

Machabaeorum II - Chapter 1

- 1** Fratribus qui sunt per Aegyptum Iudaeis salutem dicunt fratres qui sunt in Hierosolymis Iudaei et qui in regione Iudaeae et pacem bonam
- 2** beneficiat vobis Deus et meminerit testamenti sui quod est ad Abraham et Isaac et Iacob servorum suorum fidelium
- 3** et det vobis cor omnibus ut colatis eum et faciatis eius voluntatem corde magno et animo volente
- 4** adaperiat cor vestrum in lege sua et in praeceptis eius et faciat pacem
- 5** exaudiat orationes vestras et reconcilietur vobis nec vos deserat in tempore malo
- 6** et nunc hic sumus orantes pro vobis
- 7** regnante Demetrio anno centesimo sexagesimo nono nos Iudaei scripsimus vobis in tribulatione et impetu qui supervenit nobis in istis annis ex quo recessit Iason a sancta terra et a regno
- 8** portam succenderunt et effuderunt sanguinem innocentem et oravimus ad Dominum et exauditi sumus et obtulimus sacrificium et similaginem et accendimus lucernas et proposuimus panes
- 9** et nunc frequentate dies scenophegiae mensis casleu
- 10** anno centesimo octogesimo octavo populus qui est Hierosolymis et in Iudaea senatusque et Iudas Aristobolo magistro Ptolomei regis qui est de genere christorum sacerdotum et his qui in Aegypto sunt Iudaeis salutem et sanitatem
- 11** de magnis periculis a Deo liberati magnifice gratias ipsi utpote qui adversus talem regem dimicavimus
- 12** ipse enim ebullire fecit de Perside eos qui pugnaverunt contra nos
- 13** nam cum in Perside esset dux ipse et cum ipso inmensus exercitus cecidit in templo Nanae consilio deceptus sacerdotis Nanae
- 14** ut enim cum ea habitaturus venit ad locum Antiochus et amici eius et ut acciperet pecunias multas dotis nomine
- 15** cumque proposuissent eas sacerdotes Nanae et ipse cum paucis ingressus esset intra ambitum fani clausurunt templum
- 16** cum intrasset Antiochus apertoque occulto aditu templi mittentes lapides percusserunt ducem et qui cum eo erant et diviserunt membratim et capitibus amputatis foras proiecerunt
- 17** per omnia benedictus Deus qui tradidit
- 1** To the brethren, the Jews that are throughout Egypt; the brethren, the Jews that are in Jerusalem, and in the land of Judea, send health and good peace.
- 2** May God be gracious to you, and remember his covenant that he made with Abraham, and Isaac, and Jacob, his faithful servants:
- 3** And give you all a heart to worship him, and to do his will with a great heart, and a willing mind.
- 4** May he open your heart in his law, and in his commandments, and send you peace.
- 5** May he hear your prayers, and be reconciled unto you, and never forsake you in the evil time.
- 6** And now here we are praying for you.
- 7** When Demetrius reigned, in the year one hundred and sixty-nine, we Jews wrote to you in the trouble and violence that came upon us in those years, after Jason withdrew himself from the holy land, and from the kingdom.
- 8** They burnt the gate, and shed innocent blood: then we prayed to the Lord, and were heard, and we offered sacrifices, and fine flour, and lighted the lamps, and set forth the loaves.
- 9** And now celebrate ye the days of Scenopegia in the month of Casleu.
- 10** In the year one hundred and eighty-eight, the people that is at Jerusalem, and in Judea, and the senate, and Judas, to Aristobolus, the preceptor of king Ptolemee, who is of the stock of the anointed priests, and to the Jews that are in Egypt, health and welfare.
- 11** Having been delivered by God out of great dangers, we give him great thanks, forasmuch as we have been in war with such a king.
- 12** For he made numbers of men swarm out of Persia, that have fought against us, and the holy city.
- 13** For when the leader himself was in Persia, and with him a very great army, he fell in the temple of Nanea, being deceived by the counsel of the priests of Nanea.
- 14** For Antiochus, with his friends, came to the place as though he would marry her, and that he might receive great sums of money under the title of a dowry.
- 15** And when the priests of Nanea had set it forth, and he with a small company had entered into the compass of the temple, they shut the temple,
- 16** When Antiochus was come in: and opening a secret entrance of the temple, they cast stones and slew the leader, and them that were with him, and hewed them in pieces; and cutting off their heads, they threw them forth.
- 17** Blessed be God in all things, who hath

impios

18 facturi igitur quinta et vicesima mensis casleu purificationem templi necessarium duximus significare vobis ut vos quoque agatis diem scenophegiae et diem ignis qui datus est quando Neemias aedificato templo et altari obtulit sacrificia

19 nam cum in Persidem ducerentur patres nostri sacerdotes qui tunc Dei cultores erant acceptum ignem de altario occulte absconderunt in valle ubi erat puteus altus siccus et in eo contutati sunt eum ita ut omnibus ignotus esset locus

20 cum praeterissent autem multi anni et placuit Deo ut mitteretur Neemias a rege Persidis nepotes sacerdotum illorum qui absconderant misit ad requirendum ignem et sicut narraverunt nobis non invenerunt ignem sed aquam crassam

21 et iussit eos haurire et adferre sibi et sacrificia quae inposita erant iussit sacerdos Neemias aspergi aqua ipsa et ligna et quae erant superposita

22 utque hoc factum est et tempus adfuit quo sol refulsit qui prius erat in nubilo accensus est ignis magnus ita ut omnes mirarentur

23 orationem autem faciebant omnes sacerdotes dum consummaretur sacrificium Ionatha inchoante ceteris autem respondentibus

24 et Neemiae erat oratio hunc habens modum Domine Deus omnium creator terribilis et fortis iustus et misericors qui solus es rex bonus

25 solus praestans solus iustus et omnipotens et aeternus qui liberas Israhel de omni malo qui fecisti patres electos et sanctificasti eos

26 accipe sacrificium pro universo populo tuo Israhel et custodi partem tuam et sanctifica

27 congrega dispersionem nostram libera eos qui serviunt gentibus contemptos et abominatos respice ut sciant gentes quod tu es Deus noster

28 adflige opprimentes et contumeliam facientes in superbia

29 constitue populum tuum in loco sancto tuo sicut dixit Moses

30 sacerdotes autem psallebant hymnos usquequo consumptum esset sacrificium

31 cum autem consummatum fuisset sacrificium ex residua aqua Neemias iussit lapides maiores perfundi

32 quod ut factum est flamma ex eis accensa est sed ex lumine quod refulsit ab altari consumpta est

33 ut vero manifestata essent haec renuntiatum

delivered up the wicked.

18 Therefore, whereas we purpose to keep the purification of the temple on the five and twentieth day of the month of Casleu, we thought it necessary to signify it to you: that you also may keep the day of Scenopegia, and the day of the fire, that was given when Nehemias offered sacrifice, after the temple and the altar was built.

19 For when our fathers were led into Persia, the priests that then were worshippers of God, took privately the fire from the altar, and hid it in a valley where there was a deep pit without water, and there they kept it safe, so that the place was unknown to all men.

20 But when many years had passed, and it pleased God that Nehemias should be sent by the king of Persia, he sent some of the posterity of those priests that had hid it, to seek for the fire: and as they told us, they found no fire, but thick water.

21 Then he bade them draw it up, and bring it to him: and the priest, Nehemias, commanded the sacrifices that were laid on, to be sprinkled with the same water, both the wood, and the things that were laid upon it.

22 And when this was done, and the time came that the sun shone out, which before was in a cloud, there was a great fire kindled, so that all wondered.

23 And all the priests made prayer, while the sacrifice was consuming, Jonathan beginning, and the rest answering.

24 And the prayer of Nehemias was after this manner: O Lord God, Creator of all things, dreadful and strong, just and merciful, who alone art the good king,

25 Who alone art gracious, who alone art just, and almighty, and eternal, who deliverest Israel from all evil, who didst choose the fathers, and didst sanctify them:

26 Receive the sacrifice for all thy people Israel, and preserve thy own portion, and sanctify it.

27 Gather together our scattered people, deliver them that are slaves to the Gentiles, and look upon them that are despised and abhorred: that the Gentiles may know that thou art our God

28 Punish them that oppress us, and that treat us injuriously with pride.

29 Establish thy people in thy holy place, as Moses hath spoken.

30 And the priests sung hymns till the sacrifice was consumed.

31 And when the sacrifice was consumed, Nehemias commanded the water that was left to be poured out upon the great stones.

32 Which being done, there was kindled a flame from them: but it was consumed by the light that shined from the altar.

33 And when this matter became public, it was

est regi Persarum quod in loco in quo ignem absconderant hii qui translati erant sacerdotes aqua apparuit de qua Neemias et qui cum eo erant purificaverunt sacrificia

34 considerans autem rex et rem diligenter examinans fecit ei templum

35 et si quibus donaverat rex multa bona accipiebat ex hoc et tribuebat

36 appellavit autem Neemias hoc Nephtar quod interpretatur purificatio vocatur autem apud plures Nephi

told to the king of Persia, that in the place where the priests that were led away, had hid the fire, there appeared water, with which Nehemias and they that were with him had purified the sacrifices.

34 And the king considering, and diligently examining the matter, made a temple for it, that he might prove what had happened.

35 And when he had proved it, he gave the priests many goods, and divers presents, and he took and distributed them to them with his own hand.

36 And Nehemias called this place Nephtar, which is interpreted purification. But many call it Nephi.

Machabaeorum II - Chapter 2

1 Invenitur autem in descriptionibus Hieremiae prophetae quod iussit accipere ignem eos qui transmigrabantur ut significatum est et ut mandavit transmigratis

2 et dedit illis legem ne obliviscerentur praecepta Domini et ut non exerrarent mentibus videntes simulacra aurea et argentea et ornamenta eorum

3 et alia huiusmodi dicens hortabatur ne legem amoverent a corde suo

4 erat autem in ipsa scriptura quomodo tabernaculum et arcam iussit propheta divino responso ad se facto comitari secum usquequo exiit in montem in quo Moses ascendit et vidit Dei hereditatem

5 et veniens ibi Hieremias invenit locum speluncae et tabernaculum et arcam et altare incensi intulit illuc et ostium obstruxit

6 et accesserunt quidam simul qui sequebantur ut notarent sibi locum et non potuerunt invenire

7 ut autem cognovit Hieremias culpans illos dixit quod ignotus erit locus donec congreget Deus congregationem populi et propitius fiat

8 et tunc Dominus ostendet haec et apparebit maiestas Domini et nubes erit sicut et Mosi manifestabatur et sicut cum Salomon petiit ut locus sanctificaretur magno Deo manifestabat haec

9 et ut sapientiam habens obtulit sacrificium dedicationis et consummationis templi

10 sicut et Moses orabat ad Dominum et descendit ignis de caelo et consumpsit holocaustum

11 et dixit Moses eo quod non sit mundatum

1 Now it is found in the descriptions of Jeremias, the prophet, that he commanded them that went into captivity, to take the fire, as it hath been signified, and how he gave charge to them that were carried away into captivity.

2 And how he gave them the law, that they should not forget the commandments of the Lord, and that they should not err in their minds, seeing the idols of gold, and silver, and the ornaments of them.

3 And with other such like speeches, he exhorted them that they would not remove the law from their heart.

4 It was also contained in the same writing, how the prophet, being warned by God, commanded that the tabernacle and the ark should accompany him, till he came forth to the mountain where Moses went up, and saw the inheritance of God.

5 And when Jeremias came thither he found a hollow cave: and he carried in thither the tabernacle, and the ark, and the altar of incense, and so stopped the door.

6 Then some of them that followed him, came up to mark the place: but they could not find it.

7 And when Jeremias perceived it, he blamed them, saying: The place shall be unknown, till God gather together the congregation of the people, and receive them to mercy.

8 And then the Lord will shew these things, and the majesty of the Lord shall appear, and there shall be a cloud as it was also shewed to Moses, and he shewed it when Solomon prayed that the place might be sanctified to the great God.

9 For he treated wisdom in a magnificent manner: and like a wise man, he offered the sacrifice of the dedication, and of the finishing of the temple.

10 And as Moses prayed to the Lord, and fire came down from heaven, and consumed the holocaust: so Solomon also prayed, and fire came down from heaven and consumed the holocaust.

11 And Moses said: Because the sin offering was

quod erat pro peccato et consumptum est

12 similiter et Salomon octo diebus celebravit dedicationem

13 inferebantur autem in descriptionibus et commentariis Neemiae haec eadem et ut construens bibliothecam congregavit de regibus libros et prophetarum et David et epistulas regum et de donariis

14 similiter autem et Iudas ea quae didicerat per bellum quod nobis acciderat congregavit omnia et sunt apud nos

15 si ergo desiderastis haec mittite qui perferant vobis

16 acturi itaque purificationem scripsimus vobis bene igitur facietis si egeritis hos dies

17 Deus autem qui liberavit populum suum et reddidit hereditatem omnibus et regnum et sacerdotium et sanctificationem

18 sicut promisit in lege speramus quod cito nostri miserebitur et congregabit de sub caelo in locum sanctum

19 eripuit enim nos de magnis periculis et locum purgavit

20 de Iuda vero Machabeo et fratribus eius et de templi magni purificatione et de arae dedicatione

21 sed et de proeliis quae pertinent ad Antiochum Nobilem et filium eius Eupatorem

22 et de inluminacionibus quae de caelo factae sunt ad eos qui pro Iudaeis fortiter fecerunt ita ut universam regionem cum pauci essent vindicaret et barbaram multitudinem fugarent

23 et famosissimum in toto orbe templum recuperarent et civitatem liberarent ut leges quae abolendae erant restituerentur Domino cum omni tranquillitate propitio facto illis

24 itemque ab Iasone Cyreneo quinque libris comprehensa temptavimus nos uno volumine breviare

25 considerantes enim multitudinem librorum et difficultatem volentibus adgredi narrationes historiarum propter multitudinem rerum

26 curavimus volentibus quidem legere ut esset animi oblectatio studiosis vero ut facile possint memoriae commendare omnibus autem legentibus utilitas conferatur

27 et nobis quidem ipsis qui opus hoc breviandi causa suscepimus non facile laborem immo vero negotium plenum vigiliarum et sudoris adsumpsimus

28 sicut hii qui praeparant convivium et quaerunt aliorum voluntati parere propter multorum gratiam libenter laborem sustinemus

not eaten, it was consumed.

12 So Solomon also celebrated the dedication eight days.

13 And these same things were set down in the memoirs, and commentaries of Nehemias: and how he made a library, and gathered together out of the countries, the books both of the prophets, and of David, and the epistles of the kings, and concerning the holy gifts.

14 And in like manner Judas also gathered together all such things as were lost by the war we had, and they are in our possession.

15 Wherefore, if you want these things, send some that may fetch them to you.

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

17 And we hope that God, who hath delivered his people, and hath rendered to all the inheritance, and the kingdom, and the priesthood, and the sanctuary,

18 As he promised in the law, will shortly have mercy upon us, and will gather us together from every land under heaven into the holy place.

19 For he hath delivered us out of great perils, and hath cleansed the place.

20 Now as concerning Judas Machabeus, and his brethren, and the purification of the great temple, and the dedication of the altar:

21 As also the wars against Antiochus, the Illustrious, and his son, Eupator:

22 And the manifestations that came from heaven to them, that behaved themselves manfully on the behalf of the Jews, so that, being but a few they made themselves masters of the whole country, and put to flight the barbarous multitude:

23 And recovered again the most renowned temple in all the world, and delivered the city, and restored the laws that were abolished, the Lord with all clemency shewing mercy to them.

24 And all such things as have been comprised in five books by Jason, of Cyrene, we have attempted to abridge in one book.

25 For considering the multitude of books, and the difficulty that they find that desire to undertake the narrations of histories, because of the multitude of the matter,

26 We have taken care for those indeed that are willing to read, that it might be a pleasure of mind: and for the studios, that they may more easily commit to memory: and that all that read might receive profit.

27 And as to ourselves indeed, in undertaking this work of abridging, we have taken in hand no easy task; yea, rather a business full of watching and sweat.

28 But as they that prepare a feast, and seek to satisfy the will of others: for the sake of many, we willingly undergo the labour.

29 veritatem quidem de singulis auctori concedentes ipsi autem secundum datam formam brevitati studentes

30 sicut enim novae domus architecto de universa structura curandum est ei vero qui pingere conatur quae apta sunt ad ornatum exquirenda sunt ita aestimandum est et in nobis

31 etenim intellectum colligere et ordinare sermonem et curiosius partes singulas quasque disquaerere historiae congruit auctori

32 breviter vero dictionis sectari et executiones rerum vitare brevitati concedendum est

33 hinc igitur narrationem incipiemus de praefatione tantum dixisse sufficiat stultum etenim est ante historiam effluere in ipsa autem historia succingi

29 Leaving to the authors the exact handling of every particular, and as for ourselves, according to the plan proposed, studying to be brief.

30 For as the master builder of a new house must have care of the whole building: but he that taketh care to paint it, must seek out fit things for the adorning of it: so must it be judged of us.

31 For to collect all that is to be known, to put the discourse in order, and curiously to discuss every particular point, is the duty of the author of a history:

32 But to pursue brevity of speech, and to avoid nice declarations of things, is to be granted to him that maketh an abridgment.

33 Here then we will begin the narration: let this be enough by way of a preface: for it is a foolish thing to make a long prologue, and to be short in the story itself.

Machabaeorum II - Chapter 3

1 Igitur cum sancta civitas habitaretur in omni pace leges etiam adhuc optime custodirentur propter Oniae pontificis pietatem et animos odio habentes mala

2 fiebat ut ipsi reges et principes locum summo honore dignum ducerent et templum maximis muneribus inlustrarent

3 ita ut Seleucus Asiae rex de redditibus suis praestaret omnes sumptus ad ministerium sacrificiorum pertinentes

4 Simon autem de tribu Benjamin praepositus templi constitutus contendebat obsistente sibi principe sacerdotum iniquum aliquid in civitate moliri

5 sed cum vincere Onian non posset venit ad Apollonium Tharseae filium qui illo tempore erat dux Coelesyriae et Foenicis

6 et nuntiavit ei pecuniis innumerabilibus plenum esse aerarium Hierosolymis et communes copias inmensas esse quae non pertinent ad rationem sacrificiorum esse autem possibile sub potestate regis cadere universa

7 cumque rettulisset Apollonius ad regem de pecuniis quae delatae erant ille accitum Heliodorum qui erat super negotia eius misit cum mandatis ut praedictam pecuniam transportaret

8 statimque Heliodorus iter adgressus specie quidem quasi per Coelesyriam et Foenicen civitates esset peragraturus re autem vera regis propositum perfecturus

9 sed cum venisset Hierosolymam et benigne a summo sacerdote in civitate esset exceptus narravit de dato indicio pecuniarum et cuius rei gratia adesset apparuit interrogabat autem si vere haec ita essent

1 Therefore, when the holy city was inhabited with all peace, and the laws as yet were very well kept, because of the godliness of Onias, the high priest and the hatred his soul had of evil,

2 It came to pass that even the kings themselves and the princes esteemed the place worthy of the highest honour, and glorified the temple with very great gifts:

3 So that Seleucus, king of Asia, allowed out of his revenues all the charges belonging to the ministry of the sacrifices.

