

THE SECOND BOOK OF MACCABEES

INTRODUCTION

THE book opens with, two brief compositions in epistolary form. The first (1:1-9) purports to be a letter from the Palestinian Jews to their brethren in Egypt, and is dated in the year 188 of the Seleucian era (B. C. 125). They had already written in the year 169 (B. C. 144), during the reign of Demetrius, concerning their oppressed condition since the treachery of Jason, and the burning of the gate of the temple. Now, however, the temple service had been again restored, and they desired that their Egyptian brethren might participate in the festival of reconsecration. The second letter (1:10-2:18) is not dated, but must have been written, if genuine, immediately after the report of the death of Antiochus Epiphanes reached Jerusalem. It emanates ostensibly from the people of Jerusalem and Judæa, the Sanhedrin and Judas Maccabæus, and is directed to the priest Aristobulus, teacher of King Ptolemy, and the Egyptian Jews. It first relates how their oppressor, Antiochus Epiphanes, had perished in an attempt to plunder a temple in Persia, and that they are on the point of celebrating the festival of the dedication and of the rediscovery—at the time of Nehemiah—of the holy fire, to a participation in which services the Egyptian Jews are invited. Then follows an account of the wonderful manner in which this fire and various articles of the furniture of the temple had been hidden away and subsequently found, together with other statements concerning Solomon's feast of dedication, the commentaries of Nehemiah, his collection of national writings, and the one made by Judas. The letter closes with a repetition of the invitation to the dedicatory feast.

Next after these letters comes the preface of the epitomizer, in which he gives the sources and aims of his work (2:19-32). He then proceeds to narrate in two principal sections (others say five, corresponding to the five books of Jason and ending, respectively, with 3:40, 7:42, 10:9, 13:26, 15:37), the course of events in Jewish history from the reign of Seleucus IV. Philopator (B. C. 175), to the death of Nicanor (B. C. 161). The principal events noticed in the first section are the fruitless attempt of Heliodorus to rob the temple (iii.); the purchase from Antiochus Epiphanes of the high priest's office by Jason and the latter's promise to introduce Greek customs among the Jews (4:1-22); the succession of Menelaus to the high priesthood, who outdoes Jason in his subserviency to

the heathenish tendencies of the time (4:23-50); portents in the skies; an attack of Jason on Jerusalem; the bloody retribution which Antiochus Epiphanes exacts for the same; and the coming of Apollonius with a hostile army still further to oppress the people (5:1-6:17). Then follows (6:18-7:42) an extended account of the martyrdom of Eleazer, and a mother with her seven sons. At this point Judas Maccabæus appears in the foreground, assembles about him an army of patriots, and makes war upon the oppressors of his people, as well during the reign of Antiochus Epiphanes as during that of his successor, Antiochus V. Eupator, until the final defeat and death of the great Syrian general, Nicanor. There is first noticed (8) a defeat of the Syrian army led by Nicanor, Timotheus, and Bacchides; then, the miserable death of Antiochus Epiphanes (ix.), and finally, closing the section, the cleansing of the temple (10:1-9) and the establishment of a yearly festival in commemoration of the same. The new section opens with an account of a campaign undertaken against the Idumæans; a victory over Timotheus; the capture of Gazara (10:10-38); the defeat of an army under Lysias, and the securing of a treaty of peace through him (xi.). The Syrian governors, however, manifesting their hostility soon after, Judas punishes them severely, and conquers not only Timotheus and Gorgias (xii.), but an immense force led by Lysias and the king in person, the latter being compelled to make peace (xiii.) on terms most favorable to the Jews. Three years later, on the accession of Demetrius I. to the throne, Nicanor was sent again against Judæa, but his army was utterly routed and he himself killed. The day of this victory, the 13th of Adar, was set apart to be observed as a yearly festival (14:1-15:36). The epitomizer closes with certain characteristic remarks concerning the nature of his work (15:37-39).

The Two Introductory Letters

Even from this bare summary of the contents of our book it will be seen that the two letters with which it opens have no historical connection with it. Whether they were placed in their present position by the original compiler of Jason's work, as some suppose (Eichhorn, Vaihinger, Keil, Ewald, Fritzsche), or by a later hand (Bertholdt, Grimm, Paulus), it is evident that they could not have been composed by either. In that case, we should have expected to find them in a different part of the history, namely, after 10:1-9, where they chronologically belong. The language and style, too, are quite different from those of the principal work. Besides, they show in some particulars the baldest contradictions to it, such as could not well have escaped the attention of our

compiler had the letters passed through his hands (cf. 1:11–16 with 9.). The particle δέ which connects them with the body of the work might, after the analogy of the Hebrew, have properly stood where it now does, without reference to anything going before. The obvious aim of the book, as in the main coincident with that of the epistles, would have furnished a sufficient occasion for their being prefixed by a later hand. Bertholdt (*Einleit.*, p. 1075) suggests that it may have been he who first connected them with the version of the LXX. But this is mere conjecture.

