader. Only Simon had the title of prince or ethnarch (xv. 1, 2).

p. 49, l. 1. 'Asphar,' probably *Bir Selhub*, south-west of Engedi.

p. 49, l. 2-p. 50, l. 3. The passage is difficult. A.V. regards vers. 35-42 as parenthetical, and renders the aorists as pluperfects. This furnishes a reason for Bacchides crossing the Jordan, but is perhaps not grammatically allowable. The fight seems to have taken place on the east of Jordan, in which case Jonathan and his followers swam over to the west side.

p. 49, l. 8. 'Medaba,' a town of Moab.

p. 49, l. 12. 'Nadabatha,' east of Jordan, but unidentified.

p. 49, l. 29. At certain seasons of overflow (Josh. iii. 15) the Jordan cuts a new channel from a point on its east bank to the north-east corner of the Dead Sea. The marsh of Jordan = the delta thus formed.

p. 50, l. 21. G. A. Smith takes Thamnatha-Pharathoni here as 'evidently one place,' and would find it in Pir'aton in *Wady Far'ah*. Tephon probably = Tappuah, now *Teffûh*, three miles west of Hebron.

p. 50, l. 29-p. 51, l. 4. The date is Iyar (= May) B.C. 160-159. 'The prophets' = Haggai and Zechariah, through whose instrumentality Zerubbabel's temple was built.

p. 51, l. 27. 'Bethbasi' has not been identified.

p. 52, l. 8. 'Odonarkes.' There seems to be no authority for this reading. R.V. has 'Odomera,' a name otherwise unknown.

p. 52, l. 29. 'Machmas' = Michmash (*Mukhmās*), four miles south-east of Bethel.

p. 53, l. 3. The 160th year of the Seleucid era = B.C. 153-152. Alexander (Balas) was in reality a pretender.

p. 54, l. 19. The office of high priest had been vacant for seven years, *i.e.*, since the death of Alcimus.

p. 54, l. 21. 'A purple robe and a crown of gold' = emblems of royalty (viii. 14), as well as special tokens of royal favour towards distinguished persons (vers. 62, 64; Esther viii. 15).

p. 54, l. 24. The 15th Tishri of the year 160 = B.C. 153.

p. 55, l. 17. 'Of the seed,' *i.e.*, of the crop yielded by it.

p. 55, l. 20. 'The three governments' or toparchies (xi. 28) = Aphærema, Lydda, and Ramathaim (xi. 34). The words 'and Galilee' are either an error or a textual corruption.

p. 55, l. 23. 'Holy,' *i.e.*, regarded as sacred to God.

p. 56, l. 27. Read 'the places suitable,' *i.e.*, where the money could most easily be spared.

p. 57, l. 11. 'Out of the king's revenues' (R.V.).

p. 57, l. 21. 'Entreated,' an archaism for 'treated.' Cp. xi. 26.

p. 57, ll. 25, 26. R.V., following another and strongly attested reading, transposes the names Demetrius and Alexander.

p. 58, l. 1. Ptolemy VI., Philometer (B.C. 180-146), is referred to.

p. 59, l. 15. 'Chief Friend,' a higher order, probably, than that of 'Friend.'

p. 59, l. 16. Rather, 'a captain and governor of a province' (R.V.). The meaning is that Jonathan was invested with both the military and the civil command in addition to his spiritual supremacy as high priest.

p. 59, l. 24. More correctly, 'Cœlesyria' = the hollow between

the Lebanon, but in the Greek period used as the designation for all Eastern Palestine.

p. 60, l. 7. 'Twice,' as recorded in vi. 47 and ix. 6, 18.

p. 61, l. 8. Render, 'And the horsemen were scattered in the plain, and they' (*i.e.*, the infantry) 'fled.'

p. 61, l. 9. 'Beth-dagon' = house (temple) of Dagon, commonly regarded as a fish god, but by some connected with *dagan*, 'corn.'

p. 61, l. 23. 'Accaron' = Ekron ('*Akir*'), nine miles from the sea.

p. 62, l. 18. 'Eleutherus,' a winter torrent dividing Syria from Phoenicia.

p. 63, l. 15. *Lit.*, as A.V. marg. and R.V., 'they that were in his strongholds were slain by them that were in the strongholds,' *i.e.*, the garrisons placed by Ptolemy in the fortified towns (ver. 3) were slain by the native population.

p. 64, l. 14. Although 'with the country of Samaria' is found in all the MSS., yet in view of x. 30 and xi. 34 we must read 'of Samaria,' or 'which were added to Judæa from Samaria.' The Greek translator seems to have misunderstood the Hebrew text.

p. 64, ll. 27, 28. 'Apherema,' probably = Ephraim (John xi. 54) = Ophrah of Benjamin, now *Taiyibeh*. Lydda = Lud (1 Chron. viii. 12), between Joppa and Jerusalem. Ramathem or Ramathaim = Ramah (1 Sam. i. 1) in Ephraim.

p. 65, l. 19. 'Tryphon' (*dēbauchē*) was only a surname. His real name was Diodotus.

p. 66, l. 12. The numbers here and in p. 66, l. 20, are probably exaggerated.

p. 67, l. 17. 'Four,' *i.e.*, the 'three' of ver. 34, and probably Ekron (x. 89).

p. 67, l. 23. 'The Ladder of Tyre,' the modern *Rās-en-Nakûrah*, on the coast between Tyre and Ptolemais, is a lofty headland, the ascent of which is made by a steep zigzag path cut out of the rock. Hence the name 'Ladder.'

p. 68, l. 8. 'Cades' or Kedesh ('holy'), in Naphtali, a city of refuge.