4 But one Simon, of the tribe of Benjamin, who was appointed overseer of the temple, strove in opposition to the high priest, to bring about some unjust thing in the city.

5 And when he could not overcome Onias, he went to Apollonius, the son of Tharseas, who at that time was governor of Coelesyria, and Phenicia:

6 And told him, that the treasury in Jerusalem was full of immense sums of money, and the common store was infinite, which did not belong to the account of the sacrifices: and that it was possible to bring all into the king's hands.

7 Now when Apollonius had given the king notice concerning the money that he was told of, he called for Heliodorus, who had the charge over his affairs, and sent him with commission to bring him the foresaid money.

8 So Heliodorus forthwith began his journey, under a colour of visiting the cities of Coelesyria and Phenicia, but indeed to fulfil the king's purpose.

9 And when he was come to Jerusalem, and had been courteously received in the city by the high priest, he told him what information had been given concerning the money: and declared the cause for which he was come: and asked if these things were so indeed.

10 Then the high priest told him that these were

10 tunc summus sacerdos ostendit deposita esse haec et victualia viduarum ac pupillorum

11 quaedam vero esse Hircani Tobiae viri valde eminentis in his quae detulerat impius Simon universa autem argenti talenta quadringenta esse et auri ducenta

12 decipi vero eos qui credidissent loco et templo quod per universum mundum honoratur pro sui veneratione et sanctitate impossibile omnino esse

13 at ille pro his quae habebat in mandatis a rege dicebat omni genere regiae deferenda

14 constituta autem die intrabat de his Heliodorus ordinaturus non modica vero per universam civitatem erat trepidatio

15 sacerdotes autem ante altare cum sacerdotalibus stolis iactaverunt se et invocabant de caelo eum qui de depositis legem posuit ut his qui deposuerant ea salva custodiret

16 iam vero qui videret summi sacerdotis vultum mente vulnerabatur facies enim et color inmutatus declarabat internum animi dolorem

17 circumfusa enim erat viro maestitia quaedam et horror corporis per quae manifestus aspicientibus dolor cordis eius efficiebatur

18 alii etiam congregati de domibus confluebant publica supplicatione obsecrantes pro eo quod in contemptum locus esset venturus

19 accinctaeque mulieres ciliciis pectus per plateas confluebant sed et virgines quae conclusae erant procurrebant ad Onian aliae autem ad muros quaedam vero per fenestras aspicebant

20 universae autem protendentes manus in caelum deprecabantur

21 erat enim misera commixtae multitudinis et magni sacerdotis in agone constituti expectatio

22 et hii quidem invocabant omnipotentem Deum ut credita sibi his qui crediderant cum omni integritate conservarentur

23 Heliodorus autem quod decreverat perficiebat eodem loco ipse cum satellitibus circa aerarium praesens

24 sed spiritus Omnipotentis magnam fecit suae ostensionis evidentiam ita ut omnes qui ausi fuerant parere ei ruentes Dei virtute in dissolutionem et formidinem converterentur

25 apparuit enim illis quidam equus terribilem habens sessorem optimis operimentis adornatus

sums deposited, and provisions for the subsistence of the widows and the fatherless:

11 And that some part of that which wicked Simon had given intelligence of belonged to Hircanus, son of Tobias, a man of great dignity; and that the whole was four hundred talents of silver, and two hundred of gold.

12 But that to deceive them who had trusted to the place and temple which is honoured throughout the whole world, for the reverence and holiness of it, was a thing which could not by any means be done.

13 But he, by reason of the orders he had received from the king, said, that by all means the money must be carried to the king.

14 So on the day he had appointed, Heliodorus entered in to order this matter. But there was no small terror throughout the whole city.

15 And the priests prostrated themselves before the altar in their priests' vestments, and called upon him from heaven, who made the law concerning things given to be kept, that he would preserve them safe, for them that had deposited them.

16 Now whosoever saw the countenance of the high priest, was wounded in heart: for his face, and the changing of his colour, declared the inward sorrow of his mind.

17 For the man was so compassed with sadness and horror of the body, that it was manifest to them that beheld him, what sorrow he had in his heart.

18 Others also came flocking together out of their houses, praying and making public supplication, because the place was like to come into contempt.

19 And the women, girded with haircloth about their breasts, came together in the streets. And the virgins also that were shut up, came forth, some to Onias, and some to the walls, and others looked out of the windows.

20 And all holding up their hands towards heaven made supplication.

21 For the expectation of the mixed multitude, and of the high priest, who was in an agony, would have moved any one to pity.

22 And these indeed called upon almighty God, to preserve the things that had been committed to them safe and sure for those that had committed them.

23 But Heliodorus executed that which he had resolved on, himself being present in the same place with his guard about the treasury.

24 But the spirit of the Almighty God gave a great evidence of his presence, so that all that had presumed to obey him, falling down by the power of God, were struck with fainting and dread.

25 For there appeared to them a horse, with a terrible rider upon him, adorned with a very rich

isque cum impetu Heliodoro priores calces elisit qui autem ei sedebat videbatur arma habere aurea

26 alii etiam apparuerunt duo iuvenes virtute decori optimi gloria speciosique amictu qui circumsteterunt eum et ex utraque parte flagellabant sine intermissione multis plagis verberantes

27 subito autem Heliodorus concidit in terram eumque multa caligine circumfusum rapuerunt atque in sella gestatoria positum eiecerunt

28 et is qui cum multis cursoribus et satellitibus praedictum ingressus est aerarium portabatur nullo sibi auxilium ferente manifesta cognita Dei virtute

29 et ille quidem per divinam virtutem iacebat mutus

30 hii autem Dominum benedicebant quia magnificavit locum suum et templum quod paulo ante timore ac tumultu erat plenum apparente omnipotente Domino gaudio et laetitia impletum est

31 tunc vero ex amicis Heliodori quidam rogabant confestim Onias ut invocaret Altissimum et vitam donaret ei qui in supremo spiritu erat constitutus

32 considerans autem summus sacerdos ne forte rex suspicaretur malitiam aliquam ex Iudaeis circa Heliodorum consummatam obtulit pro salute viri hostiam salutarem

33 cumque summus sacerdos exoraret idem iuvenes eisdem vestibus amicti adstantes Heliodoro dixerunt Oniae sacerdoti gratias age nam propter eum tibi Dominus vitam donavit

34 tu autem ab eo flagellatus nuntia omnibus magnalia Dei et potestatem et his dictis non comparuerunt

35 Heliodorus autem hostia Deo oblata et votis magnis promisit ei qui vivere illi concessit et Oniae gratias agens recepto exercitu repedabat ad regem

36 testabatur autem omnibus ea quae sub oculis suis viderat opera magni Dei

37 cum autem rex interrogasset Heliodorum quis est aptus adhuc semel Hierosolymam mitti ait

38 si quem habes hostem aut regni tui insidiatorem mitte illuc et flagellatum eum recipies si tamen evaserit eo quod in loco vere sit Dei quaedam virtus

39 nam ipse qui habet in caelis habitationem visitator et adiutor est loci illius et venientes ad malefaciendum percutit ac perdit

40 igitur de Heliodoro et aerarii custodia ita se

covering: and he ran fiercely and struck Heliodorus with his fore feet, and he that sat upon him seemed to have armour of gold.

26 Moreover there appeared two other young men, beautiful and strong, bright and glorious, and in comely apparel: who stood by him, on either side, and scourged him without ceasing with many stripes.

27 And Heliodorus suddenly fell to the ground, and they took him up, covered with great darkness, and having put him into a litter, they carried him out.

28 So he that came with many servants, and all his guard, into the aforesaid treasury, was carried out, no one being able to help him, the manifest power of God being known.

29 And he indeed, by the power of God, lay speechless, and without all hope of recovery.

30 But they praised the Lord, because he had glorified his place: and the temple, that a little before was full of fear and trouble, when the Almighty Lord appeared, was filled with joy and gladness.

31 Then some of the friends of Heliodorus forthwith begged of Onias, that he would call upon the Most High to grant him his life, who was ready to give up the ghost.

32 So the high priest, considering that the king might perhaps suspect that some mischief had been done to Heliodorus by the Jews, offered a sacrifice of health for the recovery of the man.

33 And when the high priest was praying, the same young men in the same clothing stood by Heliodorus, and said to him: Give thanks to Onias the priest: because for his sake the Lord hath granted thee life.

34 And thou having been scourged by God, declare unto all men the great works and the power of God. And having spoken thus, they appeared no more.

35 So Heliodorus, after he had offered a sacrifice to God, and made great vows to him, that had granted him life, and given thanks to Onias, taking his troops with him, returned to the king.

36 And he testified to all men the works of the great God, which he had seen with his own eyes.

37 And when the king asked Heliodorus, who might be a fit man to be sent yet once more to Jerusalem, he said:

38 If thou hast any enemy, or traitor to thy kingdom, send him thither, and thou shalt receive him again scourged, if so be he escape: for there is undoubtedly in that place a certain power of God.

39 For he that hath his dwelling in the heavens, is the visiter and protector of that place, and he striketh and destroyeth them that come to do evil to it.

40 And the things concerning Heliodorus, and the keeping of the treasury, fell out in this

Machabaeorum II - Chapter 4

- 1** Simon autem praedictus pecuniarum et patriae delator male loquebatur de Onia tamquam ipse Heliodorum instigasset ad haec et ipse fuisset incentor malorum
- 2** provisoremque civitatis ac defensorem gentis suae et aemulatorem legis Dei audebat insidiatorem regni dicere
- 3** sed cum inimicitiae in tantum procederent ut etiam per quosdam Simonis necessarios homicidia fierent
- 4** considerans Onias periculum contentionis et Apollonium insanire utpote ducem Coelesyriae et Foenicis ad augendam malitiam Simonis ad regem se contulit
- 5** non ut civium accusator sed communem utilitatem apud semet ipsum universae multitudinis considerans
- 6** videbat enim sine regali providentia impossibile esse pacem rebus dari nec Simonem posse cessare ab stultitia sua
- 7** sed post Seleuci vitae excessum cum suscepisset regnum Antiochus qui Nobilis appellabatur ambiebat Iason frater Oniae summum sacerdotium
- 8** adito rege promittens ei argenti talenta sexaginta et trecenta et ex redditibus aliis talenta octoginta
- 9** super haec promittebat et alia centum quinquaginta si potestati eius concederetur gymnasium et Ephoebian sibi constituere et eos qui in Hierosolymis erant Antiochenos scribere
- 10** quod cum rex agnovisset et obtinisset principatum statim ad gentilem ritum contribules suos transferre coepit
- 11** et amotis his quae humanitatis causa Iudaeis a regibus fuerant constituta per Iohannem patrem Eupolemi qui apud Romanos de amicitia et societate functus est legationem legitimam civium iura destituens prava instituta sancibat
- 12** etenim ausus est sub ipsa arce gymnasium constituere et optimos quosque Ephoeborum in lupanaribus ponere
- 13** erat autem hoc non initium sed incrementum quoddam et profectus gentilis et alienigenae conversationis propter impii et non sacerdotis Iasonis nefarium et inauditum scelus
- 14** ita ut sacerdotes iam non circa altaris officia
- 1** But Simon, of whom we spoke before, who was the betrayer of the money, and of his country, spoke ill of Onias, as though he had incited Heliodorus to do these things, and had been the promoter of evils:
- 2** And he presumed to call him a traitor to the kingdom, who provided for the city, and defended his nation, and was zealous for the law of God.
- 3** But when the enmities proceeded so far, that murders also were committed by some of Simon's friends:
- 4** Onias, considering the danger of this contention, and that Apollonius, who was the governor of Coelesyria, and Phenicia, was outrageous, which increased the malice of Simon, went to the king,
- 5** Not to be an accuser of his countrymen, but with view to the common good of all the people.
- 6** For he saw that, except the king took care, it was impossible that matters should be settled in peace, or that Simon would cease from his folly.
- 7** But after the death of Seleucus, when Antiochus, who was called the Illustrious, had taken possession of the kingdom, Jason, the brother of Onias, ambitiously sought the high priesthood:
- 8** And went to the king, promising him three hundred and sixty talents of silver, and out of other revenues fourscore talents.
- 9** Besides this he promised also a hundred and fifty more, if he might have license to set him up a place for exercise, and a place for youth, and to entitle them that were at Jerusalem, Antiochians.
- 10** Which when the king had granted, and he had gotten the rule into his hands, forthwith he began to bring over his countrymen to the fashion of the heathens.
- 11** And abolishing those things, which had been decreed of special favour by the kings in behalf of the Jews, by the means of John, the father of that Eupolemus, who went ambassador to Rome to make amity and alliance, he disannulled the lawful ordinances of the citizens, and brought in fashions that were perverse.
- 12** For he had the boldness to set up, under the very castle, a place of exercise, and to put all the choicest youths in brothel houses.
- 13** Now this was not the beginning, but an increase, and progress of heathenish and foreign manners, through the abominable and unheard of wickedness of Jason, that impious wretch, and no priest.
- 14** Insomuch that the priests were not now

dediti essent sed contempto templo et sacrificiis neglectis festinarent participes fieri palestra et praebitionis eius iniustae et in exercitiis disci

15 et patrios quidem honores nihil habentes graecas glorias optimas arbitrabantur

16 quarum gratia periculosa eos contentio habebat et eorum instituta aemulabantur ac per omnia his consimiles esse cupiebant quos hostes et preemtores habuerant

17 in leges enim divinas impie agere inpune non cedit sed haec sequens tempus declaravit

18 cum autem quinquennalis agone Tyro celebraretur et rex praesens esset

19 misit Iason facinorosus ab Hierosolymis viros peccatores portantes argenti didragmas trecentas in sacrificiis Herculis quas postulaverunt hii qui adportaverant ne in sacrificiis erogarentur quia non oporteret sed in alios sumptus eas deputari

20 sed haec oblata sunt quidem ab eo qui miserat in sacrificium Herculis propter praesentes autem datae sunt in fabricam navium triremis

21 misso autem in Aegypto Apollonio Mnesthei filio propter primatus Filometoris regis cum cognovisset Antiochus alienum se a negotiis regni effectum propriis utilitatibus consulens profectus inde venit Ioppen et inde Hierosolymam

22 et magnifice ab Iasone et civitate susceptus cum facularum luminibus et laudibus ingressus est et inde Foenicen exercitum convertit

23 et post triennii tempus misit Iason Menelaum supradicti Simonis fratrem portantem pecunias regi et de negotiis necessariis responsa perlaturum

24 at ille commendatus regi cum magnificasset faciem potestatis eius in semet ipsum retorsit summum sacerdotium superponens Iasonem talenta argenti trecenta

25 acceptisque a rege mandatis venit nihil quidem dignum habens sacerdotio animos vero crudelis tyranni et ferae beluae iram gerens

26 et Iason quidem qui proprium fratrem captivaverat ipse deceptus profugus in ammaniten expulsus est regionem

27 Menelaus autem principatum quidem obtinuit de pecuniis vero regi promissis nihil agebat cum exactionem faceret Sostratus qui arce erat praepositus

occupied about the offices of the altar, but despising the temple and neglecting the sacrifices, hastened to be partakers of the games, and of the unlawful allowance thereof, and of the exercise of the discus.

15 And setting nought by the honours of their fathers, they esteemed the Grecian glories for the best:

16 For the sake of which they incurred a dangerous contention, and followed earnestly their ordinances, and in all things they coveted to be like them, who were their enemies and murderers.

17 For acting wickedly against the laws of God doth not pass unpunished: but this the time following will declare.

18 Now when the game that was used every fifth year was kept at Tyre, the king being present,

19 The wicked Jason sent from Jerusalem sinful men, to carry three hundred didrachmas of silver for the sacrifice of Hercules; but the bearers thereof desired it might not be bestowed on the sacrifices, because it was not necessary, but might be deputed for other charges.

20 So the money was appointed by him that sent it to the sacrifice of Hercules: but because of them that carried it was employed for the making of galleys.

21 Now when Apollonius, the son of Mnestheus was sent into Egypt to treat with the nobles of king Philometor, and Antiochus understood that he was wholly excluded from the affairs of the kingdom, consulting his own interest, he departed thence and came to Joppe, and from thence to Jerusalem.

22 Where he was received in a magnificent manner by Jason, and the city, and came in with torch lights, and with praises, and from thence he returned with his army into Phenicia.

23 Three years afterwards Jason sent Menelaus, brother of the aforesaid Simon, to carry money to the king, and to bring answers from him concerning certain necessary affairs.

24 But he being recommended to the king, when he had magnified the appearance of his power, got the high priesthood for himself, by offering more than Jason by three hundred talents of silver.

25 So having received the king's mandate, he returned, bringing nothing worthy of the high priesthood: but having the mind of a cruel tyrant, and the rage of a savage beast.

26 Then Jason, who had undermined his own brother, being himself undermined, was driven out a fugitive into the country of the Ammonites.

27 So Menelaus got the principality: but as for the money he had promised to the king, he took no care, when Sostratus, the governor of the castle, called for it.

28 For to him appertained the gathering of the

28 nam ad hunc exactio vectigalium pertinebat quam ob causam utrique ad regem vocati

29 Menelaus motus est sacerdotio succedente Lysimacho fratre suo Sostratus autem praelatus est Cypris

30 et cum haec agerentur contigit Tarsenses et Mallotas seditionem movere eo quod Antiochidi concubinae regis dono essent dati

31 festinanter itaque rex venit sedare illos relicto suffecto uno ex comitibus suis Andronico

32 ratus autem Menelaus accepisse se tempus opportunum aurea quaedam vasa templo furatus donavit Andronico et alia vendiderat Tyro et per vicinas civitates

33 quod cum certissime cognovisset Onias arguebat eum ipse in loco tuto se continens Antiochiae secus Dafnen

34 unde Menelaus accedens ad Andronicum rogabat ut Onian interficeret qui cum venisset ad Onian et datis dextris cum iureiurando quamvis esset ei suspectus suasisset asylo procedere statim eum peremit non veritus iustitiam

35 ob quam causam non solum Iudaei sed et aliae quoque nationes indignabantur et moleste ferebant de nece tanti viri iniusta

36 sed regressum regem de Ciliciae locis adierunt Iudaei apud Antiochiam simul et Graeci conquerentes de iniqua nece Oniae

37 contristatus itaque ad animam Antiochus et flexus ad misericordiam lacrimas fudit recordatus defuncti sobrietatem et modestiam

38 accensusque animis Andronicum purpura exutum circumduci per totam civitatem iubet et eodem loco quo in Onian impietatem commiserat sacrilegum vita privari Domino illi dignam poenam tribuente

39 multis autem sacrilegiis in templo a Lysimacho commissis Menelai consilio et divulgata fama congregata est multitudo adversus Lysimachum multo iam auro exportato

40 turbis autem insurgentibus et animis ira repletis Lysimachus armatis fere tribus milibus iniquis manibus uti coepit duce quodam Tyranno aetate pariter et dementia provecto

41 sed ut intellexerunt conatum Lysimachi alii

taxes: wherefore they were both called before the king.

