

## The Second Book of the Maccabees

{1:1} The brethren, the Jews that be at Jerusalem and in the land of Judea, wish unto the brethren, the Jews that are throughout Egypt health and peace:

{1:2} God be gracious unto you, and remember his covenant that he made with Abraham, Isaac, and Jacob, his faithful servants;

{1:3} And give you all an heart to serve him, and to do his will, with a good courage and a willing mind;

{1:4} And open your hearts in his law and commandments, and send you peace,

{1:5} And hear your prayers, and be at one with you, and never forsake you in time of trouble.

{1:6} And now we be here praying for you.

{1:7} What time as Demetrius reigned, in the hundred threescore and ninth year, we the Jews wrote unto you in the extremity of trouble that came upon us in those years, from the time that Jason and his company revolted from the holy land and kingdom,

{1:8} And burned the porch, and shed innocent blood: then we prayed unto the Lord, and were heard; we offered also sacrifices and fine flour, and lighted the lamps, and set forth the loaves.

{1:9} And now see that ye keep the feast of tabernacles in the month Casleu.

{1:10} In the hundred fourscore and eighth year, the people that were at Jerusalem and in Judea, and the council, and Judas, sent greeting and health unto Aristobulus, king Ptolemeus' master, who was of the stock of the anointed priests, and to the Jews that were in Egypt:

{1:11} Insomuch as God hath delivered us from great perils, we thank him highly, as having been in battle against a king.

{1:12} For he cast them out that fought within the holy city.

{1:13} For when the leader was come into Persia, and the army with him that seemed invincible, they were slain in the temple of Nanea by the deceit of Nanea's priests.

{1:14} For Antiochus, as though he would marry her, came into the place, and his friends that were with him, to receive money in name of a dowry.

{1:15} Which when the priests of Nanea had set forth, and he was entered with a small company into the compass of the temple, they shut the temple as soon as Antiochus was come in:

{1:16} And opening a privy door of the roof, they threw stones like thunderbolts, and struck down the captain, hewed them in pieces, smote off their heads and cast them to those that were without.

{1:17} Blessed be our God in all things, who hath

delivered up the ungodly.

{1:18} Therefore whereas we are now purposed to keep the purification of the temple upon the five and twentieth day of the month Casleu, we thought it necessary to certify you thereof, that ye also might keep it, as the feast of the tabernacles, and of the fire, which was given us when Neemias offered sacrifice, after that he had builded the temple and the altar.

{1:19} For when our fathers were led into Persia, the priests that were then devout took the fire of the altar privily, and hid it in an hollow place of a pit without water, where they kept it sure, so that the place was unknown to all men.

{1:20} Now after many years, when it pleased God, Neemias, being sent from the king of Persia, did send of the posterity of those priests that had hid it to the fire: but when they told us they found no fire, but thick water;

{1:21} Then commanded he them to draw it up, and to bring it; and when the sacrifices were laid on, Neemias commanded the priests to sprinkle the wood and the things laid thereupon with the water.

{1:22} When this was done, and the time came that the sun shone, which afore was hid in the cloud, there was a great fire kindled, so that every man marvelled.

{1:23} And the priests made a prayer whilst the sacrifice was consuming, I say, both the priests, and all the rest, Jonathan beginning, and the rest answering thereunto, as Neemias did.

{1:24} And the prayer was after this manner; O Lord, Lord God, Creator of all things, who art fearful and strong, and righteous, and merciful, and the only and gracious King,

{1:25} The only giver of all things, the only just, almighty, and everlasting, thou that deliverest Israel from all trouble, and didst choose the fathers, and sanctify them:

{1:26} Receive the sacrifice for thy whole people Israel, and preserve thine own portion, and sanctify it.

{1:27} Gather those together that are scattered from us, deliver them that serve among the heathen, look upon them that are despised and abhorred, and let the heathen know that thou art our God.

{1:28} Punish them that oppress us, and with pride do us wrong.

{1:29} Plant thy people again in thy holy place, as Moses hath spoken.

{1:30} And the priests sung psalms of thanksgiving.

{1:31} Now when the sacrifice was consumed, Neemias commanded the water that was left to be poured on the great stones.

{1:32} When this was done, there was kindled a flame: but it was consumed by the light that shined from the altar.

{1:33} So when this matter was known, it was told the king of Persia, that in the place, where the priests that were led away had hid the fire, there appeared water, and that

Neemias had purified the sacrifices therewith.

{1:34} Then the king, inclosing the place, made it holy, after he had tried the matter.