p. 68, l. 17. 'Gennesar' = Gennesareth. The earliest occurrence of this name for the Sea of Galilee. 'Gen' = garden; 'Nesar' = Galilee.

p. 68, l. 18. 'Hazor,' in Naphtali, south of Kedesh, overlooking Lake Merom.

p. 69, l. 21. 'The elders,' etc., *i.e.* the *gerousia* or senate, later = Sanhedrin.

p. 69, l. 25. Although 'Darius' is the reading of the MSS., ver. 20 shows that the correct form is *Arius*.

p. 70, l. 23. 'Amity,' an archaism for political friendship. *Cp.* Shakespeare, 3 *Hen. VI.*, III. iii. 53 f. :—

'First to do greetings to thy royal person;
And then to crave a league of *amity*;
And lastly to confirm that *amity*
With nuptial knot.'

p. 70, l. 28. Read, with R.V., 'which they sent to Onias.' 'Oniars' is a wrong reading due to a careless scribe, who combined the dative *Onia* with the *Areios* of ver. 20.

p. 71, l. 1. Although there was really no race affinity between the Jews and the Spartans, it is quite credible that they may have formed a friendly alliance, cemented by written documents. But this is not to say that we have these in the letters before us, which are probably attempts to restore the lost originals.

p. 71, l. 14. 'Amathis,' Amathitis = the Syrian Hamath.

p. 71, l. 24. After 'camp' supply 'and departed.' This is necessary in order to make ver. 29 intelligible.

p. 72, l. 18. 'The brook' = Kidron.

p. 72, l. 20. 'Caphenatha.' The derivation of this name is unknown.

p. 72, l. 21. 'Adida' = Hadid (Ezra ii. 33, etc.), four miles from Lydda. By 'Sephela' (the LXX. rendering of the Heb. Shephêlah) is meant the region of low hills between the maritime plain and the high central range.

p. 73, l. 26. 'The great plain' = the Plain of Esdraelon, not the Shephêlah (*see* the preceding note).

Fourth division of the book (xiii. 1-xvi. 24). *Administration of Simon the high priest* (B.C. 143-135).

p. 74, l. 5. Jonathan was supposed to have been already slain (p. 73, l. 29).

p. 76, l. 5. 'Adora' = Adorain of 2 Chron. xi. 9, now *Dūra*, near Hebron.

p. 76, l. 14. 'Bascama' remains unidentified.

p. 76, l. 28. 'All their armour,' 'all manner of arms' (R.V.).

p. 77, l. 18. Apparently a gold sceptre in the form of a palm branch.

p. 78, l. 3. The Seleucid year 170 = B.C. 143-142.

p. 78, l. 8. For 'Gaza' we must, with R.V., accept the emendation 'Gazara.' This is the reading in Josephus, and is supported by other passages of 1 Macc. itself (xiv. 7, xv. 28, xvi. 1).

p. 79, l. 16. 'John.' Afterwards the high priest and Prince Hyrcanus.

p. 79, l. 22. The reference is to Arsaces VI. = Mithridates I.

p. 80, l. 4. 'Made an entrance,' 'made it an entrance' (R.V.).

p. 80, l. 21. 'To fray them,' *i.e.*, to make them afraid. *Cp.* Zech. i. 21.

p. 81, l. 10. 'The rulers of the Lacedemonians' = the *Ephors*.

p. 81, l. 17. 'Council of the people,' 'the public records,' (R.V.).

p. 81, l. 26. 'After this.' Unless this was a *second* mission, ver. 24 does not occupy its proper position chronologically.

p. 82, l. 9. 'At Saramel,' 'in Asaramel' (R.V., which inserts the words at the end of ver. 27). The translator has evidently retained the original Hebrew word or words, which must have been either the name of a place or part of Simon's title. Perhaps the original phrase was *wēšar-'am-'ēl* = 'and prince of the people of God,' *i.e.*, ethnarch.

p. 83, l. 25. 'That the Jews.' 'That' is to be omitted as a repetition by mistake from the previous verse.

p. 83, l. 27. 'For ever, until.' The one expression declares that these offices were to be hereditary in Simon's family, the

other, that this was subject to such alteration as God might enjoin through 'a faithful prophet.' The want of the article renders a reference to the Messiah scarcely probable. *Cp.* iv. 46.

p. 84, l. 17. 'Governor,' *lit.*, ethnarch='ruler of a nation.' The title was applied to vassal princes like Simon (*cp.* 2 Cor. xi. 32), and also to the head of the Jewish community in Alexandria.

p. 84, l. 24. The allusion is to Antiochus VII., Sidetes (B.C. 138-128).

p. 85, l. 12. Of these coins, silver and copper, there are numerous specimens extant. They 'were formed after the Greek models, but give no name or portrait profile of any high priest or prince. They are adorned with simple symbols, *e.g.*, a cup, a lily branch, a grape-cluster, a palm, etc. For engravings of them, *see* Madden, *Coins of the Jews* (1881), p. 67 ff.' (1 Macc. in *Camb. Bible for Schools*, p. 251).

p. 85, l. 27. 'Dora,' now Tantûrah, on the coast, north of Cæsarea.

p. 86, l. 11. Probably Lucius Calpurnius Piso, a consul along with M. Popilius Lænas, B.C. 139. His name is given in the *Fasti* as Cneius, but the reading is doubtful.

p. 86, l. 11. Ptolemy Energetes II. (Physcon), crowned B.C. 146.

p. 86, l. 27. The references are probably to Attalus II., King of Pergamus, and Ariarthes V., King of Cappadocia.

p. 86, l. 29. 'Sampsames,' probably *Samsoun*, in Pontus; Delus (or Delos), the smallest of the Cyclades; Myndus, a coast town in Caria; Sicyon, in the Peloponnesus; Samos, an island in the Ægean; Halicarnassus, the capital of Caria; Phaselis, in Lycia; Cos, one of the Cyclades; Side, in Pamphylia; Aradus, an island and city on the Phœnician coast; Gortyna, a city in Crete; Cnidus, in Caria; Cyrene, the capital of Libya.

p. 88, l. 19. 'Orthosias' lay a few miles north of Tripolis.

p. 88, l. 23. 'Cedron,' perhaps *Katra*, three miles south-west of Ekron.