29 And Menelaus was removed from the priesthood, Lysimachus, his brother, succeeding: and Sostratus was made governor of the Cyprians.

30 When these things were in doing, it fell out that they of Tharsus, and Mallos, raised a sedition, because they were given for a gift to Antiochus, the king's concubine.

31 The king, therefore, went in all haste to appease them, leaving Andronicus, one of his nobles, for his deputy.

32 Then Menelaus supposing that he had found a convenient time, having stolen certain vessels of gold out of the temple, gave them to Andronicus, and others he had sold at Tyre, and in the neighbouring cities:

33 Which when Onias understood most certainly, he reprov'd him, keeping himself in a safe place at Antioch, beside Daphne.

34 Whereupon Menelaus coming to Andronicus, desired him to kill Onias. And he went to Onias, and gave him his right hand with an oath, and (though he were suspected by him) persuaded him to come forth out of the sanctuary, and immediately slew him, without any regard to justice.

35 For which cause not only the Jews, but also the other nations, conceived indignation, and were much grieved for the unjust murder of so great a man.

36 And when the king was come back from the places of Cilicia, the Jews that were at Antioch, and also the Greeks, went to him: complaining of the unjust murder of Onias.

37 Antiochus, therefore, was grieved in his mind for Onias, and being moved to pity, shed tears, remembering the sobriety and modesty of the deceased.

38 And being inflamed to anger, he commanded Andronicus to be stripped of his purple, and to be led about through all the city: and that in the same place wherein he had committed the impiety against Onias, the sacrilegious wretch should be put to death, the Lord repaying him his deserved punishment.

39 Now when many sacrileges had been committed by Lysimachus in the temple, by the counsel of Menelaus, and the rumour of it was spread abroad, the multitude gathered themselves together against Lysimachus, a great quantity of gold being already carried away.

40 Wherefore the multitude making an insurrection, and their minds being filled with anger, Lysimachus armed about three thousand men, and began to use violence, one Tyrannus being captain, a man far gone both in age and in madness.

41 But when they perceived the attempt of

lapides alii fustes validos arripere quidam vero cinerem in Lysimachum iacere

42 et multi quidem vulnerati quidam autem et prostrati omnes vero in fugam versi sunt ipsum etiam sacrilegum secus aerarium interfecerunt

43 de his ergo coepit iudicium adversus Menelaum agitari

44 et cum venisset rex Tyrum ad ipsum negotium detulerunt missi viri tres a senioribus

45 et cum superaretur Menelaus promisit Ptolomeo multas pecunias ad suadendum regi

46 itaque Ptolomeus in quodam atrio positum quasi refrigerandi gratia regem adiit et a sententia deduxit

47 et Menelaum quidem universae malitiae reum criminibus absolvit miseros autem qui etiam si apud Scytas causam dixissent innocentes iudicarentur morte damnavit

48 cito ergo iniustam poenam dederunt qui pro civitate et populo et sacris vasis causam persecuti sunt

49 quam ob rem Tyri quoque indignati erga sepulturam eorum liberalissimi extiterunt

50 Menelaus autem propter eorum qui in potentia erant avaritiam permanebat in potestate crescens in malitia et ad insidias civium

Lysimachus, some caught up stones, some strong clubs, and some threw ashes upon Lysimachus.

42 And many of them were wounded, and some struck down to the ground, but all were put to flight: and as for the sacrilegious fellow himself, they slew him beside the treasury.

43 Now concerning these matters, an accusation was laid against Menelaus.

44 And when the king was come to Tyre, three men were sent from the ancients to plead the cause before him.

45 But Menelaus being convicted, promised Ptolemee to give him much money to persuade the king to favour him.

46 So Ptolemee went to the king in a certain court where he was, as it were to cool himself, and brought him to be of another mind:

47 So Menelaus, who was guilty of all the evil, was acquitted by him of the accusations: and those poor men, who, if they had pleaded their cause even before Scythians, should have been judged innocent, were condemned to death.

48 Thus they that persecuted the cause for the city, and for the people, and the sacred vessels, did soon suffer unjust punishment.

49 Wherefore even the Tyrians, being moved with indignation, were very liberal towards their burial.

50 And so through the covetousness of them that were in power, Menelaus continued in authority, increasing in malice to the betraying of the citizens.

Machabaeorum II - Chapter 5

1 Eodem tempore Antiochus secundam profectionem paravit in Aegyptum

2 contigit autem per universam Hierosolymorum civitatem videri diebus quadraginta per aera equites discurrentes auratas stolas habentes et hastis quasi cohortes armatas

3 et cursus equorum per ordines digestos et congressiones fieri comminus et scutorum motus et galeatorum multitudinem gladiis dstrictis et telorum iactus et aureorum armorum splendorem omnisque generis loricarum

4 quapropter omnes rogabant in bonum monstra converti

5 sed cum falsus rumor exisset tamquam vita excessisset Antiochus adsumptis Iason non minus mille viris repente adgressus est civitatem et civibus ad murum convolantibus ad ultimum adprehensa civitate Menelaus fugit in arcem

6 Iason vero non parcebat in caede civibus suis

1 At the same time Antiochus prepared for a second journey into Egypt.

2 And it came to pass, that through the whole city of Jerusalem, for the space of forty days, there were seen horsemen running in the air, in gilded raiment, and armed with spears, like bands of soldiers.

3 And horses set in order by ranks, running one against another, with the shakings of shields, and a multitude of men in helmets, with drawn swords, and casting of darts, and glittering of golden armour, and of harnesses of all sorts.

4 Wherefore all men prayed that these prodigies might turn to good.

5 Now when there was gone forth a false rumour as though Antiochus had been dead, Jason taking with him no fewer than a thousand men, suddenly assaulted the city: and though the citizens ran together to the wall, the city at length was taken, and Menelaus fled into the castle.

6 But Jason slew his countrymen without mercy, not considering that prosperity against one's

nec cogitabat prosperitatem adversus cognatos
malum esse maximum arbitrans hostium et non
civium se tropea capturum

7 et principatum quidem non obtinuit finem
vero insidiarum suarum confusione cepit et
profugus iterum abiit in Ammaniten

8 ad ultimum in exitum sui conclusus ab Areta
Arabum tyrannum fugiens de civitate in
civitatem omnibus odiosus ut refuga legum et
execrabilis ut patriae et civium hostis in
Aegyptum extrusus est

9 et qui multos de patria expulerat peregre
periit Lacedemonas profectus quasi pro
cognitione ibi refugium habiturus

10 et qui insepultos abiecerat multos ipse et
inlamentatus et insepultus abicitur sepultura
neque peregrina usus neque patrio sepulchro
participans

11 his ita gestis suspicatus est rex societatem
deserturos Iudaeos et ob hoc profectus ex
Aegypto efferatis animis civitatem quidem armis
cepit

12 iussit autem militibus interficere nec parcere
occursantibus et per domos ascendentes
trucidare

13 fiebant ergo caedes iuvenum ac seniorum
mulierum et natorum exterminia virginumque et
parvulorum neces

14 erant autem toto triduo octoginta milia
interfecti quadraginta milia vincti

15 sed nec ista sufficiunt ausus est intrare
templum universa terra sanctius Menelao
ductore qui legum et patriae fuit proditor

16 et scelestis manibus sumens sancta vasa
quae ab aliis regibus et civitatibus erant posita
ad ornatum loci et gloriam contrectabat indigne
et contaminabat

17 ita alienatus mente Antiochus non
considerabat quod propter peccata habitantium
civitatem modicum Dominus fuerat iratus
propter quod et accidit circa locum despectio

18 alioquin nisi contigisset eos multis peccatis
esse involutos sicut Heliodorus qui missus est a
Seleuco rege ad expoliandum aerarium etiam hic
statim adveniens flagellatus et repulsus utique
fuisset ab audacia

19 verum non propter locum gentem sed
propter gentem locum Dominus elegit

20 ideoque et ipse locus particeps factus est
populi malorum postea autem fiet socius et
bonorum et qui derelictus in ira Dei
omnipotentis iterum in magni Domini
reconciliatione cum summa gloria exaltabitur

own kindred is a very great evil, thinking they
had been enemies, and not citizens, whom he
conquered.

7 Yet he did not get the principality, but
received confusion at the end, for the reward of
his treachery, and fled again into the country of
the Ammonites.

8 At the last, having been shut up by Aretas, the
king of the Arabians, in order for his destruction,
flying from city to city, hated by all men, as a
forsaker of the laws and execrable, as an enemy
of his country and countrymen, he was thrust out
into Egypt:

9 And he that had driven many out of their
country perished in a strange land, going to
Lacedemon, as if for kindred sake he should have
refuge there:

10 But he that had cast out many unburied, was
himself cast forth both unlamented and
unburied, neither having foreign burial, nor
being partaker of the sepulchre of his fathers.

11 Now when these things were done, the king
suspected that the Jews would forsake the
alliance: whereupon departing out of Egypt with
a furious mind, he took the city by force of arms,

12 And commanded the soldiers to kill, and not
to spare any that came in their way, and to go up
into the houses to slay.

13 Thus there was a slaughter of young and old,
destruction of women and children, and killing of
virgins and infants.

14 And there were slain in the space of three
whole days fourscore thousand, forty thousand
were made prisoners, and as many sold.

15 But this was not enough, he presumed also to
enter into the temple, the most holy in all the
world Menelaus, that traitor to the laws, and to
his country, being his guide.

16 And taking in his wicked hands the holy
vessels, which were given by other kings and
cities, for the ornament and the glory of the
place, he unworthily handled and profaned them.

17 Thus Antiochus going astray in mind, did not
consider that God was angry for a while, because
of the sins of the inhabitants of the city: and
therefore this contempt had happened to the
place:

18 Otherwise had they not been involved in
many sins, as Heliodorus, who was sent by king
Seleucus to rob the treasury, so this man also, as
soon as he had come, had been forthwith
scourged, and put back from his presumption.

19 But God did not choose the people for the
place's sake, but the place for the people's sake.

20 And, therefore, the place also itself was made
partaker of the evils of the people: but
afterwards shall communicate in the good things
thereof, and as it was forsaken in the wrath of
Almighty God, shall be exalted again with great
glory, when the great Lord shall be reconciled.

- 21** igitur Antiochus mille et octingentis ablatis de templo talentis velociter Antiochiam regressus est existimans se prae superbia terram ad navigandum pelagus vero ad iter agendum deducturum propter mentis elationem
- 22** reliquit autem et praepositos ad adfligendam gentem Hierosolymis quidem Philippum genere Frigem moribus crudeliorem eo ipso a quo constitutus est
- 23** in Garizin autem Andronicum et Menelaum qui gravius quam ceteri iminebant civibus
- 24** cumque adpositus esset contra Iudaeos misit odiosum principem Apollonium cum exercitu viginti et duobus milibus praeciens ei omnes perfectae aetatis interficere mulieres ac iuvenes vendere
- 25** qui cum venisset Hierosolymam pacem simulans quievit usque ad sanctum diem sabbati et tunc feriatis Iudaeis arma capere suis praecepit
- 26** omnesque qui ad spectaculum processerant trucidavit et civitatem cum armatis discurrens ingentem multitudinem peremit
- 27** Iudas autem Machabeus qui decimus fuerat secesserat in desertum locum ibique inter feras vitam in montibus cum suis agebat et faeni cibo vescentes demorabantur ne participes essent coinquinationis
- 21** So when Antiochus had taken away out of the temple a thousand and eight hundred talents, he went back in all haste to Antioch, thinking through pride that he might now make the land navigable, and the sea passable on foot: such was the haughtiness of his mind.
- 22** He left also governors to afflict the people: at Jerusalem, Philip, a Phrygian by birth, but in manners more barbarous than he that set him there:
- 23** And in Gazarim, Andronicus and Menelaus, who bore a more heavy hand upon the citizens than the rest.
- 24** And whereas he was set against the Jews, he sent that hateful prince, Apollonius, with an army of two and twenty thousand men, commanding him to kill all that were of perfect age, and to sell the women and the younger sort.
- 25** Who, when he was come to Jerusalem, pretending peace, rested till the holy day of the sabbath: and then the Jews keeping holiday, he commanded his men to take arms.
- 26** And he slew all that were come forth to flee: and running through the city with armed men, he destroyed a very great multitude.
- 27** But Judas Machabeus, who was the tenth, had withdrawn himself into a desert place, and there lived amongst wild beasts in the mountains with his company: and they continued feeding on herbs, that they might not be partakers of the pollution.

Machabaeorum II - Chapter 6

- 1** Sed non post multum temporis misit rex senem quendam antiochenum qui compelleret Iudaeos ut se transferrent a patriis et Dei legibus
- 2** contaminare etiam quod in Hierosolymis erat templum et cognominare Iovis Olympii et in Garizin prout erant hii qui locum inhabitabant Iovis Hospitalis
- 3** pessima autem universis et gravis malorum erat incursio
- 4** nam templum luxuria et comesationibus erat plenum et scortantium cum meretricibus sacratisque aedibus mulieres se ultro ingerebant intro ferentes ea quae non licebat
- 5** altare etiam plenum erat inlicitis quae legibus prohibebantur
- 6** neque autem sabbata custodiebantur neque dies sollemnes patrii servabantur nec simpliciter se quisquam Iudaeum esse confitebatur
- 7** ducebantur autem cum amara necessitate in die natalis regis ad sacrificia et cum Liberi sacra celebrarentur cogebantur hedera coronati Libero circumire
- 1** But not long after the king sent a certain old man of Antioch, to compel the Jews to depart from the laws of their fathers and of God:
- 2** And to defile the temple that was in Jerusalem, and to call it the temple of Jupiter Olympius: and that in Garazim of Jupiter Hospitalis, according as they were that inhabited the place.
- 3** And very bad was this invasion of evils, and grievous to all.
- 4** For the temple was full of the riot and revellings of the Gentiles: and of men lying with lewd women. And women thrust themselves of their accord into the holy places, and brought in things that were not lawful.
- 5** The altar also was filled with unlawful things, which were forbidden by the laws.
- 6** And neither were the sabbaths kept, nor the solemn days of the fathers observed, neither did any man plainly profess himself to be a Jew.
- 7** But they were led by bitter constraint on the king's birthday to the sacrifices: and when the feast of Bacchus was kept, they were compelled to go about crowned with ivy in honour of Bacchus.
- 8** And there went out a decree into the neighbouring cities of the Gentiles, by the

8 decretum autem exiit in proximas gentilium civitates suggerentibus Ptolomeis ut pari modo et ipsi adversus Iudaeos agerent ut sacrificarent

9 eos autem qui nollent transire ad instituta gentilium interficerent erat ergo videre miseriam

10 duae enim mulieres delatae sunt natos suos circumcidisse quas infantibus ad ubera suspensis cum publice per civitatem circumduxissent per muros praecipitaverunt

11 alii vero ad proximas coeuntes speluncas et latenter sabbati diem celebrantes cum indicati essent Philippo flammis succensi sunt eo quod verebantur propter religionem et observantiam manu sibimet auxilium ferre

12 obsecro autem eos qui hunc librum lecturi sunt ne abhorrescant propter adversos casus sed reputent ea quae acciderunt non ad interitum sed ad correptionem generis esse nostri

13 etenim multo tempore non sinere peccatoribus ex sententia agere sed statim ultiones adhibere magni beneficii est indicium

14 non enim sicut in aliis nationibus Dominus patienter expectat ut eas cum iudicii dies venerit in plenitudine peccatorum puniat

15 ita et in nobis statuit ut peccatis nostris in finem devolutis ita demum in nos vindicet

16 propter quod numquam quidem a nobis misericordiam suam amovet corripiens vero in adversis populum suum non derelinquit

17 sed haec nobis ad commonitionem legentium dicta sint paucis iam autem veniendum est ad narrationem

18 igitur Eleazarus de primoribus scribarum vir aetate provectus et vultu decorus aperto ore hians conpellebatur carnem porcinam manducare

19 at ille gloriosam mortem magis quam odibilem vitam amplectens voluntarie praeibat ad supplicium

20 intuens autem quemadmodum oportet accedere patienter sustinens destinavit non admittere illicita propter vitae amorem

21 hii autem qui adstabant iniqua miseratione commoti propter antiquam viri amicitiam tollentes eum secreto rogabant adferri carnes quibus vesci ei licebat et simularetur manducasse sicut rex imperaverat de sacrificii carnibus

22 ut hoc facto a morte liberaretur et propter veterem amicitiam hanc in eo facerent humanitatem

23 at ille cogitationem cepit aetatis ac

suggestionem de Ptolemaeis, ut et ipsi contra Iudaeos agerent ut sacrificarent: oblige eos ad sacrificium:

9 And whosoever would not conform themselves to the ways of the Gentiles, should be put to death: then was misery to be seen.

10 For two women were accused to have circumcised their children: whom, when they had openly led about through the city, with the infants hanging at their breasts, they threw down headlong from the walls.

11 And others that had met together in caves that were near, and were keeping the sabbath day privately, being discovered by Philip, were burnt with fire, because they made a conscience to help themselves with their hands, by reason of the religious observance of the day.

12 Now I beseech those that shall read this book, that they be not shocked at these calamities, but that they consider the things that happened, not as being for the destruction, but for the correction of our nation.

13 For it is a token of great goodness, when sinners are not suffered to go on in their ways for a long time, but are presently punished.

14 For, not as with other nations, (whom the Lord patiently expecteth, that when the day of judgment shall come, he may punish them in the fulness of their sins:)

15 Doth he also deal with us, so as to suffer our sins to come to their height, and then take vengeance on us.

16 And therefore he never withdraweth his mercy from us: but though he chastise his people with adversity he forsaketh them not.

17 But let this suffice in a few words for a warning to the readers. And now we must come to the narration.

18 Eleazar one of the chief of the scribes, a man advanced in years, and of a comely countenance, was pressed to open his mouth to eat swine's flesh.

19 But he, choosing rather a most glorious death than a hateful life, went forward voluntarily to the torment.

20 And considering in what manner he was to come to it, patiently bearing, he determined not to do any unlawful things for the love of life.

21 But they that stood by, being moved with wicked pity, for the old friendship they had with the man, taking him aside, desired that flesh might be brought which it was lawful for him to eat, that he might make as if he had eaten, as the king had commanded, of the flesh of the sacrifice:

22 That by so doing he might be delivered from death; and for the sake of their old friendship with the man, they did him this courtesy.