{1:35} And the king took many gifts, and bestowed thereof on those whom he would gratify.

{1:36} And Neemias called this thing Naphthar, which is as much as to say, a cleansing: but many men call it Nephi.

{2:1} It is also found in the records, that Jeremy the prophet commanded them that were carried away to take of the fire, as it hath been signified:

{2:2} And how that the prophet, having given them the law, charged them not to forget the commandments of the Lord, and that they should not err in their minds, when they see images of silver and gold, with their ornaments.

{2:3} And with other such speeches exhorted he them, that the law should not depart from their hearts.

{2:4} It was also contained in the same writing, that the prophet, being warned of God, commanded the tabernacle and the ark to go with him, as he went forth into the mountain, where Moses climbed up, and saw the heritage of God.

{2:5} And when Jeremy came thither, he found an hollow cave, wherein he laid the tabernacle, and the ark, and the altar of incense, and so stopped the door.

{2:6} And some of those that followed him came to mark the way, but they could not find it.

{2:7} Which when Jeremy perceived, he blamed them, saying, As for that place, it shall be unknown until the time that God gather his people again together, and receive them unto mercy.

{2:8} Then shall the Lord shew them these things, and the glory of the Lord shall appear, and the cloud also, as it was shewed under Moses, and as when Solomon desired that the place might be honourably sanctified.

{2:9} It was also declared, that he being wise offered the sacrifice of dedication, and of the finishing of the temple.

{2:10} And as when Moses prayed unto the Lord, the fire came down from heaven, and consumed the sacrifices: even so prayed Solomon also, and the fire came down from heaven, and consumed the burnt offerings.

{2:11} And Moses said, Because the sin offering was not to be eaten, it was consumed.

{2:12} So Solomon kept those eight days.

{2:13} The same things also were reported in the writings and commentaries of Neemias; and how he founding a library gathered together the acts of the kings, and the prophets, and of David, and the epistles of the kings concerning the holy gifts.

{2:14} In like manner also Judas gathered together all those things that were lost by reason of the war we had, and they remain with us,

{2:15} Wherefore if ye have need thereof, send some to fetch them unto you.

{2:16} Whereas we then are about to celebrate the purification, we have written unto you, and ye shall do well, if ye keep the same days.

{2:17} We hope also, that the God, that delivered all his people, and gave them all an heritage, and the kingdom, and the priesthood, and the sanctuary,

{2:18} As he promised in the law, will shortly have mercy upon us, and gather us together out of every land under heaven into the holy place: for he hath delivered us out of great troubles, and hath purified the place.

{2:19} Now as concerning Judas Maccabeus, and his brethren, and the purification of the great temple, and the dedication of the altar,

{2:20} And the wars against Antiochus Epiphanes, and Eupator his son,

{2:21} And the manifest signs that came from heaven unto those that behaved themselves manfully to their honour for Judaism: so that, being but a few, they overcame the whole country, and chased barbarous multitudes,

{2:22} And recovered again the temple renowned all the world over, and freed the city, and upheld the laws which were going down, the Lord being gracious unto them with all favour:

{2:23} All these things, I say, being declared by Jason of Cyrene in five books, we will assay to abridge in one volume.

{2:24} For considering the infinite number, and the difficulty which they find that desire to look into the narrations of the story, for the variety of the matter,

{2:25} We have been careful, that they that will read may have delight, and that they that are desirous to commit to memory might have ease, and that all into whose hands it comes might have profit.

{2:26} Therefore to us, that have taken upon us this painful labour of abridging, it was not easy, but a matter of sweat and watching;

{2:27} Even as it is no ease unto him that prepareth a banquet, and seeketh the benefit of others: yet for the pleasuring of many we will undertake gladly this great pains;

{2:28} Leaving to the author the exact handling of every particular, and labouring to follow the rules of an abridgement.

{2:29} For as the master builder of a new house must care for the whole building; but he that undertaketh to set it out, and paint it, must seek out fit things for the adorning thereof: even so I think it is with us.

{2:30} To stand upon every point, and go over things at large, and to be curious in particulars, belongeth to the first author of the story:

{2:31} But to use brevity, and avoid much labouring of the work, is to be granted to him that will make an

abridgment.

{2:32} Here then will we begin the story: only adding thus much to that which hath been said, that it is a foolish thing to make a long prologue, and to be short in the story itself.