- p. 89, l. 16. Hitherto the Jews had possessed no cavalry.
 p. 89, l. 21. 'He and his people.' The reference is probably to John.
 p. 89, l. 28. With R.V., omit 'holy.'
 p. 90, l. 6. 'They fled,' *i.e.*, those who did not gain the fortress.
 p. 90, l. 18. 'Mattathias' was the youngest of Simon's three sons. *Cp.* ver. 2. The date is B.C. 135. Sabat (or Sebat) corresponded nearly to our February. *Cp.* Zech. i. 7.
 p. 90, l. 22. 'Docus' (or Dok), now '*Ain Dik*, four miles north-west of Jericho.
 p. 91, l. 14. 'To make him away,' *i.e.*, to make away with him.
 p. 91, l. 17. 'In the Chronicles,' *lit.*, 'in the book of days.' This record has not been preserved.

SECOND MACCABEES

First letter of the Palestinian Jews to their brethren in Egypt (i. 1-9).

p. 92, l. 12. Demetrius II., Nicator (B.C. 145-138), is probably the king alluded to. *Cp.* 1 Macc. x. 67, xi. 15-19. If the writer meant Demetrius I., Soter, he has given the wrong date. The Seleucid year 169 = B.C. 144-143.

p. 92, l. 22. 'Casleu' (Chislev) = December. This shows that the Feast of the Dedication is intended. The real Feast of Tabernacles was in the month Tishri (October). *Cp.* x. 6.

p. 92, l. 23. 'In the hundred fourscore and eighth year.' These words are better included in ver. 9. In this case they give the date of the preceding letter. The year 188 = B.C. 125-124. Some MSS. read 148 instead of 188.

Second letter of the Palestinian Jews to their brethren in Egypt (i. 10-ii. 18).

This letter is undated, but was probably written just after the death of Antiochus IV., Epiphanes (B.C. 164).

p. 93, l. 3. 'Aristobulus,' the well-known peripatetic philosopher.

p. 93, l. 9. 'The leader' = Antiochus Epiphanes.

p. 93, l. 11. 'Nanea,' a Syrian goddess = the Phœnician Astarte.

p. 93, l. 23. 'The ungodly,' *i.e.*, Antiochus and his troops. The whole incident is unhistorical, but possibly the writer erroneously transfers to Epiphanes certain events which befell Antiochus the Great, who lost his life while attempting to rob a temple of Belus in Elymais.

p. 93, l. 28. The writer accepts the legend that the fire which fell from heaven at the dedication of Solomon's temple had been preserved. Nehemiah, of course, did not build, but only restored the temple.

p. 94, l. 8. 'King of Persia,' *i.e.*, Artaxerxes Longimanus (Neh. ii. 4 ff).

p. 94, l. 9. Unless with some MSS. we omit 'us,' it must be regarded as = 'our countrymen,' or as inadvertently taken over by the writer from his authorities.

p. 94, l. 22. A notable example of the post-exilic tendency to multiply titles for God. *Cp.* the Prayer of Manasses.

p. 95, l. 1. 'Them that serve.' This is not apposite, as permission had been given by Cyrus and Artaxerxes for Jews to return to Palestine.

p. 95, l. 7. 'Psalms'; rather, 'the hymns' (R.V.).

p. 95, l. 9. 'To be poured on.' Possibly 'to be confined by means of great stones' (Rawlinson). The Greek text is here obscure.

p. 95, l. 20. 'Naphthar.' The term is variously spelt by copyists, but the reference is probably to Naphtha, although no Hebrew word at all resembling this means 'cleansing.'

p. 95, l. 22. Possibly lost apocryphal works purporting to have been kept during the Exile. *Cp.* ver. 13.

p. 95, l. 28. 'When they see,' on seeing.

p. 97, ll. 2-4. 'Books concerning the kings,' *i.e.*, the Books of Samuel and Kings.

p. 97, l. 6. 'Lost,' 'scattered' (R.V.).

p. 97, l. 14. 'The sanctuary,' the hallowing = re-sanctification of the Temple.

Author's preface (ii. 19-32).

p. 97, l. 23. 'Manifest signs.' The Greek word denotes any visible appearance of the gods. Such 'signs' are of frequent occurrence in 2 Macc. *Cp.* iii. 25 ff., v. 2 f., etc.

p. 97, l. 25. 'Judaism'—in contrast to Hellenism : a late usage.

p. 98, l. 4. 'The infinite number,' 'the confused mass of the numbers' (R.V.).

p. 98, l. 11. 'Therefore,' and while.

p. 98, l. 16. 'Author,' historian.

p. 98, l. 20. 'Set it out,' burn in and paint (it). The reference is to the process of decoration by encaustic.

p. 98, l. 29. 'That it is,' for it is.