23 But he began to consider the dignity of his

senectutis suae eminentiam dignam et ingenuitatem nobilitatis canitiem atque a puero optimae conversationis et secundum sanctae et a Deo conditae legis constituta respondit cito dicens praemitti se velle in infernum

24 non enim aetatem nostram dignum est inquit fingere ut multi adolescentium arbitrati Eleazarum nonaginta annorum transisse ad vitam alienigenarum

25 et ipsi propter meam simulationem et propter modicum corruptibilis vitae tempus decipiantur et per hoc maculam atque execrationem meae senectuti conquiram

26 nam et si in praesenti tempore supplicii hominum eripiar sed manus Omnipotentis neque vivens neque defunctus effugiam

27 quam ob rem fortiter vitam excedendo senectute quidem dignus apparebo

28 adolescentibus autem exemplum forte relinquam si prompto animo ac fortiter pro gravissimis et sanctissimis legibus honesta morte perfungar his dictis confestim ad supplicium trahebatur

29 hii autem qui eum ducebant et paulo ante fuerant mitiores in iram versi sunt propter sermones ab eo dictos quos illi per arrogantiam prolatos arbitrabantur

30 sed cum plagis perimeretur ingemuit et dixit Domine qui habes sanctam scientiam manifeste scis tu quia cum a morte possim liberari duos corporis sustineo dolores secundum animam vero propter timorem tuum libenter haec patior

31 et iste quidem hoc modo vita decessit non solum iuvenibus sed et universae genti memoriam mortis suae ad exemplum virtutis et fortitudinis derelinquens

age, and his ancient years, and the inbred honour of his grey head, and his good life and conversation from a child; and he answered without delay, according to the ordinances of the holy law made by God, saying, that he would rather be sent into the other world.

24 For it doth not become our age, said he, to dissemble: whereby many young persons might think that Eleazar, at the age of fourscore and ten years, was gone over to the life of the heathens:

25 And so they, through my dissimulation, and for a little time of a corruptible life, should be deceived, and hereby I should bring a stain and a curse upon my old age.

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

27 Wherefore, by departing manfully out of this life, I shall shew myself worthy of my old age:

28 And I shall leave an example of fortitude to young men, if with a ready mind and constancy I suffer an honourable death, for the most venerable and most holy laws. And having spoken thus, he was forthwith carried to execution.

29 And they that led him, and had been a little before more mild, were changed to wrath for the words he had spoken, which they thought were uttered out of arrogancy.

30 But when he was now ready to die with the stripes, he groaned: and said: O Lord, who hast the holy knowledge, thou knowest manifestly that whereas I might be delivered from death, I suffer grievous pains in body: but in soul am well content to suffer these things, because I fear thee.

31 Thus did this man die, leaving not only to young men, but also to the whole nation, the memory of his death, for an example of virtue and fortitude.

Machabaeorum II - Chapter 7

1 Contigit autem et septem fratres cum matre adprehensos compelli a rege contra fas ad carnes porcinas flagris et taureis cruciatos

2 unus autem ex illis qui erat primus sic ait quid quaeris et quid vis discere a nobis parati sumus mori magis quam patrias Dei leges praevaricari

3 iratus itaque rex iussit sartagine et ollas aeneas succendi quibus statim succensis

4 iussit ei qui prior fuerat locutus amputari linguam et cute capitis abstracta summas quoque manus ei et pedes praecidi ceteris eius fratribus et matre insipientibus

1 It came to pass also, that seven brethren, together with their mother, were apprehended, and compelled by the king to eat swine's flesh against the law, for which end they were tormented with whips and scourges.

2 But one of them, who was the eldest, said thus: What wouldst thou ask, or learn of us? we are ready to die, rather than to transgress the laws of God, received from our fathers.

3 Then the king being angry, commanded fryingpans and brazen caldrons to be made hot: which forthwith being heated,

4 He commanded to cut out the tongue of him that had spoken first: and the skin of his head being drawn off, to chop off also the extremities of his hands and feet, the rest of his brethren and

5 et cum iam per omnia inutilis factus esset iussit ignem admoventi et adhuc spirantem torreretur in sartagine in qua cum diu cruciaretur ceteri una cum matre invicem se hortabantur mori fortiter

6 dicentes Dominus Deus aspiciat veritatem et consolabitur in nobis quemadmodum protestationem cantici declaravit Moses et in servis suis consolabitur

7 mortuo itaque primo illo hoc modo sequentem deducebant ad inludendum et cute capitis eius cum capillis detracta interrogabant si manducaret priusquam toto corpore per membra singula puniretur

8 at ille respondens patria voce dixit non faciam propter quod et iste sequenti loco primi tormenta suscepit

9 et in ultimo spiritu constitutus ait tu quidem scelestissime in praesenti vita nos perdis sed rex mundi defunctos nos pro suis legibus in aeternae vitae resurrectione suscitabit

10 post hunc tertius inludebatur et linguam postulatus cito protulit et manus constanter extendit

11 et cum fiducia ait e caelo ista possideo sed propter Dei leges nunc haec ipsa despicio quoniam ab ipso me ea recepturum spero

12 ita ut rex et qui cum ipso erant mirarentur adolescentis animum quod tamquam nihili duceret cruciatus

13 et hoc ita defuncto quartum similiter vexabant torquentes

14 et cum iam esset ad mortem sic ait potius est ab hominibus morti datos spem expectare a Deo iterum ab ipso resuscitandos tibi enim resurrectio ad vitam non erit

15 et cum admovissent quintum vexabant eum at ille respiciens in eum

16 dixit potestatem inter homines habens cum sis corruptibilis facis quod vis noli autem putare genus nostrum a Deo esse derelictum

17 patienter sustine et videbis magna potestas ipsius qualiter te et semen tuum torquebit

18 post hunc ducebant et sextum et is mori incipiens sic ait noli frustra errare nos enim propter nosmet ipsos haec patimur peccantes in Deum nostrum et digna admiratione facta sunt in nobis

19 tu autem ne existimes tibi inpune futurum quod contra Deum pugnare temptaveris

his mother looking on.

5 And when he was now maimed in all parts, he commanded him, being yet alive, to be brought to the fire, and to be fried in the fryingpan: and while he was suffering therein long torments, the rest, together with the mother, exhorted one another to die manfully,

6 Saying: The Lord God will look upon the truth, and will take pleasure in us, as Moses declared in the profession of the canticle; And in his servants he will take pleasure.

7 So when the first was dead after this manner, they brought the next to make him a mocking stock: and when they had pulled off the skin of his head with the hair, they asked him if he would eat, before he were punished throughout the whole body in every limb.

8 But he answered in his own language, and said: I will not do it. Wherefore he also, in the next place, received the torments of the first:

9 And when he was at the last gasp, he said thus: Thou indeed, O most wicked man, destroyest us out of this present life: but the King of the world will raise us up, who die for his laws, in the resurrection of eternal life.

10 After him the third was made a mocking-stock, and when he was required, he quickly put forth his tongue, and courageously stretched out his hands:

11 And said with confidence: These I have from heaven, but for the laws of God I now despise them, because I hope to receive them again from him.

12 So that the king, and they that were with him, wondered at the young man's courage, because he esteemed the torments as nothing.

13 And after he was thus dead, they tormented the fourth in the like manner.

14 And when he was now ready to die, he spoke thus: It is better, being put to death by men, to look for hope from God, to be raised up again by him; for, as to thee, thou shalt have no resurrection unto life.

15 And when they had brought the fifth, they tormented him. But he, looking upon the king,

16 Said: Whereas thou hast power among men though thou art corruptible, thou dost what thou wilt but think not that our nation is forsaken by God.

17 But stay patiently a while, and thou shalt see his great power, in what manner he will torment thee and thy seed.

18 After him they brought the sixth, and he being ready to die, spoke thus: Be not deceived without cause: for we suffer these things for ourselves, having sinned against our God, and things worthy of admiration are done to us:

19 But do not think that thou shalt escape unpunished, for that thou hast attempted to fight against God.

20 supra modum autem mater mirabilis et bonorum memoria digna quae pereuntes septem filios sub unius diei tempore conspiciens bono animo ferebat propter spem quam in Deum habebat	20 Now the mother was to be admired above measure, and worthy to be remembered by good men, who beheld her seven sons slain in the space of one day, and bore it with a good courage, for the hope that she had in God:
21 singulos illorum hortabatur patria voce fortiter repleta sapientia et femineae cogitationi masculinum animum inserens	21 And she bravely exhorted every one of them in her own language, being filled with wisdom; and joining a man's heart to a woman's thought,
22 dixit ad eos nescio qualiter in utero meo apparuistis neque enim ego spiritum et animam donavi vobis et vitam et singulorum membra non ego ipsa conpegi	22 She said to them: I know not how you were formed in my womb; for I neither gave you breath, nor soul, nor life, neither did I frame the limbs of every one of you.
23 sed enim mundi creator qui formavit hominis nativitatem quique omnium invenit originem et spiritum vobis iterum cum misericordia reddet et vitam sicut nunc vosmet ipsos despicitis propter leges eius	23 But the Creator of the world, that formed the nativity of man, and that found out the origin of all, he will restore to you again, in his mercy, both breath and life, as now you despise yourselves for the sake of his laws.
24 Antiochus autem contemni se arbitratus simul et exprobrantis voce despecta cum adhuc adulescentior superesset non solum verbis hortabatur sed et iuramento adfirmabat divitem se et beatum facturum et translatum a patriis legibus amicum habiturum et res necessarias praebiturum	24 Now Antiochus, thinking himself despised, and withal despising the voice of the upbraider, when the youngest was yet alive, did not only exhort him by words, but also assured him with an oath, that he would make him a rich and a happy man, and, if he would turn from the laws of his fathers, would take him for a friend, and furnish him with things necessary.
25 sed ad ista cum adulescens nequaquam inclinaretur vocavit rex matrem et suadebat ut adulescenti fieret in salutem	25 But when the young man was not moved with these things, the king called the mother, and counselled her to deal with the young man to save his life.
26 cum autem multis eam verbis esset hortatus promisit suasuram se filio suo	26 And when he had exhorted her with many words she promised that she would counsel her son.
27 itaque inclinata ad illum inridens crudelem tyrannum ait patria voce fili mi miserere mei quae te in utero decem menses portavi et lac triennio dedi et alui et in aetatem istam perduxi	27 So bending herself towards him, mocking the cruel tyrant, she said in her own language: My son have pity upon me, that bore thee nine months in my womb, and gave thee suck three years, and nourished thee, and brought thee up unto this age.
28 peto nate aspicias in caelum et terram et ad omnia quae in eis sunt et intellegas quia ex nihilo fecit illa Deus et hominum genus	28 I beseech thee, my son, look upon heaven and earth, and all that is in them, and consider that God made them out of nothing, and mankind also:
29 ita fit ut non timeas carnificem istum sed dignus fratribus tuis effectus suscipe mortem ut in illa miseratione cum fratribus tuis te recipiam	29 So thou shalt not fear this tormentor, but being made a worthy partner with thy brethren, receive death, that in that mercy I may receive thee again with thy brethren.
30 cum haec illa adhuc diceret ait adulescens quem sustinetis non oboedio praecepto regis sed praecepto legis quae data est nobis per Mosen	30 While she was yet speaking these words, the young man said: For whom do you stay? I will not obey the commandment of the king, but the commandment of the law which was given us by Moses.
31 tu vero qui inventor omnis malitiae factus es in Hebraeos non effugies manum Dei	31 But thou that hast been the author of all mischief against the Hebrews, shalt not escape the hand of God.
32 nos enim pro peccatis nostris haec patimur	32 For we suffer thus for our sins.
33 et si nobis propter increpationem et correptionem Dominus noster modicum iratus est sed iterum reconciliabitur servis suis	33 And though the Lord, our God, is angry with us a little while, for our chastisement and correction, yet he will be reconciled again to his servants.
34 tu autem o sceleste et omnium hominum	34 But thou, O wicked, and of all men most flagitious, be not lifted up without cause with

flagitiosissime noli frustra extolli vanis spebus in servos eius inflammatus

vain hopes, whilst thou art raging against his servants.

35 nondum enim omnipotentis Dei et omnia insipientis iudicium effugisti

35 For thou hast not yet escaped the judgment of the Almighty God, who beholdeth all things.

36 nam fratres mei modico nunc dolore sustentato sub testamento aeternae vitae effecti sunt tu vero iudicio Dei iustas superbiae poenas solves

36 For my brethren having now undergone a short pain, are under the covenant of eternal life: but thou, by the judgment of God, shalt receive just punishment for thy pride.

37 ego autem sicut fratres mei animam et corpus meum trado pro patriis legibus invocans Deum maturius genti nostrae propitium fieri teque cum tormentis et verberibus confiteri quod ipse est Deus solus

37 But I, like my brethren, offer up my life and my body for the laws of our fathers: calling upon God to be speedily merciful to our nation, and that thou by torments and stripes mayst confess that he alone is God.

38 in me vero et in fratribus meis desinet Omnipotentis ira quae super omne genus nostrum iuste superducta est

38 But in me, and in my brethren, the wrath of the Almighty, which hath justly been brought upon all our nation, shall cease.

39 tunc rex accensus ira in hunc super omnes crudelius desaevit indigne ferens derisum se

39 Then the king being incensed with anger, raged against him more cruelly than all the rest, taking it grievously that he was mocked.

40 et hic itaque mundus obiit per omnia in Domino confidens

40 So this man also died undefiled, wholly trusting in the Lord.

41 novissime autem et mater consummata est

41 And last of all, after the sons, the mother also was consumed.

42 igitur de sacrificiis et de nimiis crudelitatibus satis dictum

42 But now there is enough said of the sacrifices and of the excessive cruelties.

Machabaeorum II - Chapter 8

1 Iudas vero Macchabeus et qui cum illo erant introibant latenter in castella et convocantes cognatos et eos qui permanserant in iudaismo adsumentes eduxerunt ad sex milia viros

1 But Judas Machabeus, and they that were with him, went privately into the towns: and calling together their kinsmen and friends, and taking unto them such as continued in the Jews' religion, they assembled six thousand men.

2 et invocabant Dominum ut respiceret in populum qui ab omnibus calcabatur misereretur templo quod contaminabatur ab impiis

2 And they called upon the Lord, that he would look upon his people that was trodden down by all and would have pity on the temple, that was defiled by the wicked:

3 misereretur etiam exterminio civitatis quae esset ilico conplananda et vocem sanguinis ad se clamantis audiret

3 That he would have pity also upon the city that was destroyed, that was ready to be made even with the ground, and would hear the voice of the blood that cried to him:

4 memoraretur quoque iniquissimas mortes innocentium parvulorum et blasphemias nomini suo inlatas et indignaretur super his

4 That he would remember also the most unjust deaths of innocent children, and the blasphemies offered to his name, and would shew his indignation on this occasion.

5 at Macchabeus congregata multitudine intolerabilis gentibus efficiebatur ira enim Domini in misericordiam conversa est

5 Now when Machabeus had gathered a multitude, he could not be withstood by the heathens: for the wrath of the Lord was turned into mercy.

6 et superveniens castellis et civitatibus inprovisus succendebat eas et oportuna loca occupans non paucas hostium strages dabat

6 So coming unawares upon the towns and cities, he set them on fire, and taking possession of the most commodious places, he made no small slaughter of the enemies:

7 maxime autem noctibus ad huiusmodi excursus ferebatur et fama virtutis eius ubique diffundebatur

7 And especially in the nights he went upon these expeditions, and the fame of his valour was spread abroad every where.

8 videns autem Philippus paulatim virum ad profectum venire ac frequentius res ei prospere cedere ad Ptolomeum ducem Coelesyriae et

8 Then Philip seeing that the man gained ground by little and little, and that things for the most part succeeded prosperously with him, wrote to

Foenicis scripsit ut auxilium ferret regis negotiis

9 at ille velociter misit Nicanorem Patrocli de primoribus amicum datis ei permixtis gentibus armatis non minus viginti milibus ut universum Iudaeorum genus deleret adiuncto ei Gorgia viro militari

10 constituit autem Nicanor regi ut tributum Romanis quod erat dandum duo milia talentum de captivitate Iudaeorum suppleret

11 statimque ad maritimas misit civitates convocans ad coemptionem Iudaeorum mancipiorum promittens se nonaginta mancipia talento distracturum non respiciens ad vindictam quae eum ab Omnipotente esset consecutura

12 Iudas autem ubi conperit indicavit his qui secum erant Iudaeis Nicanoris adventum

13 ex quibus quidam formidantes et non credentes Dei iustitiae in fugam vertebantur

14 alii vero si quid eis supererat vendebant simulque Dominum deprecabantur ut eriperet eos ab impio Nicanore qui eos priusquam in comminus veniret vendiderat

15 si non propter eos propter testamentum quod erat ad patres eorum et propter invocationem sancti et magnifici nominis eius super ipsos

16 convocatis autem Macchabeus septem milibus qui cum ipso erant rogabat ne hostibus reconciliarentur neque metuerent inique venientium adversum se hostium multitudinem sed fortiter contenderent

17 ante oculos habentes contumeliam quae in locum sanctum ab his iniuste esset inlata itemque et ludibria habitae civitatis iniuriam adhuc etiam veterum instituta convulsa

18 nam illi quidem armis confidunt ait simul et audacia nos autem in omnipotente Domino qui potest venientes adversus nos et universum mundum uno nutu delere confidimus

19 admonuit autem eos et de auxiliis Dei quae facta sunt erga parentes et sub Sennacherim centum octoginta quinque milia ut perierunt

20 et de proelio quod eis adversus Galatas fuit in Babylonia ut omnes ubi ad rem ventum est Macedonibus sociis haesitantibus ipsi sex milia soli peremerunt centum viginti milia propter auxilium illis datum e caelo et beneficia pro his plurima consecuti sunt

21 his verbis constantes effecti sunt et pro legibus et patria mori parati

Ptolemee, the governor of Celesyria and Phenicia, to send aid to the king's affairs.

9 And he with all speed sent Nicanor, the son of Patroclus, one of his special friends, giving him no fewer than twenty thousand armed men of different nations, to root out the whole race of the Jews, joining also with him Gorgias, a good soldier, and of great experience in matters of war.

10 And Nicanor purposed to raise for the king the tribute of two thousand talents, that was to be given to the Romans, by making so much money of the captive Jews:

11 Wherefore he sent immediately to the cities upon the sea coast, to invite men together to buy up the Jewish slaves, promising that they should have ninety slaves for one talent, not reflecting on the vengeance which was to follow him from the Almighty.

12 Now when Judas found that Nicanor was coming, he imparted to the Jews that were with him, that the enemy was at hand.

13 And some of them being afraid, and distrusting the justice of God, fled away.

14 Others sold all that they had left, and withal besought the Lord, that he would deliver them from the wicked Nicanor, who had sold them before he came near them:

15 And if not for their sakes, yet for the covenant that he had made with their fathers, and for the sake of his holy and glorious name that was invoked upon them.

