

{5:3} And troops of horsemen in array, encountering and running one against another, with shaking of shields, and multitude of pikes, and drawing of swords, and casting of darts, and glittering of golden ornaments, and harness of all sorts.

{5:4} Wherefore every man prayed that that apparition might turn to good.

{5:5} Now when there was gone forth a false rumour, as though Antiochus had been dead, Jason took at the least a thousand men, and suddenly made an assault upon the city; and they that were upon the walls being put back, and the city at length taken, Menelaus fled into the castle:

{5:6} But Jason slew his own citizens without mercy, not considering that to get the day of them of his own nation would be a most unhappy day for him; but thinking they had been his enemies, and not his countrymen, whom he conquered.

{5:7} Howbeit for all this he obtained not the principality, but at the last received shame for the reward of his treason, and fled again into the country of the Ammonites.

{5:8} In the end therefore he had an unhappy return, being accused before Aretas the king of the Arabians, fleeing from city to city, pursued of all men, hated as a forsaker of the laws, and being had in abomination as an open enemy of his country and countrymen, he was cast out into Egypt.

{5:9} Thus he that had driven many out of their country perished in a strange land, retiring to the Lacedemonians, and thinking there to find succour by reason of his kindred:

{5:10} And he that had cast out many unburied had none to mourn for him, nor any solemn funerals at all, nor sepulchre with his fathers.

{5:11} Now when this that was done came to the king's ear, he thought that Judea had revolted: whereupon removing out of Egypt in a furious mind, he took the city by force of arms,

{5:12} And commanded his men of war not to spare such as they met, and to slay such as went up upon the houses.

{5:13} Thus there was killing of young and old, making away of men, women, and children, slaying of virgins and infants.

{5:14} And there were destroyed within the space of three whole days fourscore thousand, whereof forty thousand were slain in the conflict; and no fewer sold than slain.

{5:15} Yet was he not content with this, but presumed to go into the most holy temple of all the world; Menelaus, that traitor to the laws, and to his own country, being his guide:

{5:16} And taking the holy vessels with polluted hands, and with profane hands pulling down the things that were dedicated by other kings to the augmentation and glory and honour of the place, he gave them away.

{5:17} And so haughty was Antiochus in mind, that he considered not that the Lord was angry for a while for the sins of them that dwelt in the city, and therefore his eye was

not upon the place.

{5:18} For had they not been formerly wrapped in many sins, this man, as soon as he had come, had forthwith been scourged, and put back from his presumption, as Heliodorus was, whom Seleucus the king sent to view the treasury.

{5:19} Nevertheless God did not choose the people for the place's sake, but the place for the people's sake.

{5:20} And therefore the place itself, that was partaker with them of the adversity that happened to the nation, did afterward communicate in the benefits sent from the Lord: and as it was forsaken in the wrath of the Almighty, so again, the great Lord being reconciled, it was set up with all glory.

{5:21} So when Antiochus had carried out of the temple a thousand and eight hundred talents, he departed in all haste unto Antiochia, weening in his pride to make the land navigable, and the sea passable by foot: such was the haughtiness of his mind.

{5:22} And he left governors to vex the nation: at Jerusalem, Philip, for his country a Phrygian, and for manners more barbarous than he that set him there;

{5:23} And at Garizim, Andronicus; and besides, Menelaus, who worse than all the rest bare an heavy hand over the citizens, having a malicious mind against his countrymen the Jews.

{5:24} He sent also that detestable ringleader Apollonius with an army of two and twenty thousand, commanding him to slay all those that were in their best age, and to sell the women and the younger sort:

{5:25} Who coming to Jerusalem, and pretending peace, did forbear till the holy day of the sabbath, when taking the Jews keeping holy day, he commanded his men to arm themselves.

{5:26} And so he slew all them that were gone to the celebrating of the sabbath, and running through the city with weapons slew great multitudes.

{5:27} But Judas Maccabeus with nine others, or thereabout, withdrew himself into the wilderness, and lived in the mountains after the manner of beasts, with his company, who fed on herbs continually, lest they should be partakers of the pollution.

{6:1} Not long after this the king sent an old man of Athens to compel the Jews to depart from the laws of their fathers, and not to live after the laws of God:

{6:2} And to pollute also the temple in Jerusalem, and to call it the temple of Jupiter Olympius; and that in Garizim, of Jupiter the Defender of strangers, as they did desire that dwelt in the place.