First division of the book (iii. 1-iv. 6). *Preliminary history of the Maccabæan insurrection* (B.C. 176).

p. 99, l. 5. Onias III., son of Simon II., and high priest from B.C. 198-175.

p. 99, l. 8. Seleucus IV., Philopator (B.C. 187-176).

p. 99, l. 12. 'Governor.' Apparently = general overseer or guardian.

p. 99, l. 13. 'Disorder,' 'the ruling of the market' (R.V., which follows another reading).

p. 99, l. 14. Possibly the correct reading is 'Apollonius of Tarsus.' The text is obscure.

p. 99, l. 17. 'Infinite,' 'untold' (R.V.). The Temple treasury was used, like our modern banks, for the safe custody of valuables.

p. 101, l. 7. 'Kept in ward' (R.V.), in accordance with Eastern custom.

p. 101, l. 17. 'Executed,' set about executing.

p. 101, l. 19. 'The Lord of spirits,' *i.e.*, of angels. This designation for God is common in other writings of the period, *e.g.*, *The Book of Enoch*.

p. 101, l. 23. The Persian general 'Artybius used to ride on a horse that had been taught to rear up against an armed enemy' (Herod. v. 11).

p. 102, l. 3. 'Raffæle found in this scene a subject for his brush, when he sought to depict for the walls of the Vatican the triumph of Pope Julius II. over the enemies of the Pontificate' (Bissell).

p. 102, l. 9. Omit 'with his weapon,' and read 'manifestly made to recognise' (R. V.).

p. 103, l. 17. 'The keeping of the treasury,' *i.e.*, the guarding of it by angels.

p. 103, l. 22. Render, as R. V., 'And him that was the benefactor of the city, and the guardian of his fellow-countrymen, and a zealot for the laws, he dared to call a conspirator against the state.'

p. 103, l. 22. The visit of Onias to the Syrian court seems to have been fruitless.

Second division of the book (iv. 7-vii. 42). Farming of the high priesthood, and persecution of the Jews by Antiochus Epiphanes.

p. 104, l. 8. 'Jason' = a Grecised form of the Hebrew name Joshua.

p. 104, l. 10. 'By intercession,' at an interview.

p. 104, l. 16. 'And to enroll those living in Jerusalem as citizens of Antioch.' The nature of this privilege is not known.

p. 104, l. 21. On the embassy of Eupolemus, *see* 1 Macc. viii. 17 ff.

p. 104, l. 23. The governments which were according to the law, 'the lawful modes of life' (R. V.).

p. 104, l. 28. The 'hat of Hermes,' the patron god of gymnasia.

p. 105, l. 7. 'After the call to the game of the Discus' = quoit-throwing.

p. 105, l. 20. The amount seems too small (less than £10), and some MSS. read 3300.

p. 105, l. 20. The Greeks identified the Syrian sun-god, Melkarth, with their own Hercules.

p. 105, l. 28. Philometor was crowned king of Egypt in B.C. 173.

p. 106, l. 22. *Lit.*, 'nothing was in due order,' *i.e.*, he paid nothing.

p. 107, l. 1. Mallos was a coast town in Cilicia.

p. 107, l. 2. 'They were given,' *i.e.*, their revenues were to be made over to Antiochis.

p. 107, l. 10. 'Daphne,' a beautiful suburb of Antioch, from which it was separated only by the Orontes.

p. 107, l. 17. 'Shut up,' shut off=cut off. *Cp.* ver. 35.

p. 107, l. 29. 'His purple.' *Cp.* 1 Macc. x. 62 f., which shows the obverse side of this picture.

p. 108, l. 7. As R.V., 'spread abroad outside,' *i.e.*, in rural circles.

p. 108, l. 26. 'The son of Dorymenes.' *Cp.* 1 Macc. iii. 2 Macc. viii. 8, x. 12.

p. 109, l. 7. 'Followed the matter,' were advocates for.

p. 109, l. 19. A sacred symbolic number among the Jews, 'forty' was also a favourite round number among Orientals.

p. 109, l. 26. In the writings of Josephus and Tacitus similar heavenly portents foreshadow great events.

p. 110, l. 6. Read, 'That good fortune against kinsmen is the greatest misfortune.'

p. 110, l. 12. Or, as R.V., following a different reading, 'At the last, therefore, he met with a miserable end, having been shut up at the court of Aretas.' The Greek text is uncertain. Aretas means 'ruler,' and was the title of the Nabataean kings.

p. 110, l. 21. 'His kindred.' *Cp.* 1 Macc. xii. 21.

p. 111, l. 5. 'In the conflict'; *lit.*, 'by the pasturage of hands,' R.V., 'in close combat.'

p. 111, l. 13. R.V. omits 'he gave them away.'

p. 112, l. 9. 'Garizim'=Gerizim, the mount on which the Samaritans built their temple.

p. 112, l. 11. 'Having a malicious mind,' etc. This clause should perhaps be connected with ver. 24.

p. 112, l. 20. 'To the celebration of the Sabbath,' 'to the spectacle' (R.V.).

p. 112, l. 22. 'Judas.' The writer makes no mention of Mattathias.

p. 113, l. 5. 'As they did desire,' 'as they were' (marg.).

p. 113, l. 15. Of such a monthly celebration there is no other instance on record; but it might have been enjoined by a king who could even call himself *God* on his coins.

p. 113, l. 22. Render, with R.V., 'that they should observe the same conduct against the Jews.'

p. 113, l. 26. 'Brought up for having.' *Cp.* 1 Macc. i. 61.

p. 114, l. 4. 'Because they scrupled to defend themselves' (R.V.). *Cp.* 1 Macc. ii. 32 ff.