16 But Machabeus calling together seven thousand that were with him, exhorted them not to be reconciled to the enemies, nor to fear the multitude of the enemies who came wrongfully against them, but to fight manfully:

17 Setting before their eyes the injury they had unjustly done the holy place, and also the injury they had done to the city, which had been shamefully abused, besides their destroying the ordinances of the fathers.

18 For, said he, they trust in their weapons, and in their boldness: but we trust in the Almighty Lord, who at a beck can utterly destroy both them that come against us, and the whole world.

19 Moreover, he put them in mind also of the helps their fathers had received from God: and how, under Sennacherib, a hundred and eighty-five thousand had been destroyed.

20 And of the battle that they had fought against the Galatians, in Babylonia; how they, being in all but six thousand, when it came to the point, and the Macedonians, their companions, were at a stand, slew a hundred and twenty thousand, because of the help they had from heaven, and for this they received many favours.

21 With these words they were greatly encouraged and disposed even to die for the laws and their country.

22 So he appointed his brethren captains over

- 22** constituit itaque fratres suos duces utrique ordini Simonem et Iosephum et Jonathan subiectis unicuique millenis et quingentenis each division of his army; Simon, and Joseph, and Jonathan, giving to each one fifteen hundred men.
- 23** ad hoc etiam ab Ezra lecto illis sancto libro et dato signo adiutorio Dei in prima acie ipse dux commisit cum Nicanore **23** And after the holy book had been read to them by Esdras, and he had given them for a watchword, The help of God: himself leading the first band, he joined battle with Nicanor:
- 24** et facto sibi adiutore Omnipotente interfecerunt super novem milia hominum maiorem autem partem exercitus Nicanoris vulneribus debilem factam fugere compulerunt **24** And the Almighty being their helper, they slew above nine thousand men: and having wounded and disabled the greater part of Nicanor's army, they obliged them to fly.
- 25** pecuniis vero eorum qui ad emptionem ipsorum venerant sublati ipsos usquequaque persecuti sunt **25** And they took the money of them that came to buy them, and they pursued them on every side.
- 26** sed reverterunt hora conclusi nam erat ante sabbatum quam ob causam non perseveraverunt insequentes **26** But they came back for want of time: for it was the day before the sabbath: and therefore they did not continue the pursuit.
- 27** arma autem ipsorum et spolia congregantes sabbatum agebant benedicentes Dominum qui liberavit eos in isto die misericordiae initium stillans in eos **27** But when they had gathered together their arms and their spoils, they kept the sabbath: blessing the Lord who had delivered them that day, distilling the beginning of mercy upon them.
- 28** post sabbatum vero debilibus et orfanis et viduis diviserunt spolia et residua ipsi cum suis habuere **28** Then after the sabbath they divided the spoils to the feeble and the orphans, and the widows, and the rest they took for themselves and their servants.
- 29** his ita gestis et communiter ab omnibus facta obsecratione misericordem Dominum postulabant ut in finem servis suis reconciliaretur **29** When this was done, and they had all made a common supplication, they besought the merciful Lord, to be reconciled to his servants unto the end.
- 30** et ex his qui cum Timotheo et Bacchide erant contra se contententes super viginti milia interfecerunt et munitiones excelsas obtinuerunt et plures praedas diviserunt aequam portionem debilibus pupillis et viduis sed et senioribus facientes **30** Moreover, they slew above twenty thousand of them that were with Timotheus and Bacchides, who fought against them, and they made themselves masters of the high strong holds: and they divided amongst them many spoils, giving equal portions to the feeble, the fatherless, and the widows; yea, and the aged also
- 31** et cum arma eorum collegissent diligenter omnia composuerunt in locis oportunis residua vero spolia Hierosolymam detulerunt **31** And when they had carefully gathered together their arms, they laid them all up in convenient places, and the residue of their spoils they carried to Jerusalem:
- 32** et phylarchen qui cum Timotheo erat interfecerunt virum scelestum qui in multis Iudaeos adflixerat **32** They slew also Philarches, who was with Timotheus, a wicked man, who had many ways afflicted the Jews.
- 33** et cum epicinia agerent in Hierosolymis eos qui sacras ianuas incenderant id est Callistenen cum in quodam domicilio refugisset incenderunt digna ei mercede pro impietatibus suis reddita **33** And when they kept the feast of the victory at Jerusalem, they burnt Callisthenes, that had set fire to the holy gates, who had taken refuge in a certain house, rendering to him a worthy reward for his impieties:
- 34** facinorosissimus autem Nicanor qui mille negotiantes ad Iudaeorum venditionem adduxerat **34** But as for that most wicked man, Nicanor, who had brought a thousand merchants to the sale of the Jews,
- 35** humiliatus auxilio Domini ab his quos nullos existimaverat deposita veste gloriae per mediterranea fugiens solus venit Antiochiam summam infelicitatem de interitu sui exercitus consecutus **35** Being, through the help of the Lord, brought down by them, of whom he had made no account, laying aside his garment of glory, fleeing through the midland country, he came alone to Antioch, being rendered very unhappy by the destruction of his army.
- 36** et qui promiserat Romanis se tributum **36** And he that had promised to levy the tribute for the Romans, by the means of the captives of

restituere de captivitate Hierosolymorum
praedicabat nunc protectorem Deum habere
Iudaeos et ob ipsum invulnerabiles esse eo quod
sequerentur leges ab ipso constitutas

Jerusalem, now professed that the Jews had God
for their protector, and therefore they could not
be hurt, because they followed the laws
appointed by him.

Machabaeorum II - Chapter 9

1 Eodem tempore Antiochus inhoneste
revertebatur de Perside

1 At that time Antiochus returned with
dishonour out of Persia.

2 intraverat enim ea quae dicitur Persipolis et
temptavit expoliare templa et civitatem
opprimere sed multitudine ad arma concurrente
in fugam versi sunt et ita contigit ut Antiochus
post fugam turpiter rediret

2 For he had entered into the city called
Persepolis, and attempted to rob the temple,
and to oppress the city, but the multitude
running together to arms, put them to flight: and
so it fell out that Antiochus being put to flight,
returned with disgrace.

3 et cum venisset circa Ecbatana recognovit
quae erga Nicanorem et Timotheum gesta sunt

3 Now when he was come about Ecbatana, he
received the news of what had happened to
Nicanor and Timotheus.

4 elatus autem ira arbitrabatur se iniuriam
illorum qui se fugaverant posse in Iudaeos
retorquere ideoque iussit agitari currum sine
intermissione agens iter caelesti eum iudicio
perurgente quod ita superbe locutus est
venturum se Hierosolymam et congeriem
sepulchri Iudaeorum eam facturum

4 And swelling with anger, he thought to
revenge upon the Jews the injury done by them
that had put him to flight. And therefore he
commanded his chariot to be driven, without
stopping in his journey, the judgment of heaven
urging him forward, because he had spoken so
proudly, that he would come to Jerusalem, and
make it a common burying place of the Jews.

5 sed qui universa conspicit Dominus Israhel
percutit eum insanabili et invisibili plaga ut
enim finivit hunc ipsum sermonem adprehendit
eum dolor dirus viscerum et amara internorum
tormenta

5 But the Lord, the God of Israel, that seeth all
things, struck him with an incurable and an
invisible plague. For as soon as he had ended
these words, a dreadful pain in his bowels came
upon him, and bitter torments of the inner parts.

6 et quidem satis iuste quippe qui multis et
novis cruciatibus aliorum torserat viscera licet
ille nullo modo a sua malitia cessaret

6 And indeed very justly, seeing he had
tormented the bowels of others with many and
new torments, albeit he by no means ceased
from his malice.

7 super haec autem superbia repletus ignem
spirans animo in Iudaeos et praecipiens
adcelerare negotium contigit illum impetu
euntem de curru cadere et gravi corporis
conlisione membra vexare

7 Moreover, being filled with pride, breathing
out fire in his rage against the Jews, and
commanding the matter to be hastened, it
happened as he was going with violence, that he
fell from the chariot, so that his limbs were much
pained by a grievous bruising of the body.

8 isque qui sibi videbatur etiam fluctibus maris
imperare supra humanum modum superbia
repletus et montium altitudines in statera
adpendere nunc humiliatus ad terram in
gestatorio portabatur manifestam Dei virtutem
in semet ipso contestans

8 Thus he that seemed to himself to command
even the waves of the sea, being proud above
the condition of man, and to weigh the heights
of the mountains in a balance, now being cast
down to the ground, was carried in a litter,
bearing witness to the manifest power of God in
himself:

9 ita ut de corpore impii vermes scaturirent ac
viventes in doloribus carnes eius effluerent
odore etiam illius et fetore exercitus gravaretur

9 So that worms swarmed out of the body of this
man, and whilst he lived in sorrow and pain, his
flesh fell off, and the filthiness of his smell was
noisome to the army.

10 et qui paulo ante sidera caeli contingere se
arbitrabatur eum nemo poterat propter
intolerantiam fetoris portare

10 And the man that thought a little before he
could reach to the stars of heaven, no man could
endure to carry, for the intolerable stench.

11 hinc igitur coepit ex gravi superbia deductus
ad agnitionem sui venire divina admonitus plaga
per momenta singula doloribus suis augmenta
capientibus

11 And by this means, being brought from his
great pride, he began to come to the knowledge
of himself, being admonished by the scourge of
God, his pains increasing every moment.

12 et cum nec ipse iam fetorem suum ferre

12 And when he himself could not now abide his

posset ita ait iustum est subditum esse Deo et mortalem non paria Deo sentire

13 orabat autem haec scelestus Dominum a quo non esset misericordiam consecuturus

14 et civitatem ad quam festinans veniebat ut eam ad solum deduceret et sepulchrum congestorum faceret nunc optat liberam reddere

15 et Iudaeos quos nec sepultura quidem se dignos habituros sed avibus ac feris diripiendos traditurum et cum parvulis exterminaturum dixerat aequales nunc Atheniensibus facturum pollicetur

16 templum etiam sanctum quod prius expoliaverat optimis donis ornaturum et sancta vasa multiplicaturum et pertinentes ad sacrificia sumptus de redditibus suis praestaturum

17 super haec et Iudaeum futurum et omnem locum terrae perambulaturum et praedicaturum Dei potestatem

18 sed non cessantibus doloribus supervenerat enim in eum iustum Dei iudicium desperans scripsit ad Iudaeos in modum deprecationis epistulam haec continentem

19 optimis civibus Iudaeis plurimam salutem et bene valere et esse felices rex et princeps Antiochus

20 si bene valetis et filii vestri et ex sententia vobis cuncta sunt maximas agimus gratias

21 et ego in infirmitate constitutus vestri autem benigne memor regressus de Persidis locis et infirmitate gravi adprehensus necessarium duxi pro communi utilitate curam habere

22 non desperans memet ipsum sed spem multam habeo effugiendi infirmitatem

23 respiciens autem quod et pater quibus temporibus in locis superioribus ducebat exercitum ostendit qui post se susciperet principatum

24 ut si quid contrarium accideret aut difficile nuntiaretur scientes hii qui in regionibus erant cui esset rerum summa derelicta non turbarentur

25 ad haec considerans de proximo potentes quosque et vicinos temporibus insidiantes et eventum expectantes designavi filium meum Antiochum regem quem saepe recurrens in superiora regna multis vestrum commendabam et scripsi ad eum quae subiecta sunt

26 orate itaque vos et peto memores beneficiorum publice et privatim ut unusquisque conservet fidem ad me et ad filium meum

own stench, he spoke thus: It is just to be subject to God, and that a mortal man should not equal himself to God.

13 Then this wicked man prayed to the Lord, of whom he was not like to obtain mercy.

14 And the city, to which he was going in haste to lay it even with the ground, and to make it a common burying place, he now desireth to make free:

15 And the Jews, whom he said he would not account worthy to be so much as buried, but would give them up to be devoured by the birds and wild beasts, and would utterly destroy them with their children, he now promiseth to make equal with the Athenians.

16 The holy temple also, which before he had spoiled, he promised to adorn with goodly gifts, and to multiply the holy vessels, and to allow out of his revenues the charges pertaining to the sacrifices.

17 Yea also, that he would become a Jew himself, and would go through every place of the earth, and declare the power of God.

18 But his pains not ceasing, (for the just judgment of God was come upon him) despairing of life, he wrote to the Jews, in the manner of a supplication, a letter in these words:

19 To his very good subjects the Jews, Antiochus, king and ruler, wisheth much health, and welfare, and happiness.

20 If you and your children are well, and if all matters go with you to your mind, we give very great thanks.

21 As for me, being infirm, but yet kindly remembering you, returning out of the places of Persia, and being taken with a grievous disease, I thought it necessary to take care for the common good:

22 Not distrusting my life, but having great hope to escape the sickness.

23 But considering that my father also, at what time he led an army into the higher countries, appointed who should reign after him:

24 To the end that if any thing contrary to expectation should fall out, or any bad tidings should be brought, they that were in the countries, knowing to whom the whole government was left, might not be troubled.

25 Moreover, considering that neighbouring princes, and borderers, wait for opportunities, and expect what shall be the event, I have appointed my son, Antiochus, king, whom I often recommended to many of you, when I went into the higher provinces: and I have written to him what I have joined here below.

26 I pray you, therefore, and request of you, that, remembering favours both public and private, you will every man of you continue to be faithful to me and to my son.

27 confido enim eum modeste et humane acturum et sequentem propositum meum communem vobis fore

28 igitur homicida et blasphemus pessime percussus et ut ipse alios tractaverat peregre in montibus miserabili obitu vita functus est

29 transferebat autem corpus Philippus contactaneus eius qui metuens filium Antiochi ad Ptolomeum Filometora in Aegyptum abiit

27 For I trust that he will behave with moderation and humanity, and following my intentions, will be gracious unto you.

28 Thus the murderer and blasphemer being grievously struck, as himself had treated others, died a miserable death in a strange country, among the mountains.

29 But Philip, that was brought up with him, carried away his body: and out of fear of the son of Antiochus, went into Egypt to Ptolemee Philometor.

Machabaeorum II - Chapter 10

1 Machabeus autem et qui cum illo erant Domino se protegente templum quidem et civitatem recepit

2 aras autem quas alienigenae per plateas extruxerant itemque delubra demolitus est

3 et purgato templo aliud altare fecerunt et de ignitis lapidibus igne concepto obtulerunt sacrificia post biennium et incensum et lucernas et panes propositionis posuerunt

4 quibus gestis rogabant Dominum prostrati in terram ne amplius malis talibus inciderent sed et si quando peccassent ut ab ipso mitius corriperebuntur et non blasphemis ac barbaris hominibus traderentur

5 qua die autem templum ab alienigenis pollutum fuerat contigit eadem die purgationem fieri vicesima et quinta mensis qui fuit casleu

6 et cum laetitia diebus octo egerunt in modum tabernaculorum recordantes quod ante modicum temporis diem sollemnem tabernaculorum in montibus more bestiarum egerant

7 propter quod tyrsos et ramos virides et palmas praeferebant ei qui prosperavit mundari locum suum

8 et decreverunt communi praecepto et decreto universae genti Iudaeorum omnibus annis agere dies istos

9 et Antiochi quidem qui appellatus est Nobilis vitae excessus ita se habuit

10 nunc autem de Eupatore Antiochi filio impii quae gesta sunt narrabimus breviantes mala quae in bellis gesta sunt

11 hic suscepto regno constituit super negotia regni Lysiam quendam Foenicis et Syriae militiae principem

12 nam Ptolomeus qui dicebatur Macer iusti tenax erga Iudaeos esse instituit et praecipue propter iniquitatem quae facta erat in eos et pacifice agere cum eis

13 sed ob hoc accusatus ab amicis apud

1 But Machabeus, and they that were with him, by the protection of the Lord, recovered the temple and the city again.

2 But he threw down the altars which the heathens had set up in the streets, as also the temples of the idols.

3 And having purified the temple, they made another altar: and taking fire out of the fiery stones, they offered sacrifices after two years, and set forth incense, and lamps, and the loaves of proposition.

4 And when they had done these things, they besought the Lord, lying prostrate on the ground, that they might no more fall into such evils; but if they should at any time sin, that they might be chastised by him more gently, and not be delivered up to barbarians and blasphemous men.

5 Now upon the same day that the temple had been polluted by the strangers on the very same day it was cleansed again; to wit, on the five and twentieth day of the month of Casleu.

6 And they kept eight days with joy, after the manner of the feast of the tabernacles, remembering that not long before they had kept the feast of the tabernacles when they were in the mountains, and in dens like wild beasts.

7 Therefore they now carried boughs and green branches and palms, for him that had given them good success in cleansing his place.

8 And they ordained by a common statute, and decree, that all the nation of the Jews should keep those days every year.

9 And this was the end of Antiochus, that was called the Illustrious.

10 But now we will repeat the acts of Eupator, the son of that wicked Antiochus, abridging the account of the evils that happened in the wars.

11 For when he was come to the crown, he appointed over the affairs of his realm one Lysias, general of the army of Phenicia and Syria.

12 For Ptolemee, that was called Macer, was determined to be strictly just to the Jews and especially by reason of the wrong that had been done them, and to deal peaceably with them.

13 But being accused for this to Eupator by his friends, and being oftentimes called traitor,

Eupatorem cum frequenter proditor audiret eo quod Cyprum creditus a Filometore Nobilem translatus etiam ab eo recessisset veneno vitam finivit

14 Gorgias autem cum esset dux locorum adsumptis advenis frequenter Iudaeos debellabat

15 Iudaei vero qui tenebant oportunas munitiones fugatos ab Hierosolymis suscipiebant et bellare temptabant

16 hii vero qui erant cum Macchabeo per orationes Dominum rogantes ut esset sibi adiutor impetum fecerunt in munitiones Idumeorum

17 multaque vi insistentes loca obtinuerunt occurrentes interemerunt et omnes simul non minus a viginti milibus trucidaverunt

18 quidam autem cum confugissent in duas turres valde munitas omnem adparatum ad repugnandum habentes

19 Macchabeus ad eorum expugnationem relicto Simone et Iosepho item Macchabeoisque qui cum ipsis erant satis multis ipse ad eas quae amplius perurgebant pugnas conversus est

20 hii vero qui cum Simone erant cupiditate ducti a quibusdam qui in turribus erant suasi sunt pecunia et septuaginta milibus didragmis acceptis dimiserunt quosdam effugere

21 cum autem Macchabeo nuntiatum esset quod factum est congregatis principibus populi accusavit quod pecunia fratres vendidissent adversariis eorum dimissis

22 hos igitur proditores factos interfecit et confestim duas turres occupavit

23 armis autem ac manibus omnia prospere agendo in duabus munitionibus plus quam viginti milia peremit

24 Timotheus qui prius a Iudaeis fuerat superatus convocato exercitu peregrinae multitudinis et congregato exercitu asiatico advenit quasi armis Iudaeam capturus

25 Macchabeus autem et qui cum ipso erant adpropiante illo deprecabantur Deum caput terra aspergentes lumbosque ciliciis praecincti

26 ad altaris crepidinem provoluti ut sibi propitius inimicis autem eorum esset inimicus et adversaretur sicut lex dicit

27 et ita post orationem sumptis armis longius de civitate procedentes et proximi hostibus effecti resederunt

28 primo autem solis ortu utrique commiserunt isti quidem victoriae et prosperitatis sponsorem

because he had left Cyprus, which Philometor had committed to him, and coming over to Antiochus the Illustrious, had revolted also from him, he put an end to his life by poison.