{3:1} Now when the holy city was inhabited with all peace, and the laws were kept very well, because of the godliness of Onias the high priest, and his hatred of wickedness,

{3:2} It came to pass that even the kings themselves did honour the place, and magnify the temple with their best gifts;

{3:3} Insomuch that Seleucus of Asia of his own revenues bare all the costs belonging to the service of the sacrifices.

{3:4} But one Simon of the tribe of Benjamin, who was made governor of the temple, fell out with the high priest about disorder in the city.

{3:5} And when he could not overcome Onias, he gat him to Apollonius the son of Thraseas, who then was governor of Celosyria and Phenice,

{3:6} And told him that the treasury in Jerusalem was full of infinite sums of money, so that the multitude of their riches, which did not pertain to the account of the sacrifices, was innumerable, and that it was possible to bring all into the king's hand.

{3:7} Now when Apollonius came to the king, and had shewed him of the money whereof he was told, the king chose out Heliodorus his treasurer, and sent him with a commandment to bring him the foresaid money.

{3:8} So forthwith Heliodorus took his journey; under a colour of visiting the cities of Celosyria and Phenice, but indeed to fulfil the king's purpose.

{3:9} And when he was come to Jerusalem, and had been courteously received of the high priest of the city, he told him what intelligence was given of the money, and declared wherefore he came, and asked if these things were so indeed.

{3:10} Then the high priest told him that there was such money laid up for the relief of widows and fatherless children:

{3:11} And that some of it belonged to Hircanus son of Tobias, a man of great dignity, and not as that wicked Simon had misinformed: the sum whereof in all was four hundred talents of silver, and two hundred of gold:

{3:12} And that it was altogether impossible that such wrongs should be done unto them, that had committed it to the holiness of the place, and to the majesty and inviolable sanctity of the temple, honoured over all the world.

{3:13} But Heliodorus, because of the king's commandment given him, said, That in any wise it must be brought into the king's treasury.

{3:14} So at the day which he appointed he entered in to order this matter: wherefore there was no small agony throughout the whole city.

{3:15} But the priests, prostrating themselves before the altar in their priests' vestments, called unto heaven upon him that made a law concerning things given to be kept, that they should safely be preserved for such as had committed them to be kept.

{3:16} Then whoso had looked the high priest in the face, it would have wounded his heart: for his countenance and the changing of his colour declared the inward agony of his mind.

{3:17} For the man was so compassed with fear and horror of the body, that it was manifest to them that looked upon him, what sorrow he had now in his heart.

{3:18} Others ran flocking out of their houses to the general supplication, because the place was like to come into contempt.

{3:19} And the women, girt with sackcloth under their breasts, abounded in the streets, and the virgins that were kept in ran, some to the gates, and some to the walls, and others looked out of the windows.

{3:20} And all, holding their hands toward heaven, made supplication.

{3:21} Then it would have pitied a man to see the falling down of the multitude of all sorts, and the fear of the high priest being in such an agony.

{3:22} They then called upon the Almighty Lord to keep the things committed of trust safe and sure for those that had committed them.

{3:23} Nevertheless Heliodorus executed that which was decreed.

{3:24} Now as he was there present himself with his guard about the treasury, the Lord of spirits, and the Prince of all power, caused a great apparition, so that all that presumed to come in with him were astonished at the power of God, and fainted, and were sore afraid.

{3:25} For there appeared unto them an horse with a terrible rider upon him, and adorned with a very fair covering, and he ran fiercely, and smote at Heliodorus with his forefeet, and it seemed that he that sat upon the horse had complete harness of gold.

{3:26} Moreover two other young men appeared before him, notable in strength, excellent in beauty, and comely in apparel, who stood by him on either side; and scourged him continually, and gave him many sore stripes.

{3:27} And Heliodorus fell suddenly unto the ground, and was compassed with great darkness: but they that were with him took him up, and put him into a litter.

{3:28} Thus him, that lately came with a great train and with all his guard into the said treasury, they carried out, being unable to help himself with his weapons: and manifestly they acknowledged the power of God.

{3:29} For he by the hand of God was cast down, and lay speechless without all hope of life.

{3:30} But they praised the Lord, that had miraculously honoured his own place: for the temple; which a little afore

was full of fear and trouble, when the Almighty Lord appeared, was filled with joy and gladness.

{3:31} Then straightways certain of Heliodorus' friends prayed Onias, that he would call upon the most High to grant him his life, who lay ready to give up the ghost.

{3:32} So the high priest, suspecting lest the king should misconceive that some treachery had been done to Heliodorus by the Jews, offered a sacrifice for the health of the man.