{6:3} The coming in of this mischief was sore and grievous to the people:

{6:4} For the temple was filled with riot and revelling by the Gentiles, who dallied with harlots, and had to do with women within the circuit of the holy places, and besides that brought in things that were not lawful.

{6:5} The altar also was filled with profane things, which the law forbiddeth.

{6:6} Neither was it lawful for a man to keep sabbath days or ancient fasts, or to profess himself at all to be a Jew.

{6:7} And in the day of the king's birth every month they were brought by bitter constraint to eat of the sacrifices; and when the fast of Bacchus was kept, the Jews were compelled to go in procession to Bacchus, carrying ivy.

{6:8} Moreover there went out a decree to the neighbour cities of the heathen, by the suggestion of Ptolemee, against the Jews, that they should observe the same fashions, and be partakers of their sacrifices:

{6:9} And whoso would not conform themselves to the manners of the Gentiles should be put to death. Then might a man have seen the present misery.

{6:10} For there were two women brought, who had circumcised their children; whom when they had openly led round about the city, the babes hanging at their breasts, they cast them down headlong from the wall.

{6:11} And others, that had run together into caves near by, to keep the sabbath day secretly, being discovered by Philip, were all burnt together, because they made a conscience to help themselves for the honour of the most sacred day.

{6:12} Now I beseech those that read this book, that they be not discouraged for these calamities, but that they judge those punishments not to be for destruction, but for a chastening of our nation.

{6:13} For it is a token of his great goodness, when wicked doers are not suffered any long time, but forthwith punished.

{6:14} For not as with other nations, whom the Lord patiently forbeareth to punish, till they be come to the fulness of their sins, so dealeth he with us,

{6:15} Lest that, being come to the height of sin, afterwards he should take vengeance of us.

{6:16} And therefore he never withdraweth his mercy from us: and though he punish with adversity, yet doth he never forsake his people.

{6:17} But let this that we at spoken be for a warning unto us. And now will we come to the declaring of the matter in a few words.

{6:18} Eleazar, one of the principal scribes, an aged man, and of a well favoured countenance, was constrained to open his mouth, and to eat swine's flesh.

{6:19} But he, choosing rather to die gloriously, than to live stained with such an abomination, spit it forth, and came of his own accord to the torment,

{6:20} As it behoved them to come, that are resolute to stand out against such things, as are not lawful for love of life to be tasted.

{6:21} But they that had the charge of that wicked feast, for the old acquaintance they had with the man, taking him

aside, besought him to bring flesh of his own provision, such as was lawful for him to use, and make as if he did eat of the flesh taken from the sacrifice commanded by the king;

{6:22} That in so doing he might be delivered from death, and for the old friendship with them find favour.

{6:23} But he began to consider discreetly, and as became his age, and the excellency of his ancient years, and the honour of his gray head, whereon 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.

{6:24} For it becometh not our age, said he, in any wise to dissemble, whereby many young persons might think that Eleazar, being fourscore years old and ten, were now gone to a strange religion;

{6:25} And so they through mine hypocrisy, and desire to live a little time and a moment longer, should be deceived by me, and I get a stain to mine old age, and make it abominable.

{6:26} For though for the present time I should be delivered from the punishment of men: yet should I not escape the hand of the Almighty, neither alive, nor dead.

{6:27} Wherefore now, manfully changing this life, I will shew myself such an one as mine age requireth,

{6:28} And leave a notable example to such as be young to die willingly and courageously for the honourable and holy laws. And when he had said these words, immediately he went to the torment:

{6:29} They that led him changing the good will they bare him a little before into hatred, because the foresaid speeches proceeded, as they thought, from a desperate mind.

{6:30} But when he was ready to die with stripes, he groaned, and said, It is manifest unto the Lord, that hath the holy knowledge, that whereas I might have been delivered from death, I now endure sore pains in body by being beaten: but in soul am well content to suffer these things, because I fear him.

{6:31} And thus this man died, leaving his death for an example of a noble courage, and a memorial of virtue, not only unto young men, but unto all his nation.

{7:1} It came to pass also, that seven brethren with their mother were taken, and compelled by the king against the law to taste swine's flesh, and were tormented with scourges and whips.

{7:2} But one of them that spake first said thus, What wouldest thou ask or learn of us? we are ready to die, rather than to transgress the laws of our fathers.

{7:3} Then the king, being in a rage, commanded pans and caldrons to be made hot:

{7:4} Which forthwith being heated, he commanded to cut out the tongue of him that spake first, and to cut off the utmost parts of his body, the rest of his brethren and his mother looking on.