p. 114, l. 20. Render, 'After short digression we must return to the narrative.'

p. 114, l. 27. 'The torment'; *lit.*, the tympanum. On this instrument the victim was stretched out like the head of a drum previous to being beaten.

p. 115, l. 12. 'Or rather' = but still more.

p. 115, l. 22. This passage is probably alluded to in Heb. xi. 35.

p. 116, l. 21. The presence of Epiphanes must be considered unhistorical. Punishment by burning alive was practised among Babylonians, Persians, and even Jews, but usually by means of heated furnaces. *Cp.* Dan. iii. 6 ff.; 2 Sam. xii. 31; Jer. xxix. 32.

p. 116, l. 24. After 'that spake first' R.V. adds 'and to scalp him.' This is a probable rendering of a participle untranslated in A.V. The word literally means dealing after the manner of the Scythians, who according to Herod. (iv. 64) practised this barbarity.

p. 117, l. 3. Perhaps, rather, 'hath mercy on us' (Deut. xxxii. 36, Sept.).

p. 117, l. 15. 'Like a fury,' accursed wretch.

p. 117, l. 16. 'Life,' reawakening of life. The doctrine of

future rewards and punishments, as well as that of a bodily resurrection (ver. 11), finds very clear expression in 2 Macc.

p. 117, l. 29. 'Ready to die,' about to die. So also in ver. 18.

p. 118, l. 13. 'For ourselves,' for our own sake. Cp. ver. 32.

p. 119, l. 2. 'Of his own mercy,' in mercy. Cp. ver. 29.

p. 119, l. 6. The word ('phōnē') has the double sense of language (ver. 21) and voice.

p. 119, l. 18. 'Her country language,' the language of her fathers.

p. 119, l. 22. 'Endured the troubles,' etc., fostered thee.

p. 120, l. 6. 'Hebrews.' A revival of the ancient name not uncommon in this book.

p. 120, l. 12. 'Without a cause,' 'vainly' (R.V.).

p. 120, l. 16. The passage is difficult. The Greek literally means 'short pain of everflowing life.' The pre-Christian use of the word covenant in this connection is remarkable.

p. 120, ll. 27-28. For 'took' and 'put' read taking, putting.

p. 121, l. 1. According to 4 Macc. xvii. 1, the mother threw herself into the flames.

Third division of the book (viii.-xv.). Rise and progress of the Maccabæan revolt down to the defeat of Nicanor in B.C. 161.

p. 122, l. 6. 'Generation of the Jews,' race of Judæa.

p. 122, l. 8. As Epiphanes had in B.C. 173 (*i.e.*, seven years previously) paid the tribute imposed after the battle of Magnesia (Livy, xlii. 6), the nature of this tax is unknown.

p. 122, l. 14. Taking the talent at £240, this would make the proposed price of each slave only £2, 13s. 4d.

p. 122, l. 18. Translate, 'Informed those that were with him of the presence (*parousia*) of the army.' The word was afterwards used of the Second Advent of Christ.

p. 123, l. 14. An otherwise unrecorded incident, belonging perhaps to the war between Antiochus the Great and Molon of Media. In any case the numbers are exaggerated.

p. 123, l. 26. Here and in x. 19 'Joseph' = John (1 Macc. ii. 2, etc.).

p. 123, l. 27. The text is in confusion. R.V. renders, 'And moreover Eleazar also: *then* having read aloud the sacred book'; but this does not fit what is said about the fourfold division of the army (ver. 21).

p. 124, l. 14. Having appointed a beginning of mercy for them.

p. 125, l. 2. 'Philarches.' R.V. renders 'the phylarch,' *i.e.*, probably the captain of an irregular auxiliary force.

p. 125, l. 5. Burning alive was apparently not confined to one side in this struggle.

p. 125, ll. 4-21. Curiously enough, Luther did not translate vers. 33-36.

p. 125, l. 9. 'Most ungracious,' thrice accursed, as in xv. 3.

p. 125, ll. 24-29. The mention of Persepolis and Ecbatana is unhistorical. The temple in question was in Elymais, and Epiphanes died at Tabæ in Persia.

p. 126, l. 28. 'In an horselitter,' in a litter, which seems to have been carried by men (ver. 10).

p. 127, l. 24. Athens seems to have been the writer's ideal of a free state.

p. 128, l. 7. 'Governor,' general. Antiochus would scarcely have so described himself.

p. 128, l. 12. Omit 'or else,' and render 'I am sick. I lovingly recall your honour,' etc.

p. 128, l. 28. 'Often.' Antiochus is not known to have made any other expedition into the upper provinces.

p. 129, l. 1. The king's letter to his son is omitted as irrelevant to the writer's purpose.

p. 129, l. 12. 'Went into Egypt.' Here the writer is at variance with I Macc. and with Josephus.

p. 129, l. 19. 'Striking stones,' *i.e.*, so as not to use common fire. The interval was not 'two' but three years. *Cp.* I Macc. i. 54, iv. 52.

p. 130, l. 16. 'One Lysias.' So designated out of contempt. Eupator was but a child, and could not have appointed him regent.

p. 130, l. 25. 'Departed,' withdrawn.

p. 131, l. 1. Render, 'And together with these the Idumæans also.'

p. 131, l. 11. 'Twenty thousand.' Mere rhetoric as usual. *Cp.* ver. 23.

p. 131, l. 22. 'Seventy thousand drachms' = $15\frac{1}{2}$ talents = £3720.

p. 132, l. 3. 'Timotheus.' Probably the Syrian general referred to in 1 Macc. v. 6-8.

