Antiochus, “*Now then prepare thy wheel*”  
.... And in the deaths of the seven  
others, which are related differently from  
the account in 2 Macc. vii., we read of the  
first [4 Macc. ix. 12), “*they put him upon  
the wheel,*” and similarly of several of the  
others), **not accepting the deliverance**  
(offered to them: see in the deaths of the  
seven brethren, 2 Macc. vii. Eleazar himself   
says, 2 Macc. vi. 30, “*Whereas I might  
have been delivered from death, I now  
endure sore pain, &c.”*), **that they might  
obtain a better resurrection** (there can, I  
think, be little doubt that Chrysostom’s  
explanation of **better** is right,—better, i.e.  
not such as the dead of the women before  
mentioned. Those sons were raised by a  
kind of resurrection to a life which should  
again end in death: but these expected a  
glorious resurrection to endless life. See  
2 Macc. vii. 9, “*The King of the world  
shall raise us up, who have died for this  
law, unto everlasting life:*” also ib. vv. 11,  
14, 20, 23, 36. {36} Hence we may perhaps  
understand the **others again**, distinguishing  
these even higher triumphs of faith from  
these former): **others again had trial of  
cruel mockings** (so the A.V. well: for the  
word must mean insult accompanied with  
cruelty, judging from its use in the place  
here referred to, viz. 2 Macc. vii. 7, 10.  
See also 1 Macc. ix. 26) **and of scourgings**  
(see 2 Macc. as before), **yea, moreover of  
bonds and prison** (so Jonathan, 1 Macc.  
xiii. 12. But perhaps he now speaks more  
e.g. of Hanani, 2 Chron. xvi. 10,  
Micaiah, the son of Imlah, 1 Kings xxii. 26,  
and Jeremiah, Jer. xxxii. 2, 3, &c.): **they  
were stoned** (so Zechariah, son of Jehoinda,  
2 Chron, xxiv. 20–22, referred to by our  
Lord, Luke xi. 51, Matt. xxiii. 35, ‘There  
was a tradition, reported by Tertullian and  
other fathers, that Jeremiah was stoned  
at Daphne in Egypt, by the people: and  
perhaps the Writer refers to this also. It  
cannot refer still to the Maccabæan times,  
seeing that stoning not a Greek but  
purely Jewish punishment. Some imagine  
it to refer to Naboth, 1 Kings xxi.: but  
this is hardly probable), **they were sawn  
asunder** (the traditional death of Isaiah at  
the hands of king Manasseh. There seems  
no reason to doubt, that this tradition was  
known in the apostolic times : Jerome calls  
it a “most certain tradition among the  
Jews,” and mentions the general reference  
of these words to it by Christians. The  
punishment was used sometimes in the case  
of captives in war: see 2 Sam. xii. 31, 1  
Chron. xx, 3), **were tempted** (certainly it is  
surprising, to meet with so mild a word in  
the midst of torments and ways of dreadful  
death. Our surprise is not much mitigated  
by the sense given, e.g. by Stuart, “temptations   
presented by persecutors to the  
victims of their torture, in order to induce  
them to forsake their religion, and worship  
the gods of the idolaters.” And this surprise   
having been all but universally felt,  
various have been the conjectures resorted  
to. Some have been for leaving out the  
word altogether. And other proposals have  
ben made, consisting of the substitution of  
other Greek words somewhat like this one,  
and bearing the sense of *were burned*, or  
*were mutilated, &c*. As it stands, I do not  
see how any appropriate meaning can be  
given to the mere enduring of temptation,  
placed as it is between being sawn asunder  
and dying by the sword), **died in the murder   
of the sword** (i.e. were slain by the  
sword: see reff. One prophet only perished  
by the sword in the kingdom of Judah, viz.  
Urijah, Jer. xxvi, 23: but under Israel it  
is said, 1 Kings xix. 10, “They [the house  
of Omri] have slain thy prophets with the  
sword.” Perhaps the Maccabæan persecutions   
may again be before the Writer's  
mind: see 2 Macc. vii. 4. Chrysostom  
says beautifully, “What means this? what  
sayest thou? Some escaped the edge of  
the sword, and some died in the murder of