{7:5} Now when he was thus maimed in all his members,

he commanded him being yet alive to be brought to the fire, and to be fried in the pan: and as the vapour of the pan was for a good space dispersed, they exhorted one another with the mother to die manfully, saying thus,

{7:6} The Lord God looketh upon us, and in truth hath comfort in us, as Moses in his song, which witnessed to their faces, declared, saying, And he shall be comforted in his servants.

{7:7} So when the first was dead after this number, they brought the second to make him a mocking stock: and when they had pulled off the skin of his head with the hair, they asked him, Wilt thou eat, before thou be punished throughout every member of thy body?

{7:8} But he answered in his own language, and said, No. Wherefore he also received the next torment in order, as the former did.

{7:9} And when he was at the last gasp, he said, Thou like a fury takest us out of this present life, but the King of the world shall raise us up, who have died for his laws, unto everlasting life.

{7:10} After him was the third made a mocking stock: and when he was required, he put out his tongue, and that right soon, holding forth his hands manfully.

{7:11} And said courageously, These I had from heaven; and for his laws I despise them; and from him I hope to receive them again.

{7:12} Insomuch that the king, and they that were with him, marvelled at the young man's courage, for that he nothing regarded the pains.

{7:13} Now when this man was dead also, they tormented and mangled the fourth in like manner.

{7:14} So when he was ready to die he said thus, It is good, being put to death by men, to look for hope from God to be raised up again by him: as for thee, thou shalt have no resurrection to life.

{7:15} Afterward they brought the fifth also, and mangled him.

{7:16} Then looked he unto the king, and said, Thou hast power over men, thou art corruptible, thou doest what thou wilt; yet think not that our nation is forsaken of God;

{7:17} But abide a while, and behold his great power, how he will torment thee and thy seed.

{7:18} After him also they brought the sixth, who being ready to die said, Be not deceived without cause: for we suffer these things for ourselves, having sinned against our God: therefore marvellous things are done unto us.

{7:19} But think not thou, that takest in hand to strive against God, that thou shalt escape unpunished.

{7:20} But the mother was marvellous above all, and worthy of honourable memory: for when she saw her seven sons slain within the space of one day, she bare it with a good courage, because of the hope that she had in the Lord.

{7:21} Yea, she exhorted every one of them in her own

language, filled with courageous spirits; and stirring up her womanish thoughts with a manly stomach, she said unto them,

{7:22} I cannot tell how ye came into my womb: for I neither gave you breath nor life, neither was it I that formed the members of every one of you;

{7:23} But doubtless the Creator of the world, who formed the generation of man, and found out the beginning of all things, will also of his own mercy give you breath and life again, as ye now regard not your own selves for his laws' sake.

{7:24} Now Antiochus, thinking himself despised, and suspecting it to be a reproachful speech, whilst the youngest was yet alive, did not only exhort him by words, but also assured him with oaths, that he would make him both a rich and a happy man, if he would turn from the laws of his fathers; and that also he would take him for his friend, and trust him with affairs.

{7:25} But when the young man would in no case hearken unto him, the king called his mother, and exhorted her that she would counsel the young man to save his life.

{7:26} And when he had exhorted her with many words, she promised him that she would counsel her son.

{7:27} But she bowing herself toward him, laughing the cruel tyrant to scorn, spake in her country language on this manner; O my son, have pity upon me that bare thee nine months in my womb, and gave thee such three years, and nourished thee, and brought thee up unto this age, and endured the troubles of education.

{7:28} I beseech thee, my son, look upon the heaven and the earth, and all that is therein, and consider that God made them of things that were not; and so was mankind made likewise.

{7:29} Fear not this tormentor, but, being worthy of thy brethren, take thy death that I may receive thee again in mercy with thy brethren.

{7:30} Whiles she was yet speaking these words, the young man said, Whom wait ye for? I will not obey the king's commandment: but I will obey the commandment of the law that was given unto our fathers by Moses.

{7:31} And thou, that hast been the author of all mischief against the Hebrews, shalt not escape the hands of God.

{7:32} For we suffer because of our sins.

{7:33} And though the living Lord be angry with us a little while for our chastening and correction, yet shall he be at one again with his servants.

{7:34} But thou, O godless man, and of all other most wicked, be not lifted up without a cause, nor puffed up with uncertain hopes, lifting up thy hand against the servants of God:

{7:35} For thou hast not yet escaped the judgment of Almighty God, who seeth all things.