14 But Gorgias, who was governor of the holds, taking with him the strangers, often fought against the Jews.

15 And the Jews that occupied the most commodious holds, received those that were driven out of Jerusalem, and attempted to make war.

16 Then they that were with Machabeus, beseeching the Lord by prayers to be their helper, made a strong attack upon the strong holds of the Idumeans:

17 And assaulting them with great force, won the holds, killed them that came in the way, and slew altogether no fewer than twenty thousand.

18 And whereas some were fled into very strong towers, having all manner of provision to sustain a siege,

19 Machabeus left Simon and Joseph, and Zacheus, and them that were with them, in sufficient number to besiege them, and departed to those expeditions which urged more.

20 Now they that were with Simon, being led with covetousness, were persuaded for the sake of money by some that were in the towers: and taking seventy thousand didrachmas, let some of them escape.

21 But when it was told Machabeus what was done, he assembled the rulers of the people, and accused those men that they had sold their brethren for money, having let their adversaries escape.

22 So he put these traitors to death, and forthwith took the two towers.

23 And having good success in arms, and all things he took in hand, he slew more than twenty thousand in the two holds.

24 But Timotheus, who before had been overcome by the Jews, having called together a multitude of foreign troops, and assembled horsemen out of Asia, came as though he would take Judea by force of arms.

25 But Machabeus, and they that were with him, when he drew near, prayed to the Lord, sprinkling earth upon their heads, and girding their loins with haircloth,

26 And lying prostrate at the foot of the altar, besought him to be merciful to them, and to be an enemy to their enemies, and an adversary to their adversaries, as the law saith.

27 And so after prayer taking their arms, they went forth further from the city, and when they were come very near the enemies they rested.

28 But as soon as the sun was risen both sides joined battle: the one part having, with their

cum virtute Dominum habentes illi autem
ducem belli animum habebant

29 sed cum vehemens pugna esset apparuerunt
adversariis de caelo viri quinque in equis frenis
aureis decori ducatum Iudaeis praestantes

30 ex quibus duo Machabeum medium
habentes armis suis circumseptum incolorem
conservabant in adversarios autem tela et
fulmina iaciebant ex quo et caecitate confusi et
repleti perturbatione cadebant

31 interfecti sunt autem viginti milia quingenti
et equites sescenti

32 Timotheus autem confugit in Gazara
praesidium munitum cui praeerat Caereas

33 Machabeus autem et qui cum eo erant
laetantes obsederunt praesidium diebus
quattuor

34 at hii qui in turres erant loci firmitate confisi
super modum maledicebant et sermones
nefandos iactabant

35 sed cum dies quinta inlucesceret viginti
iuvenes ex his qui cum Machabeo erant accensi
animis propter blasphemiam viriliter accesserunt
ad murum et feroci animo incedentes
ascendebant

36 sed et alii similiter ascendentes turres
portasque succendere adgressi atque ipsos
maledicos vivos concremare

37 per continuum autem biduum praesidio
vastato Timotheum occultantem se in quodam
repperit loco peremerunt et fratrem illius
Caerean et Apollophanem occiderunt

38 quibus gestis in hymnis et confessionibus
benedicebant Dominum qui magna fecit cum
Israel et victoriam illi dedit

valour, the Lord for a surety of victory, and
success: but the other side making their rage
their leader in battle.

29 But when they were in the heat of the
engagement, there appeared to the enemies
from heaven five men upon horses, comely, with
golden bridles, conducting the Jews:

30 Two of them took Machabeus between them,
and covered him on every side with their arms,
and kept him safe; but cast darts and fireballs
against the enemy, so that they fell down, being
both confounded with blindness, and filled with
trouble.

31 And there were slain twenty thousand five
hundred, and six hundred horsemen.

32 But Timotheus fled into Gazara, a strong hold
where Chereas was governor.

33 Then Machabeus, and they that were with him
cheerfully laid siege to the fortress four days.

34 But they that were within, trusting to the
strength of the place, blasphemed exceedingly,
and cast forth abominable words.

35 But when the fifth day appeared, twenty
young men of them that were with Machabeus,
inflamed in their minds, because of the
blasphemy, approached manfully to the wall, and
pushing forward with fierce courage, got up
upon it:

36 Moreover, others also getting up after them,
went to set fire to the towers and the gates, and
to burn the blasphemers alive.

37 And having for two days together pillaged and
sacked the fortress, they killed Timotheus, who
was found hid in a certain place: they slew also
his brother Chereas, and Apollophanes.

38 And when this was done, they blessed the
Lord with hymns and thanksgiving, who had done
great things in Israel, and given them the victory.

Machabaeorum II - Chapter 11

1 Sed parvo post tempore Lysias procurator
regis et propinquus ac negotiorum praepositus
graviter ferens de his quae acciderant

2 congregatis octoginta milibus et equitatu
universo veniebat adversus Iudaeos existimans
se civitatem quidem captam gentibus
habitaculum facturum

3 templum vero in pecuniae quaestu sicut
cetera delubra gentium habiturum et per
singulos annos venale sacerdotium

4 nusquam recogitans Dei potestatem sed
mente effrenatus in multitudine peditum et in
milibus equitum et in octoginta elephantis
confidebat

5 ingressus autem Iudaeam et adpropians
Bethsurae quod erat in angusto loco ab
Hierosolyma intervallo quinque stadiorum illud

1 A short time after this Lysias, the king's
lieutenant, and cousin, and who had chief charge
over all the affairs, being greatly displeased with
what had happened,

2 Gathered together fourscore thousand men,
and all the horsemen, and came against the
Jews, thinking to take the city, and make it a
habitation of the Gentiles:

3 And to make a gain of the temple, as of the
other temples of the Gentiles and to set the
high priesthood to sale every year:

4 Never considering the power of God, but
puffed up in mind, and trusting in the multitude
of his foot soldiers, and the thousands of his
horsemen, and his fourscore elephants.

5 So he came into Judea, and approaching to
Bethsura, which was in a narrow place, the space
of five furlongs from Jerusalem, he laid siege to

praesidium expugnabat

6 ut autem Macchabeus et qui cum eo erant cognoverunt expugnari praesidia cum fletu et lacrimis rogabant Dominum et omnis turba simul ut bonum angelum mitteret ad salutem Israel

7 et ipse primus Macchabeus sumptis armis ceteros adhortatus est simul secum periculum subire et ferre auxilium fratribus suis

8 cumque pariter prompto animo procederent Hierosolymis apparuit praecedens eos eques in veste candida armis aureis hastam vibrans

9 tum simul omnes benedixerunt misericordem Dominum et convulnerunt animis non solum homines sed et bestias ferocissimas et muros ferreos parati penetrare

10 ibant igitur prompti de caelo habentes adiutorem et miserantem eos Dominum

11 leonum autem impetu inruentes hostibus prostraverunt ex eis undecim milia peditum et equites mille sescentos

12 universos autem in fugam verterunt plures vero ex eis vulnerati nudi evaserunt sed et ipse Lysias turpiter fugiens evasit

13 et quia non insensatus erat secum ipse reputans factam erga se diminutionem et intellegens invictos esse Hebraeos Dei auxilio nitentes misit ad eos

14 promisitque consensurum se omnibus quae iusta sunt et regem compulsurum amicum fieri

15 annuit autem Macchabeus precibus Lysiae in omnibus utilitati consulens et quaecumque Macchabeus scripsit Lysiae de Iudaeis ea rex concessit

16 nam erant scriptae Iudaeis epistolae a Lysia quidem hunc modum continentes Lysias populo Iudaeorum salutem

17 Iohannes et Abessalom qui missi sunt a vobis tradentes scripta postulabant ut ea quae per illos significabantur implerem

18 quaecumque igitur regi potuerunt perferri exposui et quae res permittebat concessit

19 si igitur in negotiis fidem conservaveritis etiam deinceps honorum vobis causa esse temptabo

20 de ceteris autem per singula verbo mandavi et istis et his qui a me missi sunt conloqui vobiscum

that fortress.

6 But when Machabeus, and they that were with him, understood that the strong holds were besieged, they and all the people besought the Lord with lamentations and tears, that he would send a good angel to save Israel.

7 Then Machabeus himself first taking his arms, exhorted the rest to expose themselves together with him, to the danger, and to succour their brethren.

8 And when they were going forth together with a willing mind, there appeared at Jerusalem a horseman going before them in white clothing, with golden armour, shaking a spear.

9 Then they all together blessed the merciful Lord, and took great courage: being ready to break through not only men, but also the fiercest beasts, and walls of iron.

10 So they went on courageously, having a helper from heaven, and the Lord, who shewed mercy to them.

11 And rushing violently upon the enemy, like lions, they slew of them eleven thousand footmen, and one thousand six hundred horsemen:

12 And put all the rest to flight; and many of them being wounded, escaped naked: Yea, and Lysias himself fled away shamefully, and escaped.

13 And as he was a man of understanding, considering with himself the loss he had suffered, and perceiving that the Hebrews could not be overcome, because they relied upon the help of the Almighty God, he sent to them:

14 And promised that he would agree to all things that are just, and that he would persuade the king to be their friend.

15 Then Machabeus consented to the request of Lysias, providing for the common good in all things; and whatsoever Machabeus wrote to Lysias, concerning the Jews, the king allowed of.

16 For there were letters written to the Jews from Lysias, to this effect: Lysias, to the people of the Jews, greeting.

17 John, and Abesalom, who were sent from you, delivering your writings, requested that I would accomplish those things which were signified by them.

18 Therefore whatsoever things could be reported to the king, I have represented to him: and he hath granted as much as the matter permitted.

19 If, therefore, you will keep yourselves loyal in affairs, hereafter also I will endeavour to be a means of your good.

20 But as concerning other particulars, I have given orders by word both to these, and to them that are sent by me, to commune with you.

21 bene valete anno centesimo quadragesimo octavo dioscori die mensis vicesima et quarta	21 Fare ye well. In the year one hundred and forty-eight, the four and twentieth day of the month of Dioscorus.
22 regis autem epistula ista continebat rex Antiochus Lysiae fratri salutem	22 But the king's letter contained these words King Antiochus to Lysias, his brother, greeting.
23 patre nostro inter deos translato nos volentes eos qui sunt in regno nostro sine tumultu agere et rebus suis adhibere diligentiam	23 Our father being translated amongst the gods we are desirous that they that are in our realm should live quietly, and apply themselves diligently to their own concerns.
24 audivimus Iudaeos non consensisse patri ut transferrentur ad ritum Graecorum sed tenere velle suum institutum ac propterea postulare concedi sibi legitima sua	24 And we have heard that the Jews would not consent to my father to turn to the rites of the Greeks but that they would keep to their own manner of living and therefore that they request us to allow them to live after their own laws.
25 volentes igitur hanc quoque gentem quietam esse statuentes iudicavimus templum restitui illis ut agerent secundum maiorum suorum consuetudinem	25 Wherefore being desirous that this nation also should be at rest, we have ordained and decreed, that the temple should be restored to them, and that they may live according to the custom of their ancestors.
26 bene igitur feceris si miseris ad eos et dextram dederis ut cognita nostra voluntate bono animo sint et utilitatibus propriis deserviant	26 Thou shalt do well, therefore, to send to them, and grant them peace, that our pleasure being known, they may be of good comfort, and look to their own affairs.
27 ad Iudaeos autem regis epistula talis erat rex Antiochus senatui Iudaeorum et ceteris Iudaeis salutem	27 But the king's letter to the Jews was in this manner: King Antiochus to the senate of the Jews, and to the rest of the Jews, greeting.
28 si valetis sic estis ut volumus sed et ipsi bene valemus	28 If you are well, you are as we desire: we ourselves also are well.
29 adiit nos Menelaus dicens velle vos descendere ad vestros qui sunt apud nos	29 Menelaus came to us, saying that you desired to come down to your countrymen, that are with us.
30 his igitur qui commeant usque ad diem tricesimum mensis Xandici damus dextras securitatis	30 We grant, therefore, a safe conduct to all that come and go, until the thirtieth day of the month of Xanthicus,
31 ut Iudaei utantur cibis et legibus suis sicut et prius et nemo eorum ullo modo molestiam patiatur de his quae per ignorantiam gesta sunt	31 That the Jews may use their own kind of meats, and their own laws, as before: and that none of them any manner of ways be molested for things which have been done by ignorance.
32 misi autem et Menelaum qui vos adloquatur	32 And we have sent also Menelaus to speak to you.
33 valete anno centesimo quadragesimo octavo Xandici mensis quintadecima	33 Fare ye well. In the year one hundred and forty-eight, the fifteenth day of the month of Xanthicus.
34 miserunt autem etiam Romani epistulam ita se habentem Quintus Memmius et Titus Manilius legati Romanorum populo Iudaeorum salutem	34 The Romans also sent them a letter, to this effect: Quintus Memmius, and Titus Manilius, ambassadors of the Romans, to the people of the Jews, greeting.
35 de his quae Lysias cognatus regis concessit vobis et nos concessimus	35 Whatsoever Lysias, the king's cousin, hath granted to you, we also have granted.
36 de quibus autem iudicavit referendum confestim aliquem mittite diligentius inter vos conferentes ut decernamus sicut congruit vobis nos enim Antiochiam accedimus	36 But touching such things as he thought should be referred to the king, after you have diligently conferred among yourselves, send some one forthwith, that we may decree as it is convenient for you: for we are going to Antioch.
37 ideoque festinate scribere ut nos quoque sciamus cuius estis voluntatis	37 And therefore make haste to write back, that we may know of what mind you are.
38 bene valete anno centesimo quadragesimo octavo quintadecima die mensis Xandici	38 Fare ye well. In the year one hundred and forty-eight, the fifteenth day of the month of Xanthicus.

Machabaeorum II - Chapter 12

- 1** His factis pactionibus Lysias pergebat ad regem Iudaei autem agriculturae operam dabant
- 2** sed hii qui resederant Timotheus et Apollonius gehennae filius sed et Hieronimus et Demofon super hos et Nicanor cypriarches non sinebant eos in silentio agere et quiete
- 3** Ioppitae vero tale quoddam flagitium perpetrarunt rogaverunt Iudaeos cum quibus habitabant ascendere scaphas quas paraverant cum uxoribus et filiis quasi nullis inimiciis inter eos subiacentibus
- 4** secundum communem itaque decretum civitatis et ipsis adquiescentibus pacisque causa nihil suspectum habentibus cum in altum processissent submerserunt non minus ducentos
- 5** quam crudelitatem Iudas in suae gentis homines factam ut cognovit praecepit viris qui erant cum ipso et invocato iusto iudice Deo
- 6** venit adversus interfectores fratrum et portum quidem noctu succendit scaphas exuit eos autem qui ab igne refugerant gladio peremit
- 7** et cum haec ita egisset discessit quasi iterum reversurus et universos Ioppitas eradicaturus
- 8** sed cum cognovisset et eos qui erant Iamniae velle pari modo facere habitantibus secum Iudaeis
- 9** Iamnitis quoque nocte supervenit et portum cum navibus succendit ita ut lumen ignis pareret Hierosolymis ab stadiis ducentis quadraginta
- 10** inde cum abissent novem stadiis et iter facerent ad Timotheum commiserunt cum eo Arabes quinque milia viri et equites quingenti
- 11** cumque pugna valida fieret et auxilio Dei prospere cessisset residui victi Arabes petebant a Iuda dextras sibi dari promittentes pascua daturus et in ceteris profuturos
- 12** Iudas autem arbitratus vere in multis eos utiles promisit pacem dextrisque acceptis discessere ad tabernacula sua
- 13** adgressus est autem et civitatem quandam firmam pontibus murisque circumseptam quae a turbis habitabatur gentium promiscuarum cui nomen Caspin
- 14** hii vero qui intus erant confidentes in stabilitate murorum et adparatu alimoniarum remissius agebant maledictis lacessentes Iudam
- 1** When these covenants were made, Lysias went to the king, and the Jews gave themselves to husbandry.
- 2** But they that were behind, viz. Timotheus, and Apollonius, the son of Genneus, also Hieronymus, and Demophon, and besides them Nicanor, the governor of Cyprus, would not suffer them to live in peace, and to be quiet.
- 3** The men of Joppe also were guilty of this kind of wickedness: they desired the Jews, who dwelt among them, to go with their wives and children into the boats, which they had prepared, as though they had no enmity to them.
- 4** Which when they had consented to, according to the common decree of the city, suspecting nothing, because of the peace: when they were gone forth into the deep, they drowned no fewer than two hundred of them.
- 5** But as soon as Judas heard of this cruelty done to his countrymen, he commanded the men that were with him: and after having called upon God, the just judge,
- 6** He came against those murderers of his brethren, and set the haven on fire in the night, burnt the boats, and slew with the sword them that escaped from the fire.
- 7** And when he had done these things in this manner, he departed as if he would return again, and root out all the Joppites.
- 8** But when he understood that the men of Jamnia also designed to do in like manner to the Jews that dwelt among them,
- 9** He came upon the Jamnites also by night, and set the haven on fire, with the ships, so that the light of the fire was seen at Jerusalem, two hundred and forty furlongs off.
- 10** And when they were now gone from thence nine furlongs, and were marching towards Timotheus, five thousand footmen, and five hundred horsemen of the Arabians, set upon them.
- 11** And after a hard fight, in which, by the help of God, they got the victory, the rest of the Arabians being overcome, besought Judas for peace, promising to give him pastures, and to assist him in other things.
- 12** And Judas thinking that they might be profitable indeed in many things, promised them peace, and after having joined hands, they departed to their tents.
- 13** He also laid siege to a certain strong city, encompassed with bridges and walls, and inhabited by multitudes of different nations, the name of which is Caspin.
- 14** But they that were within it, trusting in the strength of the walls, and the provision of victuals, behaved in a more negligent manner, and provoked Judas with railing and

ac blasphemantes et loquentes quae fas non est

15 Macchabeus autem invocato magno mundi principe qui sine arietibus et machinis temporibus Iesu praecipitavit Hiericho inruit ferociter muris

16 et capta civitate per Domini voluntatem inenarrabiles caedes fecit ita ut adiacens stagnum stadiorum duo latitudinis sanguine infectum fluere videretur

17 inde discesserunt stadia septingenta quinquaginta et venerunt in Characa ad eos qui dicuntur Tubianei Iudaeos

18 et Timotheum quidem in illis locis comprehenderunt nulloque negotio perfecto regressus est relicto in quodam loco firmissimo praesidio

19 Dositheus autem et Sosipater qui erant duces cum Macchabeo peremerunt a Timotheo relictos in praesidio decem milia viros

20 at Macchabeus ordinatis circum se sex milibus et constitutis per cohortes adversus Timotheum processit habentem secum centum viginti milia peditum equitumque duo milia quingentos

21 cognito autem Iudae adventu Timotheus praemisit mulieres et filios et reliquum adparatum in praesidium quod Carnion dicitur erat enim inexpugnabile et accessu difficile propter locorum angustias

22 cumque cohors Iudae prima apparuisset timor hostibus incussus est ex praesentia Dei qui universa conspicit et in fugam versi sunt alius alio ita ut magis a suis deicerentur et gladiatorum suorum ictibus debilitarentur

23 Iudas autem vehementer instabat puniens profanos et prostravit ex eis triginta milia virorum

24 ipse vero Timotheus incidit in partes Dosithei et Sosipatri et multis precibus postulabat ut vivus dimitteretur eo quod multorum ex Iudaeis parentes haberet ac fratres quos morte eius decipi eveniret

25 et cum fidem dedisset restitutum se eos secundum constitutum inlaesum eum dimiserunt propter fratrum salutem

26 Iudas autem egressus est a Carnio interfectis viginti quinque milibus

27 post horum fugam et necem movit exercitum ad Efron civitatem munitam in qua multitudo diversarum gentium habitabat et robusti iuvenes pro muris consistentes fortiter repugnabant in hac autem machinae multae et telorum erat adparatus

blaspheming, and uttering such words as were not to be spoken.