p. 132, l. 5. 'Asia' = Upper Asia, particularly Media, which was famed for its horses.

p. 132, l. 24. 'Two'; *lil.*, 'the two.' Owing to the article and the writer's silence as to the function of the other three, the passage is difficult. Some would render, 'And leading on the Jews, who also taking'; others, 'Of whom two led the Jews, and (the others) took Maccabæus in their midst.' The text is uncertain.

p. 133, l. 4. 'Gazara' = the Jazer of 1 Macc. v. 8. 'Chereas,' or more correctly Chæreas, was the brother of Timotheus (ver. 37).

p. 133, l. 18. 'Killed Timotheus.' This is a mistake, for he again figures in the narrative (xii. 2, 18 ff.).

p. 133, l. 29. 'Gentiles,' Greeks. So also in ver. 24.

p. 134, l. 1. 'Chapels of the heathen,' shrines of the nations.

p. 134, l. 5. 'Fourscore elephants.' Doubtless an exaggeration; Antiochus the Great had only fifty-four at Magnesia.

p. 134, l. 6. 'Bethsura.' See on 1 Macc. iv. 29. It was much further from Jerusalem than 'five' furlongs. Probably the text is at fault here.

p. 134, l. 12. It is not the moral character of the angel, but his protection, that is pointed to in the epithet 'good.' *Cp.* xv. 23.

p. 134, l. 28. 'Naked,' *i.e.*, without weapons, having left them behind.

p. 135, l. 5. Perhaps 'that he would agree.' The Greek text is corrupt.

p. 135, l. 16. 'Subscribed.' This must mean either duly signed or appended, as at ix. 25.

p. 135, l. 26. 'Dioscorinthius.' This name (the genitive of Zeus combined with Korinthios) does not elsewhere occur, and is probably corrupt. The Syriac renders by the second Tishri (Marchesvan)=the Macedonian Dios (November).

p. 135, l. 28. 'Brother' must be taken simply as denoting blood relationship.

p. 136, l. 8. Translate, as R.V., 'Choosing therefore that this nation should be free from disturbance, we determine.'

p. 136, l. 22. 'Xanthicus.' The sixth Macedonian month, corresponding to the Jewish Nisan (April).

p. 136, l. 25. 'Ignorantly,' *i.e.*, inadvertently.

p. 137, l. 1. This letter, the names included, must be regarded as a pure fabrication.

p. 137, l. 19. 'Nicanor.' Probably not to be identified with 'the son of Patroclus' (viii. 9, etc.).

p. 138, l. 8. 'As if he would return,' 'intending to return' (R.V.).

p. 138, l. 21. The words 'of Arabia' should be omitted.

p. 138, l. 27. The text is in disorder. Some authorities omit the word translated 'bridge'; R.V. takes it as a proper name, 'he also fell upon a certain city, Gephyrun' (= *Gephrun*, Polybius, v. 70; *Ephron*, 1 Macc. v. 46). Caspis probably = Casphon of 1 Macc. v. 36.

p. 139, l. 15. 'Characa' has not been identified. 'Tubieni' = Men of Tob; *cp.* 1 Macc. v. 30.

p. 139, l. 18. 'Before he had despatched,' 'without accomplishing' (R.V.).

p. 139, l. 23. The strength of the army of Timotheus is, no doubt, greatly overstated.

p. 140, l. 1. 'Carnion' = Carnaim of 1 Macc v. 26.

p. 140, l. 23. 'Atargatis' = the Babylonian Ishtar or Nanea, the Phœnician Astarte, the Greek Venus.

p. 141, l. 6. Scythopolis = Bethshan (1 Macc. v. 52).

p. 141, l. 20. 'Was still upon,' fastened upon. 'The *chlamys* was a sort of cloak or scarf, fastened round the neck and hanging loosely behind the warrior' (Rawlinson).

p. 141, l. 25. Marisa. See note on 1 Macc. v. 66.

p. 141, l. 26. For 'Gorgias' most MSS. read Esdris. So R.V.

p. 142, l. 4. 'Odollam' = Adullam, probably in the Shephêlah. Cp. Josh. xv. 35.

p. 142, l. 11. It is not certain whether these 'things' were in the nature of small images or not; but the circumstance is significant as showing that even those Jews who were fighting for the Law were not quite free from heathen superstition.

p. 142, l. 23. There is no reason to suppose that Judas intended the money to be devoted to making a sin-offering for the slain (or as the Vulgate reads, 'for the sins of the dead'); this is merely the opinion of the writer (ver. 44).

p. 143, l. 6. According to 1 Macc. vi. 20, it was in the year 150 = B.C. 163-162.

p. 143, l. 10. Read, 'a Greek force of footmen,' etc.

p. 143, l. 20. 'Of all the mischief.' This might have been more fairly said of Jason.

p. 143, l. 21. 'Berea,' Berœa = the modern *Aleppo*.

p. 143, l. 24. Translate, 'It had a rotatory instrument which on every side shook off (the victim) into the ashes.'

p. 144, l. 3. With more probability Josephus (*Ant.* xii. 9, 7) places the execution of Menelaus after the conclusion of peace.

p. 144, l. 5. Read, 'To show the Jews the worst that had been perpetrated.'

p. 145, l. 2. R.V. renders, 'brought down the chiefest elephant with him that was in the tower upon him.' There would thus be a very pointed reference to the Eleazar incident recorded in 1 Macc. vi. 43 ff.

p. 145, l. 19. The statement that Lysias 'was overcome' is directly opposed to 1 Macc. vi. 47.

p. 145, l. 21. 'Confounded,' was confounded.