{7:36} For our brethren, who now have suffered a short pain, are dead under God's covenant of everlasting life: but

thou, through the judgment of God, shalt receive just punishment for thy pride.

{7:37} But I, as my brethren, offer up my body and life for the laws of our fathers, beseeching God that he would speedily be merciful unto our nation; and that thou by torments and plagues mayest confess, that he alone is God;

{7:38} And that in me and my brethren the wrath of the Almighty, which is justly brought upon our nation, may cease.

{7:39} Than the king' being in a rage, handed him worse than all the rest, and took it grievously that he was mocked.

{7:40} So this man died undefiled, and put his whole trust in the Lord.

{7:41} Last of all after the sons the mother died.

{7:42} Let this be enough now to have spoken concerning the idolatrous feasts, and the extreme tortures.

{8:1} Then Judas Maccabeus, and they that were with him, went privily into the towns, and called their kinsfolks together, and took unto them all such as continued in the Jews' religion, and assembled about six thousand men.

{8:2} And they called upon the Lord, that he would look upon the people that was trodden down of all; and also pity the temple profaned of ungodly men;

{8:3} And that he would have compassion upon the city, sore defaced, and ready to be made even with the ground; and hear the blood that cried unto him,

{8:4} And remember the wicked slaughter of harmless infants, and the blasphemies committed against his name; and that he would shew his hatred against the wicked.

{8:5} Now when Maccabeus had his company about him, he could not be withstood by the heathen: for the wrath of the Lord was turned into mercy.

{8:6} Therefore he came at unawares, and burnt up towns and cities, and got into his hands the most commodious places, and overcame and put to flight no small number of his enemies.

{8:7} But specially took he advantage of the night for such privy attempts, insomuch that the fruit of his holiness was spread every where.

{8:8} So when Philip saw that this man increased by little and little, and that things prospered with him still more and more, he wrote unto Ptolemeus, the governor of Celosyria and Phenice, to yield more aid to the king's affairs.

{8:9} Then forthwith choosing Nicanor the son of Patroclus, one of his special friends, he sent him with no fewer than twenty thousand of all nations under him, to root out the whole generation of the Jews; and with him he joined also Gorgias a captain, who in matters of war had great experience.

{8:10} So Nicanor undertook to make so much money of the captive Jews, as should defray the tribute of two thousand talents, which the king was to pay to the Romans.

{8:11} Wherefore immediately he sent to the cities upon the sea coast, proclaiming a sale of the captive Jews, and promising that they should have fourscore and ten bodies for one talent, not expecting the vengeance that was to follow upon him from the Almighty God.

{8:12} Now when word was brought unto Judas of Nicanor's coming, and he had imparted unto those that were with him that the army was at hand,

{8:13} They that were fearful, and distrusted the justice of God, fled, and conveyed themselves away.

{8:14} Others sold all that they had left, and withal besought the Lord to deliver them, sold by the wicked Nicanor before they met together:

{8:15} And if not for their own sakes, yet for the covenants he had made with their fathers, and for his holy and glorious name's sake, by which they were called.

{8:16} So Maccabeus called his men together unto the number of six thousand, and exhorted them not to be stricken with terror of the enemy, nor to fear the great multitude of the heathen, who came wrongly against them; but to fight manfully,

{8:17} And to set before their eyes the injury that they had unjustly done to the holy place, and the cruel handling of the city, whereof they made a mockery, and also the taking away of the government of their forefathers:

{8:18} For they, said he, trust in their weapons and boldness; but our confidence is in the Almighty who at a beck can cast down both them that come against us, and also all the world.

{8:19} Moreover, he recounted unto them what helps their forefathers had found, and how they were delivered, when under Sennacherib an hundred fourscore and five thousand perished.

{8:20} And he told them of the battle that they had in Babylon with the Galatians, how they came but eight thousand in all to the business, with four thousand Macedonians, and that the Macedonians being perplexed, the eight thousand destroyed an hundred and twenty thousand because of the help that they had from heaven, and so received a great booty.

{8:21} Thus when he had made them bold with these words, and ready to die for the law and the country, he divided his army into four parts;

{8:22} And joined with himself his own brethren, leaders of each band, to wit Simon, and Joseph, and Jonathan, giving each one fifteen hundred men.

{8:23} Also he appointed Eleazar to read the holy book: and when he had given them this watchword, The help of God; himself leading the first band,

{8:24} And by the help of the Almighty they slew above nine thousand of their enemies, and wounded and maimed the most part of Nicanor's host, and so put all to flight;

{8:25} And took their money that came to buy them, and pursued them far: but lacking time they returned:

{8:26} For it was the day before the sabbath, and therefore they would no longer pursue them.