{3:33} Now as the high priest was making an atonement, the same young men in the same clothing appeared and stood beside Heliodorus, saying, Give Onias the high priest great thanks, insomuch as for his sake the Lord hath granted thee life:

{3:34} And seeing that thou hast been scourged from heaven, declare unto all men the mighty power of God. And when they had spoken these words, they appeared no more.

{3:35} So Heliodorus, after he had offered sacrifice unto the Lord, and made great vows unto him that had saved his life, and saluted Onias, returned with his host to the king.

{3:36} Then testified he to all men the works of the great God, which he had seen with his eyes.

{3:37} And when the king Heliodorus, who might be a fit man to be sent yet once again to Jerusalem, he said,

{3:38} If thou hast any enemy or traitor, send him thither, and thou shalt receive him well scourged, if he escape with his life: for in that place, no doubt; there is an especial power of God.

{3:39} For he that dwelleth in heaven hath his eye on that place, and defendeth it; and he beateth and destroyeth them that come to hurt it.

{3:40} And the things concerning Heliodorus, and the keeping of the treasury, fell out on this sort.

{4:1} This Simon now, of whom we spake afore, having been a betrayer of the money, and of his country, slandered Onias, as if he ha terrified Heliodorus, and been the worker of these evils.

{4:2} Thus was he bold to call him a traitor, that had deserved well of the city, and tendered his own nation, and was so zealous of the laws.

{4:3} But when their hatred went so far, that by one of Simon's faction murders were committed,

{4:4} Onias seeing the danger of this contention, and that Apollonius, as being the governor of Celosyria and Phenice, did rage, and increase Simon's malice,

{4:5} He went to the king, not to be an accuser of his countrymen, but seeking the good of all, both publick and private:

{4:6} For he saw that it was impossible that the state should continue quiet, and Simon leave his folly, unless the king did look thereunto.

{4:7} But after the death of Seleucus, when Antiochus,

called Epiphanes, took the kingdom, Jason the brother of Onias laboured underhand to be high priest,

{4:8} Promising unto the king by intercession three hundred and threescore talents of silver, and of another revenue eighty talents:

{4:9} Beside this, he promised to assign an hundred and fifty more, if he might have licence to set him up a place for exercise, and for the training up of youth in the fashions of the heathen, and to write them of Jerusalem by the name of Antiochians.

{4:10} Which when the king had granted, and he had gotten into his hand the rule he forthwith brought his own nation to Greekish fashion.

{4:11} And the royal privileges granted of special favour to the Jews by the means of John the father of Eupolemus, who went ambassador to Rome for amity and aid, he took away; and putting down the governments which were according to the law, he brought up new customs against the law:

{4:12} For he built gladly a place of exercise under the tower itself, and brought the chief young men under his subjection, and made them wear a hat.

{4:13} Now such was the height of Greek fashions, and increase of heathenish manners, through the exceeding profaneness of Jason, that ungodly wretch, and no high priest;

{4:14} That the priests had no courage to serve any more at the altar, but despising the temple, and neglecting the sacrifices, hastened to be partakers of the unlawful allowance in the place of exercise, after the game of Discus called them forth;

{4:15} Not setting by the honours of their fathers, but liking the glory of the Grecians best of all.

{4:16} By reason whereof sore calamity came upon them: for they had them to be their enemies and avengers, whose custom they followed so earnestly, and unto whom they desired to be like in all things.

{4:17} For it is not a light thing to do wickedly against the laws of God: but the time following shall declare these things.

{4:18} Now when the game that was used every faith year was kept at Tyrus, the king being present,

{4:19} This ungracious Jason sent special messengers from Jerusalem, who were Antiochians, to carry three hundred drachms of silver to the sacrifice of Hercules, which even the bearers thereof thought fit not to bestow upon the sacrifice, because it was not convenient, but to be reserved for other charges.

{4:20} This money then, in regard of the sender, was appointed to Hercules' sacrifice; but because of the bearers thereof, it was employed to the making of gallies.

{4:21} Now when Apollonius the son of Menestheus was sent into Egypt for the coronation of king Ptolemeus Philometor, Antiochus, understanding him not to be well affected to his affairs, provided for his own safety:

whereupon he came to Joppa, and from thence to Jerusalem:

{4:22} Where he was honourably received of Jason, and of the city, and was brought in with torch alight, and with great shoutings: and so afterward went with his host unto Phenice.