15 But Machabeus calling upon the great Lord of the world, who without any rams or engines of war threw down the walls of Jericho, in the time of Josue, fiercely assaulted the walls.

16 And having taken the city by the will of the Lord, he made an unspeakable slaughter, so that a pool adjoining, of two furlongs broad, seemed to run with the blood of the slain.

17 From thence they departed seven hundred and fifty furlongs, and came to Characa, to the Jews that are called Tubianites.

18 But as for Timotheus, they found him not in those places, for before he had dispatched any thing he went back, having left a very strong garrison in a certain hold:

19 But Dositheus, and Sosipater, who were captains with Machabeus, slew them that were left by Timotheus in the hold, to the number of ten thousand men.

20 And Machabeus having set in order about him six thousand men, and divided them by bands, went forth against Timotheus, who had with him a hundred and twenty thousand footmen, and two thousand five hundred horsemen.

21 Now when Timotheus had knowledge of the coming of Judas, he sent the women and children, and the other baggage, before him into a fortress, called Carnion: for it was impregnable, and hard to come at, by reason of the straitness of the places.

22 But when the first band of Judas came in sight, the enemies were struck with fear, by the presence of God, who seeth all things, and they were put to flight one from another, so that they were often thrown down by their own companions, and wounded with the strokes of their own swords.

23 But Judas pursued them close, punishing the profane, of whom he slew thirty thousand men.

24 And Timotheus himself fell into the hands of the band of Dositheus and Sosipater, and with many prayers he besought them to let him go with his life, because he had the parents and brethren of many of the Jews, who, by his death, might happen to be deceived.

25 And when he had given his faith that he would restore them according to the agreement, they let him go without hurt, for the saving of their brethren.

26 Then Judas went away to Carnion, where he slew five and twenty thousand persons.

27 And after he had put to flight and destroyed these, he removed his army to Ephron, a strong city, wherein there dwelt a multitude of divers nations: and stout young men standing upon the walls, made a vigorous resistance: and in this place there were many engines of war, and a provision of darts.

28 sed cum Omnipotentem invocassent qui potestate vires hostium confregit ceperunt civitatem et ex eis qui intus erant viginti quinque milia prostraverunt

29 inde ad civitatem Scytarum abierunt quae ab Hierosolymis sescentis stadiis aberat

30 contestantibus autem his qui apud Scythopolitas erant Iudaeis quod benigne ab eis haberentur etiam temporibus infelicitatis quod modeste secum egerint

31 gratias agentes eis exhortati etiam de cetero erga genus suum benignos esse venerunt Hierosolymam die sollemni septimanarum instante

32 et post pentecosten abierunt contra Gorgiam praepositum Idumeae

33 exivit autem cum peditibus tribus milibus et equitibus quadringentis

34 quibus congressis contigit paucos ruere Iudaeorum

35 Dositheus vero quidam de Bachenor's eques vir fortis Gorgiam tenebat et cum vellet illum capere vivum eques quidam de Thracibus inruit in eum umerumque eius amputavit atque ita Gorgias effugit in Maresa

36 at illis qui cum Esdrin erant diutius pugnantibus et fatigatis invocavit Dominum Iudas adiutorem et ducem belli fieri

37 incipiens voce patria et cum hymnis clamorem extollens fugam Gorgiae militibus incussit

38 Iudas autem collecto exercitu venit in civitatem Odollam et cum septima dies superveniret secundum consuetudinem purificati in eodem loco sabbatum egerunt

39 et sequenti die venit cum suis Iudas ut corpora prostratorum tolleret et cum parentibus poneret in sepulchris paternis

40 invenerunt autem sub tunicis interfectorum de donariis idolorum quae apud Iamnia fuerunt a quibus lex prohibet Iudaeos omnibus ergo manifestum factum est ob hanc causam eos corruisse

41 omnes itaque benedixerunt iustum iudicium Domini qui occulta fecerit manifesta

42 atque ita ad preces conversi rogaverunt ut id quod factum erat delictum oblitteraretur at vero fortissimus Iudas hortabatur populum conservare se sine peccato sub oculis videntes quae facta sint pro peccato eorum qui prostrati sunt

28 But when they had invoked the Almighty, who with his power breaketh the strength of the enemies, they took the city: and slew five and twenty thousand of them that were within.

29 From thence they departed to Scythopolis, which lieth six hundred furlongs from Jerusalem.

30 But the Jews that were among the Scythopolitans testifying that they were used kindly by them, and that even in the times of their adversity they had treated them with humanity:

31 They gave them thanks, exhorting them to be still friendly to their nation, and so they came to Jerusalem, the feast of the weeks being at hand.

32 And after Pentecost they marched against Gorgias, the governor of Idumea.

33 And he came out with three thousand footmen and four hundred horsemen.

34 And when they had joined battle, it happened that a few of the Jews were slain.

35 But Dositheus, a horseman, one of Bacenor's band, a valiant man, took hold of Gorgias: and when he would have taken him alive, a certain horseman of the Thracians came upon him, and cut off his shoulder: and so Gorgias escaped to Maresa.

36 But when they that were with Esdrin had fought long, and were weary, Judas called upon the Lord to be their helper, and leader of the battle:

37 Then beginning in his own language, and singing hymns with a loud voice, he put Gorgias's soldiers to flight.

38 So Judas having gathered together his army, came into the city Odollam: and when the seventh day came, they purified themselves according to the custom, and kept the sabbath in the same place.

39 And the day following Judas came with his company, to take away the bodies of them that were slain, and to bury them with their kinsmen, in the sepulchres of their fathers.

40 And they found under the coats of the slain, some of the donaries of the idols of Jamnia, which the law forbiddeth to the Jews: so that all plainly saw, that for this cause they were slain.

41 Then they all blessed the just judgment of the Lord, who had discovered the things that were hidden.

42 And so betaking themselves to prayers, they besought him, that the sin which had been committed might be forgotten. But the most valiant Judas exhorted the people to keep themselves from sin, forasmuch as they saw before their eyes what had happened, because of the sins of those that were slain.

43 et facta conlatione duodecim milia dragmas argenti misit Hierosolymam offerri pro peccato sacrificium bene et religiose de resurrectione cogitans

44 nisi enim eos qui ceciderant resurrecturos speraret superfluum videretur et vanum orare pro mortuis

45 et quia considerabat quod hii qui cum pietate dormitionem acceperant optimam haberent repositam gratiam

46 sancta ergo et salubris cogitatio pro defunctis exorare ut a peccato solverentur

43 And making a gathering, he sent twelve thousand drachms of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection.

44 (For if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead.)

45 And because he considered that they who had fallen asleep with godliness, had great grace laid up for them.

46 It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins.

Machabaeorum II - Chapter 13

1 Anno centesimo quadagesimo nono cognovit Iudas Antiochum Eupatoris venire cum multitudine adversus Iudaeam

2 et cum eo Lysiam procuratorem et praepositum negotiorum secum habentem peditum centum decem milia et equitum quinque milia et elefantos viginti duo currus cum falcibus trecentos

3 commiscuit autem se illis et Menelaus et cum multa fallacia deprecabatur Antiochum non pro patriae salute sed sperans se constitui in principatum

4 sed Rex regum suscitavit animos Antiochi in peccatorem et suggerente Lysia hunc esse causam omnium malorum iussit ut eis est consuetudo comprehensum in eodem loco necari

5 erat autem in eodem loco turris quinquaginta cubitorum aggestum undique habens cineris haec prospectum habebat in praeceps

6 inde in cinerem dei iussit sacrilegum omnibus eum propellentibus ad interitum

7 et tali lege praevaricatorem legis contigit mori nec terrae dari Menelaum

8 et quidem satis iuste nam quia multa erga aram Dei delicta commisit cuius ignis et cinis erat sanctus ipse in cineris morte damnatus est

9 sed rex mente effrenatus veniebat nequiorem se Iudaeis ostensurus

10 quibus Iudas cognitis praecepit populo ut die ac nocte Dominum invocarent quo sicut semper et nunc adiuvaret eos

11 quippe qui lege et patria sanctoque templo privari vererentur ac populum qui nuper paululum respirasset ne sineret blasphemis rursum nationibus subdi

1 In the year one hundred and forty-nine, Judas understood that Antiochus Eupator was coming with a multitude against Judea,

2 And with him Lysias, the regent, who had charge over the affairs of the realm, having with him a hundred and ten thousand footmen, five thousand horsemen, twenty-two elephants, and three hundred chariots.

3 Menelaus also joined himself with them: and with great deceitfulness besought Antiochus, not for the welfare of his country, but in hopes that he should be appointed chief ruler.

4 But the King of kings stirred up the mind of Antiochus against the sinner, and upon Lysias suggesting that he was the cause of all the evils, he commanded (as the custom is with them) that he should be apprehended and put to death in the same place.

5 Now there was in that place a tower fifty cubits high, having a heap of ashes on every side: this had a prospect steep down.

6 From thence he commanded the sacrilegious wretch to be thrown down into the ashes, all men thrusting him forward unto death.

7 And by such a law it happened that Menelaus the transgressor of the law, was put to death: not having so much as burial in the earth.

8 And indeed very justly, for insomuch as he had committed many sins against the altar of God, the fire and ashes of which were holy: he was condemned to die in ashes.

9 But the king, with his mind full of rage, came on to shew himself worse to the Jews than his father was.

10 Which when Judas understood, he commanded the people to call upon the Lord day and night, that as he had always done, so now also he would help them:

11 Because they were afraid to be deprived of the law, and of their country, and of the holy temple: and that he would not suffer the people, that had of late taken breath for a little while, to

12 omnibus itaque id simul facientibus et petentibus a Domino misericordiam cum fletu etieiuniis per triduum continuum prostratis hortatus est eos Iudas ut se praepararent

13 ipse vero cum senioribus cogitavit priusquam rex admovent exercitum ad Iudaeam et obtineret civitatem exire et Domini iudicio committere exitum rei

14 dans itaque potestatem omnium Deo mundi creatori et hortatus suos ut fortiter dimicarent et usque ad mortem pro legibus templo civitate patria et civibus starent circa Modin exercitum constituit

15 et dato signo suis Dei victoria iuvenibus fortissimis electis nocte adgressus aulam regiam in castris interfecit viros quattuor milia et maximum elefantorum cum his qui superpositi erant

16 summoque metu ac perturbatione hostium replentes rebus prospere gestis abierunt

17 hoc autem factum est die inlucescente adiuvente eum Domini protectione

18 sed rex accepto gustu audaciae Iudaeorum arte difficultates locorum temptabat

19 et Bethsurae quod erat Iudaeorum praesidium munitum castra admovebat sed fugabatur inpingebat minuebatur

20 his autem qui intus erant Iudas necessaria mittebat

21 enuntiavit autem mysteria hostibus Rhodocus quidam de Iudaico exercitu qui requisitus comprehensus conclusus est

22 iterum rex sermonem habuit ad eos qui erant in Bethsuris dextram dedit accepit abiit

23 commisit cum Iuda superatus est ut autem cognovit rebellasse Philippum Antiochiae qui relictus erat super negotia mente consternatus Iudaeos deprecans subditusque eis iurat de omnibus quibus iustum visum est et reconciliatus obtulit sacrificium honorificavit templum et munera posuit

24 Macchabeum amplexus est et fecit eum ab Ptolomaeide usque Gerrenos ducem et principem

25 ut autem venit Ptolomaidam graviter ferebant Ptolomenses amicitiae conventionem indignantes ne forte foedus inrumperent

26 tunc ascendit Lysias tribunal et exposuit rationem et populum sedavit regressusque est Antiochiam et hoc modo regi profectio et reditus processit

be again in subjection to blasphemous nations.

12 So when they had all done this together, and had craved mercy of the Lord with weeping and fasting, lying prostrate on the ground for three days continually, Judas exhorted them to make themselves ready.

13 But he, with the ancients, determined before the king should bring his army into Judea, and make himself master of the city, to go out, and to commit the event of the thing to the judgment of the Lord.

14 So committing all to God, the Creator of the world, and having exhorted his people to fight manfully, and to stand up even to death for the laws, the temple, the city, their country, and citizens: he placed his army about Modin.

15 And having given his company for a watchword, The victory of God, with most valiant chosen young men, he set upon the king's quarter by night, and slew four thousand men in the camp, and the greatest of the elephants, with them that had been upon him,

16 And having filled the camp of the enemies with exceeding great fear and tumult, they went off with good success.

17 Now this was done at the break of day, by the protection and help of the Lord.

18 But the king having taken a taste of the hardness of the Jews, attempted to take the strong places by policy:

19 And he marched with his army to Bethsura, which was a strong hold of the Jews: but he was repulsed, he failed, he lost his men.

20 Now Judas sent necessities to them that were within

21 But Rhodocus, one of the Jews' army, disclosed the secrets to the enemies, so he was sought out, and taken up, and put in prison.

22 Again the king treated with them that were in Bethsura: gave his right hand: took theirs: and went away.

23 He fought with Judas: and was overcome. And when he understood that Philip, who had been left over the affairs, had rebelled at Antioch, he was in a consternation of mind, and intreating the Jews, and yielding to them, he swore to all things that seemed reasonable, and, being reconciled, offered sacrifice, honoured the temple, and left gifts.

24 He embraced Machabeus, and made him governor and prince from Ptolemais unto the Gerrenians.

25 But when he was come to Ptolemais, the men of that city were much displeased with the conditions of the peace, being angry for fear they should break the covenant.

26 Then Lysias went up to the judgment seat, and set forth the reason, and appeased the people, and returned to Antioch: and thus matters went with regard to the king's coming

and his return.

Machabaeorum II - Chapter 14

1 Sed post triennii tempus cognovit Iudas et qui cum eo erant Demetrium Seleuci cum multitudine valida et navibus per portum Tripoli ascendisse ad loca oportuna

2 et tenuisse regiones adversus Antiochum et eius ducem Lysiam

3 Alchimus autem quidam qui summus sacerdos fuerat sed voluntarie coinquinatus est temporibus commixtionis considerans nullo modo sibi esse salutem neque accessum ad altare

4 venit ad regem Demetrium centesimo quinquagesimo anno offerens ei auream coronam et palmam super haec et tallos qui templi esse videbantur et ipsa quidem die siluit

5 tempus autem opportunum dementiae suae nactus convocatus a Demetrio ad consilium et interrogatus quibus rebus et consiliis Iudaei niterentur

6 respondit ipsi qui dicuntur Assidei Iudaeorum quibus praest Iudas Macchabeus bella nutriunt et seditiones movent nec patiuntur regnum esse quietum

7 nam et ego defraudatus parentum gloria dico autem summo sacerdotio huc veni

8 primo quidem utilitatibus regis fidem servans secundo autem etiam civibus consulens nam illorum pravitate universum genus nostrum non minime vexatur

9 sed his singulis oro rex cognitis et regioni et generi secundum pervulgatam omnibus humanitatem tuam prospice

10 nam quamdiu superest Iudas impossibile est pacem esse negotiis

11 talibus autem ab hoc dictis et ceteri amici hostiliter habentes adversus Iudam inflammaverunt Demetrium

12 qui statim Nicanorem praepositum elefantorum ducem misit Iudaeam

13 datis mandatis ipsum quidem Iudam caperet eos vero qui cum illo erant dispergeret et constitueret Alchimum maximi templi summum sacerdotem

14 tunc gentes quae de Iudaea fugerant Iudam segregatim se Nicanori miscebant miseras et clades Iudaeorum prosperitates rerum suarum existimantes

1 But after the space of three years Judas, and they that were with him, understood that Demetrius, the son of Seleucus, was come up with a great power, and a navy by the haven of Tripolis, to places proper for his purpose,

2 And had made himself master of the countries against Antiochus, and his general, Lysias.

3 Now one Alcimus, who had been chief priest, but had wilfully defiled himself in the time of mingling with the heathens, seeing that there was no safety for him, nor access to the altar,

4 Came to king Demetrius in the year one hundred and fifty, presenting unto him a crown of gold, and a palm, and besides these, some boughs that seemed to belong to the temple. And that day indeed he held his peace.

5 But having gotten a convenient time to further his madness, being called to counsel by Demetrius, and asked what the Jews relied upon, and what were their counsels,

6 He answered thereunto: They among the Jews that are called Assideans, of whom Judas Machabeus is captain, nourish wars, and raise seditions, and will not suffer the realm to be in peace.

7 For I also being deprived of my ancestor's glory (I mean of the high priesthood) am now come hither:

8 Principally indeed out of fidelity to the king's interests, but in the next place also to provide for the good of my countrymen: for all our nation suffereth much from the evil proceedings of these men.

9 Wherefore, O king, seeing thou knowest all these things, take care, I beseech thee, both of the country, and of our nation, according to thy humanity which is known to all men.

10 For as long as Judas liveth it is not possible that the state should be quiet.

11 Now when this man had spoken to this effect the rest also of the king's friends, who were enemies of Judas, incensed Demetrius against him.

12 And forthwith he sent Nicanor, the commander over the elephants, governor into Judea:

13 Giving him in charge, to take Judas himself: and disperse all them that were with him, and to make Alcimus the high priest of the great temple.