{8:27} So when they had gathered their armour together, and spoiled their enemies, they occupied themselves about the sabbath, yielding exceeding praise and thanks to the Lord, who had preserved them unto that day, which was the beginning of mercy distilling upon them.

{8:28} And after the sabbath, when they had given part of the spoils to the maimed, and the widows, and orphans, the residue they divided among themselves and their servants.

{8:29} When this was done, and they had made a common supplication, they besought the merciful Lord to be reconciled with his servants for ever.

{8:30} Moreover of those that were with Timotheus and Bacchides, who fought against them, they slew above twenty thousand, and very easily got high and strong holds, and divided among themselves many spoils more, and made the maimed, orphans, widows, yea, and the aged also, equal in spoils with themselves.

{8:31} And when they had gathered their armour together, they laid them up all carefully in convenient places, and the remnant of the spoils they brought to Jerusalem.

{8:32} They slew also Philarches, that wicked person, who was with Timotheus, and had annoyed the Jews many ways.

{8:33} Furthermore at such time as they kept the feast for the victory in their country they burnt Callisthenes, 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.

{8:34} As for that most ungracious Nicanor, who had brought a thousand merchants to buy the Jews,

{8:35} He was through the help of the Lord brought down by them, of whom he made least account; and putting off his glorious apparel, and discharging his company, he came like a fugitive servant through the midland unto Antioch having very great dishonour, for that his host was destroyed.

{8:36} Thus he, that took upon him to make good to the Romans their tribute by means of captives in Jerusalem, told abroad, that the Jews had God to fight for them, and therefore they could not be hurt, because they followed the laws that he gave them.

{9:1} About that time came Antiochus with dishonour out of the country of Persia

{9:2} For he had entered the city called Persepolis, and went about to rob the temple, and to hold the city; whereupon the multitude running to defend themselves with their weapons put them to flight; and so it happened, that Antiochus being put to flight of the inhabitants returned with shame.

{9:3} Now when he came to Ecbatane, news was brought him what had happened unto Nicanor and Timotheus.

{9:4} Then swelling with anger. he thought to avenge upon the Jews the disgrace done unto him by those that made him flee. Therefore commanded he his chariotman to

drive without ceasing, and to dispatch the journey, the judgment of GOd now following him. For he had spoken proudly in this sort, That he would come to Jerusalem and make it a common burying place of the Jews.

{9:5} But the Lord Almighty, the God of Isreal, smote him with an incurable and invisible plague: or as soon as he had spoken these words, a pain of the bowels that was remediless came upon him, and sore torments of the inner parts;

{9:6} And that most justly: for he had tormented other men's bowels with many and strange torments.

{9:7} Howbeit he nothing at all ceased from his bragging, but still was filled with pride, breathing out fire in his rage against the Jews, and commanding to haste the journey: but it came to pass that he fell down from his chariot, carried violently; so that having a sore fall, all the members of his body were much pained.

{9:8} And thus he that a little afore thought he might command the waves of the sea, (so proud was he beyond the condition of 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.

{9:9} So that the worms rose up out of the body of this wicked man, and whiles he lived in sorrow and pain, his flesh fell away, and the filthiness of his smell was noisome to all his army.

{9:10} And the man, that thought a little afore he could reach to the stars of heaven, no man could endure to carry for his intolerable stink.

{9:11} Here therefore, being plagued, he began to leave off his great pride, and to come to the knowledge of himself by the scourge of God, his pain increasing every moment.

{9:12} And when he himself could not abide his own smell, he said these words, It is meet to be subject unto God, and that a man that is mortal should not proudly think of himself if he were God.

{9:13} This wicked person vowed also unto the Lord, who now no more would have mercy upon him, saying thus,

{9:14} That the holy city (to the which he was going in haste to lay it even with the ground, and to make it a common buryingplace,) he would set at liberty:

{9:15} And as touching the Jews, whom he had judged not worthy so much as to be buried, but to be cast out with their children to be devoured of the fowls and wild beasts, he would make them all equals to the citizens of Athens:

{9:16} And the holy temple, which before he had spoiled, he would garnish with goodly gifts, and restore all the holy vessels with many more, and out of his own revenue defray the charges belonging to the sacrifices:

{9:17} Yea, and that also he would become a Jew himself, and go through all the world that was inhabited, and declare the power of God.