p. 145, l. 25. The word here rendered 'principal' is better taken as a proper name, 'made Hegemonides governor.'

p. 145, l. 26. Gerrhenians = inhabitants, either of Gerrha, on the Egyptian frontier, or of Gerar, south-west of Gaza.

p. 145, l. 27. For 'the covenants' read 'the terms.'

p. 146, l. 5. Three years, *i.e.*, one whole year and part of two others.

p. 146, l. 7. Tripolis lay to the north of Sidon, and was so named because it was founded by colonists from the three cities of Tyre, Sidon and Aradus.

p. 146, l. 7. According to 1 Macc. vii. 1, 'with a few men.'

p. 146, l. 12. By 'the times of the (religious) mingling' is meant the period when Onias was ousted from the high-priesthood, and the Hellenisers, Jason and Menelaus, were installed in the office. R.V. 'no mingling' is not an improvement here. The reference in ver. 38 to 'the times when they mingled not themselves with the Gentiles' derives its point from the contrast to the previously mentioned times of mingling.

p. 146, l. 18. 'Held his peace'—from diplomatic motives.

p. 147, l. 4. 'Seeing thou knowest,' having acquainted thyself with.

p. 147, l. 27. 'Dessau' is otherwise unknown. Ewald would identify it with Adasa (1 Macc. vii. 40).

p. 147, l. 29. 'Silence of his enemies.' Perhaps, as R.V., 'consternation caused by his enemies.'

p. 148, l. 12. 'The day came,' he (Judas) came.

p. 148, l. 20. Nicanor's affection for Judas is incredible. *Cp.* 1 Macc. vii. 30.

p. 148, l. 28. 'The king's successor,' his successor, *i.e.*, successor to Alcimus himself.

p. 149, l. 22. This is strange language to put into the lips of a man who spoke as represented in viii. 36.

p. 149, l. 29. 'Their nation,' our nation.

p. 150, l. 6. Suicide of Razis (xiii. 37-46). The writer's approval of this act, so opposed to the whole letter and spirit of Scripture, is a strong argument against the canonicity of the book. As for the story itself, it is doubtless culled from the Jewish folk-lore of the period, and at most a highly-coloured version of some incident of the struggle with the Syrians. 'No true

martyr for religious truth acts in this way, but only a conceited and crazy hero of the stage' (Grimm).

p. 151, l. 11. According to 1 Macc. vii. 39, Judas was at Bethhoron, which once belonged to Samaria (Neh. ii. 10), although in B.C. 161 it is called a city of Judæa (1 Macc. ix. 50). It is curious that the epitomiser should have overlooked the fact that for five years the Jews had been prepared to fight upon the Sabbath if necessary.

p. 151, l. 27. 'Determined,' had determined.

p. 152, l. 6. 'And comforting them.' Probably the idea intended to be conveyed is that before the battle Judas read portions from the Bible ('the Law and the Prophets').

p. 152, l. 12. 'Breach of oaths.' *Cp.* v. 25 f., xii. 4, xiv. 28.

p. 152, l. 16. 'As if it had been so indeed,' *i.e.*, a sort of waking vision. R.V. omits the clause. There could be no dubiety as to Judas having had a dream; what the writer seeks to convey is that it was a vision from God.

p. 152, l. 26. 'The lover of the brethren.' Jeremiah seems to have been as much revered by the Jews after his death as he was unheeded by them during his lifetime. This passage is of special interest in connection with the controversy about prayers for the dead.

p. 153, l. 4. Render, 'The very beautiful words of Judas.'

p. 153, l. 12. 'In least account,' in less account.

p. 153, l. 15. 'Took not the least care,' had no little anxiety.

p. 153, l. 17. 'Trial,' decision.

p. 153, l. 22. 'Beasts'=elephants. Instead of 'in wings' read 'on the wings.'

p. 154, l. 12. 'The appearance,' *i.e.*, the miraculous interposition of God.

p. 154, l. 15. 'They knew that Nicanor lay dead'; rather, 'they discovered Nicanor lying dead.'

p. 155, l. 2. 'Unto the fowls,' to the birds. The gate of the Temple where the arm and hand were hung up was afterwards known as 'the gate of Nicanor.'

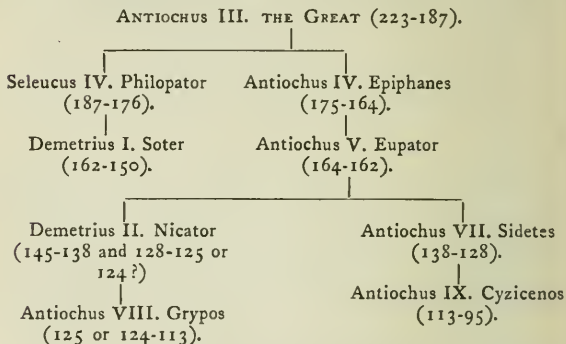
p. 155, l. 6. In reality the Acra was not captured until nineteen years afterwards.

p. 155, l. 12. 'Mardocheus' day,' the day of Mordecai (Esther ix. 21).

p. 155, l. 13. Translate, 'It having gone thus, then, with Nicanor, and the city having from those times been held by the Hebrews, I also will here conclude the narrative.'

p. 155, l. 15. The writer does not claim to be inspired.

Table showing the Genealogy and Reigns of the Syrian Kings (the Seleucidæ) during the Second Century B.C.