14 Then the Gentiles who had fled out of Judea, from Judas, came to Nicanor by flocks, thinking the miseries and calamities of the Jews to be the welfare of their affairs.

15 Now when the Jews heard of Nicanor's

15 audito itaque Iudaei Nicanoris adventu et conventu nationum conspersi terra rogabant eum qui populum suum constituit eum in aeternum custodiret quique suam portionem signis evidentibus protegit

16 imperante autem duce statim inde moverunt et convenerunt ad castellum Dessau

17 Simon vero frater Iudae commiserat cum Nicanore sed conterritus est repentino adventu adversariorum

18 Nicanor tamen audiens virtutem comitum Iudae et animi magnitudinem quam pro patriae certaminibus habebant sanguine iudicium facere metuebat

19 quam ob rem misit Possidonium et Theodotum et Matthathiam ut darent dextras atque acciperent

20 et cum diu de his consilium ageretur et ipse dux ad multitudinem rettulisset omnium una fuit sententia amicitiae annuere

21 itaque diem constituerunt qua secreto inter se agerent et a singulis sellae prolatae sunt et positae

22 praecepit autem Iudas armatos esse locis oportunis ne forte ab hostibus repente mali aliquid oriretur et congruum conloquium fecerunt

23 morabatur autem Nicanor Hierosolymis et nihil inique agebat gregesque turbarum quae congregatae fuerant dimisit

24 habebat autem semper Iudam carum ex animo erat vero inclinatus

25 rogavit eum ducere uxorem filiosque procreare nuptias fecit quiete egit communiterque vivebant

26 Alcimus autem videns caritatem illorum ad invicem et conventiones venit ad Demetrium et dicebat Nicanorem rebus alienis adsentare Iudamque regni insidiatorem successorem sibi destinasse

27 itaque rex exasperatus et pessimis huius criminationibus irritatus scripsit Nicanori dicens graviter quidem se ferre de amicitiae conventionem iubere tamen Machabeum citius vinctum mittere Antiochiam

28 quibus cognitis Nicanor consternabatur et graviter ferebat si ea quae convenerant irrita faceret nihil laesus a viro

29 sed quia regi resistere non poterat opportunitatem observabat qua praeceptum perficeret

30 at Machabeus videns austerius secum agere

coming, and that the nations were assembled against them, they cast earth upon their heads, and made supplication to him who chose his people to keep them for ever, and who protected his portion by evident signs.

16 Then at the commandment of their captain, they forthwith removed from the place where they were, and went to the town of Dessau, to meet them.

17 Now Simon, the brother of Judas, had joined battle with Nicanor: but was frightened with the sudden coming of the adversaries.

18 Nevertheless Nicanor hearing of the valour of Judas's companions, and the greatness of courage, with which they fought for their country, was afraid to try the matter by the sword.

19 Wherefore he sent Posidonius, and Theodotus and Matthias before to present and receive the right hands.

20 And when there had been a consultation thereupon, and the captain had acquainted the multitude with it, they were all of one mind to consent to covenants.

21 So they appointed a day upon which they might come together by themselves: and seats were brought out, and set for each one.

22 But Judas ordered armed men to be ready in convenient places, lest some mischief might be suddenly practised by the enemies: so they made an agreeable conference.

23 And Nicanor abode in Jerusalem, and did no wrong, but sent away the flocks of the multitudes that had been gathered together.

24 And Judas was always dear to him from the heart, and he was well affected to the man.

25 And he desired him to marry a wife, and to have children. So he married: he lived quietly, and they lived in common.

26 But Alcimus seeing the love they had one to another, and the covenants, came to Demetrius, and told him that Nicanor had assented to the foreign interest, for that he meant to make Judas, who was a traitor to the kingdom, his successor.

27 Then the king, being in a rage, and provoked with this man's wicked accusation, wrote to Nicanor, signifying that he was greatly displeased with the covenant of friendship: and that he commanded him nevertheless to send Machabeus prisoner in all haste to Antioch.

28 When this was known, Nicanor was in a consternation, and took it grievously that he should make void the articles that were agreed upon, having received no injury from the man.

29 But because he could not oppose the king, he watched an opportunity to comply with the orders

30 But when Machabeus perceived that Nicanor was more stern to him, and that when they met

Nicanorem et consuetum occursum ferocius exhibentem intellegens non ex bono esse austeritatem istam paucis suorum congregatis occultavit se a Nicanore

31 quod ut ille cognovit fortiter se a viro praevenit venit ad maximum et sanctissimum templum et sacerdotibus solitas hostias offerentibus iussit sibi tradi virum

32 quibus cum iuramento dicentibus nescire se ubi esset qui quaerebatur extendens manum ad templum

33 iuravit nisi mihi vinctum Iudam tradideritis istud Dei fanum in planitiem deducam et altare effodiam et templum hoc Libero patri consecrabo

34 et his dictis abiit sacerdotes autem protendentes manus in caelum invocabant eum qui semper propugnator esset gentis ipsorum haec dicentes

35 tu Domine qui universitatis nullius indiges voluisti templum habitationis tuae fieri in nobis

36 et nunc sancte sanctorum omnium Domine conserva in aeternum inpollutam domum istam quae nuper mundata est

37 Razias autem quidam de senioribus ab Hierosolymis delatus est Nicanori vir amator civitatis et bene audiens qui pro adfectu pater Iudaeorum appellabatur

38 hic multis temporibus continentiae propositum tenuit in iudaismo corpusque et animam tradere contentus pro perseverantia

39 volens autem Nicanor manifestare odium quod habebat in Iudaeos misit milites quingentos ut eum comprehenderent

40 putabat enim si illum decepisset se cladem maximam Iudaeis inlaturum

41 turbis autem inruere domum eius et ianuam dirumpere atque ignem admove cupientibus cum iam comprehenderetur gladio se petit

42 eligens nobiliter mori potius quam subditus fieri peccatoribus et contra natales suos indignis iniuriis agi

43 sed cum per festinationem non certo ictu plagam dedisset et turbae intra ostia inrumperent recurrens audenter ad murum praecipitavit semet ipsum viriliter in turbas

44 quibus velociter locum dantibus casui eius venit per mediam cervicem

45 et cum adhuc spiraret accensis animis surrexit cum et sanguis eius magno fluxu deflueret saucius cursu turbam pertransiit

46 et stans super petram quandam praeruptam et iam exsanguis effectus complexus intestina sua utrisque manibus proiecit super turbas invocans Dominatorem vitae ac spiritus ut haec

together as usual he behaved himself in a rough manner; and was sensible that this rough behaviour came not of good, he gathered together a few of his men, and hid himself from Nicanor.

31 But he finding himself notably prevented by the man, came to the great and holy temple: and commanded the priests that were offering the accustomed sacrifices, to deliver him the man.

32 And when they swore unto him, that they knew not where the man was whom he sought, he stretched out his hand to the temple,

33 And swore, saying: Unless you deliver Judas prisoner to me, I will lay this temple of God even with the ground, and will beat down the altar, and I will dedicate this temple to Bacchus.

34 And when he had spoken thus, he departed. But the priests stretching forth their hands to heaven, called upon him that was ever the defender of their nation, saying in this manner:

35 Thou, O Lord of all things, who wantest nothing, wast pleased that the temple of thy habitation should be amongst us.

36 Therefore now, O Lord, the holy of all holies, keep this house for ever undefiled, which was lately cleansed.

37 Now Razias, one of the ancients of Jerusalem, was accused to Nicanor, a man that was a lover of the city, and of good report, who for his kindness was called the father of the Jews.

38 This man, for a long time, had held fast his purpose of keeping himself pure in the Jews' religion, and was ready to expose his body and life, that he might persevere therein.

39 So Nicanor being willing to declare the hatred that he bore the Jews, sent five hundred soldiers to take him.

40 For he thought by ensnaring him to hurt the Jews very much.

41 Now as the multitude sought to rush into his house, and to break open the door, and to set fire to it, when he was ready to be taken, he struck himself with his sword:

42 Choosing to die nobly rather than to fall into the hands of the wicked, and to suffer abuses unbecoming his noble birth.

43 But whereas through haste he missed of giving a sure wound, and the crowd was breaking into the doors, he ran boldly to the wall, and manfully threw himself down to the crowd:

44 But they quickly making room for his fall, he came upon the midst of the neck.

45 And as he had yet breath in him, being inflamed in mind, he arose: and while his blood ran down with a great stream, and he was grievously wounded, he ran through the crowd:

46 And standing upon a steep rock, when he was now almost without blood, grasping his bowels, with both hands he cast them upon the throng, calling upon the Lord of life and spirit, to restore

Machabaeorum II - Chapter 15

- 1** Nicanor autem ut conperit Iudam esse in locis Samariae cogitavit die sabbati cum omni impetu committere
- 2** Iudaeis vero qui illum per necessitatem sequebantur dicentibus ne ita ferociter et barbare feceris sed honorem tribue diei sanctificationis et honora eum qui universa conspicit
- 3** at ille infelix interrogavit si est potens in saeculo qui imperavit agi diem sabbatorum
- 4** et respondentibus illis est Dominus vivus ipse in caelo potens qui iussit agi septimam diem
- 5** at ille ait et ego potens sum super terram qui impero sumi arma et negotia regis impleri tamen non obtinuit ut consilium perficeret
- 6** et Nicanor quidem cum summa superbia erectus cogitaverat commune tropeum statuere de Iuda
- 7** Machabeus autem confidebat semper cum omni spe auxilium sibi a Domino adfuturum
- 8** et hortabatur suos ne formidarent ad adventum nationum sed in mente haberent adiutoria sibi facta de caelo et nunc sperarent ab Omnipotente adfuturam sibi victoriam
- 9** et adlocutus illos de lege et prophetis admonens etiam certaminum quae fecerant prius promptiores eos constituit
- 10** et ita animis eorum erectis simul ostendens gentium fallaciam et iuramentorum praevaricationem
- 11** singulos autem illorum armavit non clypei et hastae munitione sed sermonibus optimis et hortationibus exposito digno fide somnio per quod universos laetificavit
- 12** erat autem huiusmodi visus Onian qui fuerat summus sacerdos virum bonum et benignum verecundum visu modestum moribus et eloquio decorum et qui a puero in virtutibus exercitatus sit manus protendentem orare pro omni populo Iudaeorum
- 13** post haec apparuisse et alium virum aetate et gloria mirabilem et magni decoris habitudine circa illum
- 14** respondentem vero Onian dixisse hic est fratrum amator et populi Israel hic est qui multum orat pro populo et universa sancta civitate Hieremias propheta Dei
- 15** extendisse autem Hieremiam dexteram et dedisse Iudae gladium aureum dicentem
- 16** accipe sanctum gladium munus a Deo quo
- 1** But when Nicanor understood that Judas was in the places of Samaria, he purposed to set upon him with all violence, on the sabbath day.
- 2** And when the Jews that were constrained to follow him, said: Do not act so fiercely and barbarously, but give honour to the day that is sanctified: and reverence him that beholdeth all things:
- 3** That unhappy man asked, if there were a mighty One in heaven, that had commanded the sabbath day to be kept.
- 4** And when they answered: There is the living Lord himself in heaven, the mighty One, that commanded the seventh day to be kept.
- 5** Then he said: And I am mighty upon the earth, and I command to take arms, and to do the king's business. Nevertheless he prevailed not to accomplish his design.
- 6** So Nicanor being puffed up with exceeding great pride, thought to set up a public monument of his victory over Judas.
- 7** But Machabeus ever trusted with all hope that God would help them.
- 8** And he exhorted his people not to fear the coming of the nations, but to remember the help they had before received from heaven, and now to hope for victory from the Almighty.
- 9** And speaking to them out of the law, and the prophets, and withal putting them in mind of the battles they had fought before, he made them more cheerful:
- 10** Then after he had encouraged them, he shewed withal the falsehood of the Gentiles, and their breach of oaths.
- 11** So he armed every one of them, not with defence of shield and spear, but with very good speeches, and exhortations, and told them a dream worthy to be believed, whereby he rejoiced them all.
- 12** Now the vision was in this manner. Onias, who had been high priest, a good and virtuous man, modest in his looks, gentle in his manners, and graceful in speech, and who from a child was exercised in virtues holding up his hands, prayed for all the people of the Jews:
- 13** After this there appeared also another man, admirable for age, and glory, and environed with great beauty and majesty:
- 14** Then Onias answering, said: This is a lover of his brethren, and of the people of Israel: this is he that prayeth much for the people, and for all the holy city, Jeremias, the prophet of God.
- 15** Whereupon Jeremias stretched forth his right hand, and gave to Judas a sword of gold, saying:
- 16** Take this holy sword, a gift from God,

deicies adversarios populi mei Israhel

wherewith thou shalt overthrow the adversaries of my people Israel.

17 exhortati itaque Iudae sermonibus bonis valde de quibus extolli possit impetus et animi iuvenum confortari statuerunt dimicare et conflare fortiter ut virtus de negotiis iudicaret eo quod civitas et sancta et templum periclitaretur

17 Thus being exhorted with the words of Judas, which were very good, and proper to stir up the courage, and strengthen the hearts of the young men, they resolved to fight, and to set upon them manfully: that valour might decide the matter, because the holy city, and the temple were in danger.

18 erat enim pro uxoribus et filiis itemque pro fratribus et cognatis minor sollicitudo maximus vero et primus pro sanctitate timor erat templi

18 For their concern was less for their wives, and children, and for their brethren, and kinsfolks: but their greatest and principal fear was for the holiness of the temple.

19 sed et eos qui in civitate erant non minima sollicitudo habebat pro his qui congressi erant

19 And they also that were in the city, had no little concern for them that were to be engaged in battle.

20 et cum iam omnes sperarent iudicium futurum hostisque adesset atque exercitus esset ordinatus bestiae equitesque oportuno in loco compositi

20 And now when all expected what judgment would be given, and the enemies were at hand, and the army was set in array, the beasts and the horsemen ranged in convenient places,

21 considerans Machabeus adventum multitudinis et adparatum varium armorum ac ferocitatem bestiarum extendens manum in caelum prodigia facientem Dominum invocavit qui non secundum armorum potentiam sed prout ipsi placet dat dignis victoriam

21 Machabeus considering the coming of the multitude, and the divers preparations of armour, and the fierceness of the beasts, stretching out his hands to heaven, called upon the Lord, that worketh wonders, who giveth victory to them that are worthy, not according to the power of their arms, but according as it seemeth good to him.

22 dixit autem invocans hoc modo tu Domine misisti angelum tuum sub Ezechia rege Iudae et interfecisti de castris Sennacherim centum octoginta quinque milia

22 And in his prayer he said after this manner: Thou, O Lord, who didst send thy angel in the time of Ezechias, king of Juda, and didst kill a hundred and eighty-five thousand of the army of Sennacherib:

23 et nunc Dominator caelorum mitte angelum tuum bonum ante nos in timore et tremore magnitudinis brachii tui

23 Send now also, O Lord of heaven, thy good angel before us, for the fear and dread of the greatness of thy arm,

24 ut metuant qui cum blasphemia veniunt adversus sanctum populum tuum et hic quidem ita peroravit

24 That they may be afraid, who come with blasphemy against thy holy people. And thus he concluded his prayer.

25 Nicanor autem et qui cum ipso erant cum tubis et canticis admovebant

25 But Nicanor, and they that were with him came forward, with trumpets and songs.

26 Iudas vero et qui cum eo erant invocato Deo per orationes congressi sunt

26 But Judas, and they that were with him, encountered them, calling upon God by prayers:

27 manu quidem pugnantes sed cordibus Dominum orantes prostraverunt non minus triginta milia praesentia Dei magnifice delectati

27 So fighting with their hands, but praying to the Lord with their hearts, they slew no less than five and thirty thousand, being greatly cheered with the presence of God.

28 cumque cessassent et cum gaudio redirent cognoverunt Nicanorem ruisse cum armis suis

28 And when the battle was over, and they were returning with joy, they understood that Nicanor was slain in his armour.

29 facto itaque clamore et perturbatione suscitata patria voce omnipotentem Dominum benedicebant

29 Then making a shout, and a great noise, they blessed the Almighty Lord in their own language.

30 praecepit autem Iudas qui per omnia corpore et animo emori pro civibus paratus erat caput Nicanoris et manum cum umero abscisam Hierosolymam perferri

30 And Judas, who was altogether ready, in body and mind, to die for his countrymen, commanded that Nicanor's head, and his hand, with the shoulder, should be cut off, and carried to Jerusalem.

31 quo cum convenisset convocatis contribulibus et sacerdotibus ad altare arcessiit

31 And when he was come thither, having called together his countrymen, and the priests to the altar, he sent also for them that were in the

et eos qui in arce erant

32 et ostenso capite Nicanoris et manu nefaria quam extendens contra domum sanctam omnipotentis Dei magnifice gloriatus est

33 linguam etiam impii Nicanoris praecisam iussit particulatim avibus dari manum autem dementis contra templum suspendi

34 omnes igitur caeli Dominum benedixerunt dicentes benedictus qui locum suum incontaminatum conservavit

35 suspendit autem Nicanoris caput in summa arce evidens ut esset et manifestum sit auxilii Dei

36 itaque omnes communi consilio decreverunt nullo modo diem istum absque celebritate praeterire

37 habere autem celebritatem tertiadecima die mensis adar quod dicitur voce syriaca pridie Mardochei die

38 igitur his erga Nicanorem gestis et ex illis temporibus ab Hebraeis civitate possessa ego quoque in his finem faciam sermonis

39 et siquidem bene et ut historiae competit et ipse velim si autem minus digne concedendum est mihi

40 sicut enim vinum semper bibere aut semper aquam contrarium est alternis autem uti delectabile ita legentibus si semper exactus sit sermo non erit gratus hic ergo erit consummatus

castle,

32 And shewing them the head of Nicanor, and the wicked hand, which he had stretched out, with proud boasts, against the holy house of the Almighty God,

33 He commanded also, that the tongue of the wicked Nicanor should be cut out, and given by pieces to birds, and the hand of the furious man to be hanged up over against the temple.

34 Then all blessed the Lord of heaven, saying: Blessed be he that hath kept his own place undefiled.

35 And he hung up Nicanor's head in the top of the castle, that it might be an evident and manifest sign of the help of God.

36 And they all ordained by a common decree, by no means to let this day pass without solemnity:

37 But to celebrate the thirteenth day of the month of Adar, called in the Syrian language, the day before Mardocheas' day.

38 So these things being done with relation to Nicanor, and from that time the city being possessed by the Hebrews, I also will here make an end of my narration.

39 Which if I have done well, and as it becometh the history, it is what I desired: but if not so perfectly, it must be pardoned me.

40 For as it is hurtful to drink always wine, or always water, but pleasant to use sometimes the one, and sometimes the other: so if the speech be always nicely framed, it will not be grateful to the readers. But here it shall be ended.