{4:23} Three years afterward Jason sent Menelaus, the aforesaid Simon's brother, to bear the money unto the king, and to put him in mind of certain necessary matters.

{4:24} But he being brought to the presence of the king, when he had magnified him for the glorious appearance of his power, got the priesthood to himself, offering more than Jason by three hundred talents of silver.

{4:25} So he came with the king's mandate, bringing nothing worthy the high priesthood, but having the fury of a cruel tyrant, and the rage of a savage beast.

{4:26} Then Jason, who had undermined his own brother, being undermined by another, was compelled to flee into the country of the Ammonites.

{4:27} So Menelaus got the principality: but as for the money that he had promised unto the king, he took no good order for it, albeit Sostratis the ruler of the castle required it:

{4:28} For unto him appertained the gathering of the customs. Wherefore they were both called before the king.

{4:29} Now Menelaus left his brother Lysimachus in his stead in the priesthood; and Sostratus left Crates, who was governor of the Cyprians.

{4:30} While those things were in doing, they of Tarsus and Mallos made insurrection, because they were given to the king's concubine, called Antiochus.

{4:31} Then came the king in all haste to appease matters, leaving Andronicus, a man in authority, for his deputy.

{4:32} Now Menelaus, supposing that he had gotten a convenient time, stole certain vessels of gold out of the temple, and gave some of them to Andronicus, and some he sold into Tyrus and the cities round about.

{4:33} Which when Onias knew of a surety, he reproved him, and withdrew himself into a sanctuary at Daphne, that lieth by Antiochia.

{4:34} Wherefore Menelaus, taking Andronicus apart, prayed, him to get Onias into his hands; who being persuaded thereunto, and coming to Onias in deceit, gave him his right hand with oaths; and though he were suspected by him, yet persuaded he him to come forth of the sanctuary: whom forthwith he shut up without regard of justice.

{4:35} For the which cause not only the Jews, but many also of other nations, took great indignation, and were much grieved for the unjust murder of the man.

{4:36} And when the king was come again from the places about Cilicia, the Jews that were in the city, and certain of the Greeks that abhorred the fact also, complained because Onias was slain without cause.

{4:37} Therefore Antiochus was heartily sorry, and

moved to pity, and wept, because of the sober and modest behaviour of him that was dead.

{4:38} And being kindled with anger, forthwith he took away Andronicus his purple, and rent off his clothes, and leading him through the whole city unto that very place, where he had committed impiety against Onias, there slew he the cursed murderer. Thus the Lord rewarded him his punishment, as he had deserved.

{4:39} Now when many sacrileges had been committed in the city by Lysimachus with the consent of Menelaus, and the fruit thereof was spread abroad, the multitude gathered themselves together against Lysimachus, many vessels of gold being already carried away.

{4:40} Whereupon the common people rising, and being filled with rage, Lysimachus armed about three thousand men, and began first to offer violence; one Auranus being the leader, a man far gone in years, and no less in folly.

{4:41} They then seeing the attempt of Lysimachus, some of them caught stones, some clubs, others taking handfuls of dust, that was next at hand, cast them all together upon Lysimachus, and those that set upon them.

{4:42} Thus many of them they wounded, and some they struck to the ground, and all of them they forced to flee: but as for the churchrobber himself, him they killed beside the treasury.

{4:43} Of these matters therefore there was an accusation laid against Menelaus.

{4:44} Now when the king came to Tyrus, three men that were sent from the senate pleaded the cause before him:

{4:45} But Menelaus, being now convicted, promised Ptolemee the son of Dorymenes to give him much money, if he would pacify the king toward him.

{4:46} Whereupon Ptolemee taking the king aside into a certain gallery, as it were to take the air, brought him to be of another mind:

{4:47} Insomuch that he discharged Menelaus from the accusations, who notwithstanding was cause of all the mischief: and those poor men, who, if they had told their cause, yea, before the Scythians, should have been judged innocent, them he condemned to death.

{4:48} Thus they that followed the matter for the city, and for the people, and for the holy vessels, did soon suffer unjust punishment.

{4:49} Wherefore even they of Tyrus, moved with hatred of that wicked deed, caused them to be honourably buried.

{4:50} And so through the covetousness of them that were of power Menelaus remained still in authority, increasing in malice, and being a great traitor to the citizens.

{5:1} About the same time Antiochus prepared his second voyage into Egypt:

{5:2} And then it happened, that through all the city, for the space almost of forty days, there were seen horsemen running in the air, in cloth of gold, and armed with lances, like a band of soldiers,

{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.