During this period there were many disputes as to the succession. The pretender, Alexander Balas, held the throne from B.C. 150 to 145. In 145-144 Tryphon, one of Alexander's generals, had Alexander's infant son, Antiochus VI., crowned as king, but after a time he made away with his ward, and himself usurped the sovereignty, Demetrius II. being a prisoner in the hands of the Parthians. But in B.C. 139 he had to retreat before Antiochus VII., Sidetes, younger brother of Demetrius II.

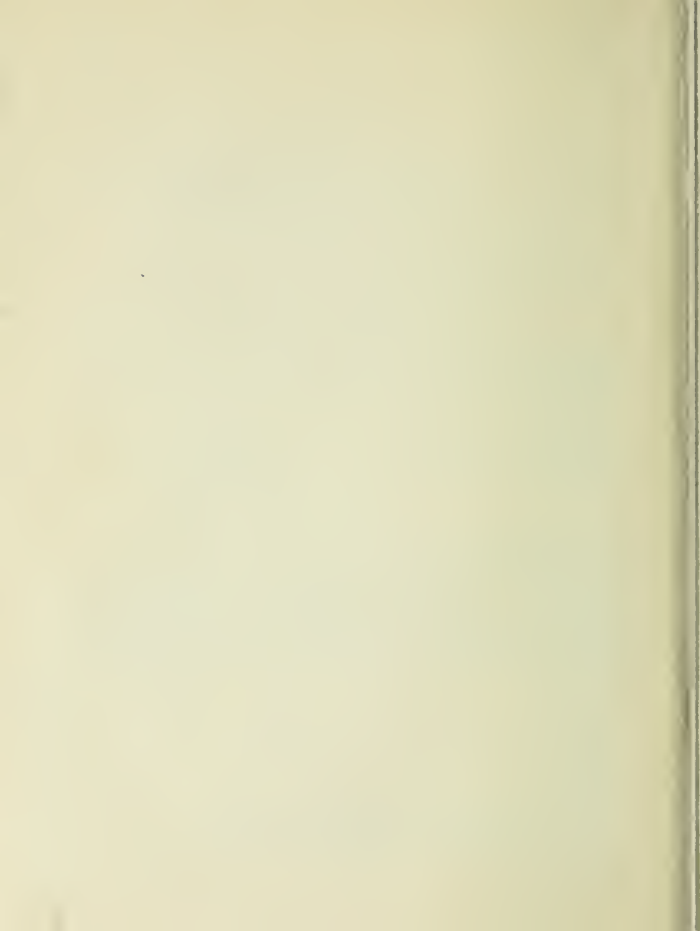
CHRONOLOGICAL TABLE OF LEADING EVENTS

B. C.

- 336-323. Reign of Alexander the Great.
- 323-176. Reigns of the Diadochoi or successors, down to and including Seleucus IV., Philopator.
 - 176. Attempt of Heliodorus to rob the Temple.
 - 175. Accession of Antiochus IV., Epiphanes.
- 171-168. Expeditions of Antiochus against Egypt.
 - 168. Massacre of the Jews and desecration of the Temple.
 - 167. Rise of the Maccabæan revolt.
 - 166. Death of Mattathias.
 - Defeat of the Syrian generals Apollonius, Seron, Nicanor and Gorgias by Judas Maccabæus.
- 165. Defeat of Lysias at Bethzur.
 - Re-dedication of the Temple.
- 164. Death of Antiochus IV., Epiphanes.
- 164-163. Relief of Jews in Galilee and Gilead.
 - 163. Defeat of Judas and death of Eleazar at Bathzacharias.
 - 162. Death of Antiochus V., Eupator, and accession of Demetrius I., Soter.
- c. 161. Battle of Capharsalama.
 - 161. Defeat of Nicanor at Adasa.
 - Embassy of Judas to Rome.
 - Death of Judas on the field of Eleasa.
 - 160. Death of Alcimus, the high priest.
 - 158. Expedition of Bacchides against Jonathan.
- c. 156. Treaty of peace between Jews and Syrians.
- 153. Alexander Balas usurps the Syrian throne.
 - Jonathan officiates as high priest.

- 152. Struggle for the mastery between Balas and Demetrius I.
- 151. Death of Demetrius I.
- 150. Marriage of Alexander Balas to Cleopatra at Ptolemais.
- 148-147. Invasion of Syria by Demetrius II.
- 147. Victory of Jonathan over Apollonius.
- 145. Accession of Demetrius II.
Jonathan aids Demetrius II. against Tryphon.
- c. 144. Generals of Demetrius II. defeated by Jonathan.
- 143. Jonathan slain by Tryphon at Bascama.
Simon succeeds to the leadership.
- 143-142. Concession of independence to Judæa.
- 142. Simon's capture of Gazara and the Acra.
- 141. Simon becomes the founder of the Hasmonæan dynasty.
- 139-138. Civil war between Antiochus VII., Sidetes, and Tryphon.
Defeat of Cendebæus by Simon's sons, Judas and John Hyrcanus.
- 135. Murder of Simon and two of his sons by Ptolemy, his son-in-law.
Escape of John Hyrcanus.

Note.—To translate any given year of the Seleucid era into its corresponding year B.C., it is only necessary to note that the era of the Syrian Greeks began with the accession of Seleucus I., Nicator, on the 1st October B.C. 312. Thus the year with which the Maccabæan history begins, viz., 137 of the Seleucid era = B.C. 175, and that with which it closes, viz., 177 of the Seleucid era = B.C. 135.



PLEASE DO NOT REMOVE
CARDS OR SLIPS FROM THIS POCKET

UNIVERSITY OF TORONTO LIBRARY

H&SS

A

2852

UTL AT DOWNSVIEW



D RANGE BAY SHLF POS ITEM C
39 09 09 03 02 002 8