{9:18} But for all this his pains would not cease: for the just judgment of God was come upon him: therefore

despairing of his health, he wrote unto the Jews the letter underwritten, containing the form of a supplication, after this manner:

{9:19} Antiochus, king and governor, to the good Jews his citizens wisheth much joy, health, and prosperity:

{9:20} If ye and your children fare well, and your affairs be to your contentment, I give very great thanks to God, having my hope in heaven.

{9:21} As for me, I was weak, or else I would have remembered kindly your honour and good will returning out of Persia, and being taken with a grievous disease, I thought it necessary to care for the common safety of all:

{9:22} Not distrusting mine health, but having great hope to escape this sickness.

{9:23} But considering that even my father, at what time he led an army into the high countries, appointed a successor,

{9:24} To the end that, if any thing fell out contrary to expectation, or if any tidings were brought that were grievous, they of the land, knowing to whom the state was left, might not be troubled:

{9:25} Again, considering how that the princes that are borderers and neighbours unto my kingdom wait for opportunities, and expect what shall be the event. I have appointed my son Antiochus king, whom I often committed and commended unto many of you, when I went up into the high provinces; to whom I have written as followeth:

{9:26} Therefore I pray and request you to remember the benefits that I have done unto you generally, and in special, and that every man will be still faithful to me and my son.

{9:27} For I am persuaded that he understanding my mind will favourably and graciously yield to your desires.

{9:28} Thus the murderer and blasphemer having suffered most grievously, as he entreated other men, so died he a miserable death in a strange country in the mountains.

{9:29} And Philip, that was brought up with him, carried away his body, who also fearing the son of Antiochus went into Egypt to Ptolemeus Philometor.

{10:1} Now Maccabeus and his company, the Lord guiding them, recovered the temple and the city:

{10:2} But the altars which the heathen had built in the open street, and also the chapels, they pulled down.

{10:3} And having cleansed the temple they made another altar, and striking stones they took fire out of them, and offered a sacrifice after two years, and set forth incense, and lights, and shewbread.

{10:4} When that was done, they fell flat down, and besought the Lord that they might come no more into such troubles; but if they sinned any more against him, that he himself would chasten them with mercy, and that they might not be delivered unto the blasphemous and barbarous nations.

{10:5} Now upon the same day that the strangers

profaned the temple, on the very same day it was cleansed again, even the five and twentieth day of the same month, which is Casleu.

{10:6} And they kept the eight days with gladness, as in the feast of the tabernacles, remembering that not long afore they had held the feast of the tabernacles, when as they wandered in the mountains and dens like beasts.

{10:7} Therefore they bare branches, and fair boughs, and palms also, and sang psalms unto him that had given them good success in cleansing his place.

{10:8} They ordained also by a common statute and decree, That every year those days should be kept of the whole nation of the Jews.

{10:9} And this was the end of Antiochus, called Epiphanes.

{10:10} Now will we declare the acts of Antiochus Eupator, who was the son of this wicked man, gathering briefly the calamities of the wars.

{10:11} So when he was come to the crown, he set one Lysias over the affairs of his realm, and appointed him his chief governor of Celosyria and Phenice.

{10:12} For Ptolemeus, that was called Macron, choosing rather to do justice unto the Jews for the wrong that had been done unto them, endeavoured to continue peace with them.

{10:13} Whereupon being accused of the king's friends before Eupator, and called traitor at every word because he had left Cyprus, that Philometor had committed unto him, and departed to Antiochus Epiphanes, and seeing that he was in no honourable place, he was so discouraged, that he poisoned himself and died.

{10:14} But when Gorgias was governor of the holds, he hired soldiers, and nourished war continually with the Jews:

{10:15} And therewithall the Idumeans, having gotten into their hands the most commodious holds, kept the Jews occupied, and receiving those that were banished from Jerusalem, they went about to nourish war.

{10:16} Then they that were with Maccabeus made supplication, and besought God that he would be their helper; and so they ran with violence upon the strong holds of the Idumeans,

{10:17} And assaulting them strongly, they won the holds, and kept off all that fought upon the wall, and slew all that fell into their hands, and killed no fewer than twenty thousand.

{10:18} And because certain, who were no less than nine thousand, were fled together into two very strong castles, having all manner of things convenient to sustain the siege,

{10:19} Maccabeus left Simon and Joseph, and Zaccheus also, and them that were with him, who were enough to besiege them, and departed himself unto those places which more needed his help.

{10:20} Now they that were with Simon, being led with covetousness, were persuaded for money through certain of