The two letters had different authors as is evident from strongly marked differences in language and style. Whether one or both were originally composed in Hebrew it is not now possible to decide with certainty. There is more reason, however, for suspecting this of the first than of the second, while the latter, in its form, bears more than the former the stamp of an official document. They are without any real connection with one another, external or internal, except in the one matter of an invitation to the Egyptian Jews on the part of their brethren at Jerusalem to observe the feast of dedication. Where they were expected to observe it, whether at Jerusalem or in their own temple at Leontopolis, is, indeed, not directly stated, but it seems to be implied throughout, that it would be celebrated with more propriety at Jerusalem. This appears, at least, to be one motive for the narrative contained in the second letter concerning the miraculous manner in which Jehovah had protected and honored the temple on Mount Zion.

The second of the letters is very generally considered by critics to lack genuineness. Some of the reasons adduced for this opinion, however, have no great force. It is not absolutely necessary, for instance, to suppose, with Grimm and most others, that the observance of the festival referred to in 1:18 was the *first* dedication which occurred after the cleansing of the temple in the time of Antiochus Epiphanes. It might have been some other of the later *yearly* observances of the same. If so, the letter would not, in this particular, come in conflict with the acknowledged historical fact that the *first* celebration of this kind took place before the death of Antiochus Epiphanes, while our letter was not written, according to *data* furnished by itself, until after his death (cf. Keil, *Com.*, *in loc.*). Again, the fact that the letter contains such legends as that concerning the rediscovery of the holy fire, would not certainly, in itself, prove it spurious, though it is not so easy to understand how the Sanhedrin at Jerusalem could have given countenance to fabulous stories of this sort. So too, it is possible to regard the acknowledged contradictions to veritable history which the composition contains (cf. 1:13 ff. with 1 Macc. 6. and 2 Macc. 9.), as being actual reports in circulation at that time, to

which the Jews, high and low, gave a willing and too credulous hearing. Further, it is by no means certain, as Grimm (*Einleit.*, p. 23), Movers (*Loci Quidam*, p. 13), and others seem to suppose, that our letter (2:1, 4, 13), sent out under the direction of the Sanhedrin, cites certain apocryphal works as Scripture (γραφῆ). Still, all these suspicious circumstances taken together must be regarded as having no little weight, even if there were nothing of a more positive character to throw light upon them. But at one point (1:18), we find the obviously false statement that Nehemiah *rebuilt* the temple and the altar, that is, that is ascribed to him which was done by Zerubbabel. Such a distortion of fact would not have been possible in a composition really emanating from Judas Maccabæus and the learned and influential men who made up the Jewish Sanhedrin at that time.

It has been urged against the genuineness of the first letter, that it contains an invitation to the Egyptian Jews to participate in the celebration of the feast of dedication in the year 188 of the Seleucian era (B. C. 125), or *forty years after* this festival was first established. To this objection it is replied (so Schlünkes), that the letter itself refers also to another communication of the same purport, sent nineteen years earlier, when under the government of Ptolemy Philometor there was danger that the newly-built temple at Leontopolis might attract more attention to itself than that at Jerusalem. And the fact that one such letter was written a score of years after the establishment of the feast of dedication, would favor the view that another might have been written another score of years later with the same general purpose. It is by no means certain, however, that the building of the temple at Leontopolis took place, as Schlünkes, relying on Josephus (*Antiq.*, ii. 9, § 7; 13:3, §§ 1-3), supposes, between the years 160 and 165 of the Seleucian era. (Cf. Ewald, *Geschichte d. Volk. Is.*, 4:462 ff.) Josephus in these passages may have been influenced by the logical, rather than the chronological connection of events. Still, the bare fact of an allusion to a former letter might be considered, if taken alone, a strong, incidental proof of genuineness. But Grimm, following Wernsdorf, Eichhorn, and others, finds an anachronism in verse 7, where “the extremity of trouble” (ἐν τῇ θλίψει καὶ ἐν τῇ ἀκμῇ) is spoken of as existing in the year 169 of the Seleucian era (B. C. 144), when, as a matter of fact, the enemies of the Jews were at that time becoming divided amongst themselves, and the acme of distress for them had consequently passed. The Jews, at this time, had already united themselves with the party of Antiochus VI. against Demetrius II. (Cf. 1 Macc. 11:54 ff.) Hence the author probably meant by “Demetrius,” Demetrius I. Soter. In that case, however, he gave the wrong date, and

so betrayed his hand as that of a forger. The effort of Schlünkes (cf. also Paulus in Eichhorn's *All. Bibliothek d. Bib. Lit.*, 1:240) to turn the edge of this argument by translating the preposition *év* by *über, concerning*, on the supposition that it is a Hebraism and stands for *אֲלֵ*, cannot be regarded as successful. This Hebrew preposition could not have that meaning in *such a connection*. Again, to the chronological objection it is replied (cf. Bertheau, *Diss. de Secundo Maccabæorum Libro*, p. 15), that the representation of the letter may have been true in the *first part* of the year 169 of the Syrian chronology, the letter of Antiochus VI. to Jonathan proposing an alliance not being sent until later in the same year. (Cf. [1 Macc. 11:57](#) ff.) But even were this view of the chronology probable, which is not the case, the wished-for conclusion would not follow. It is assumed that the crisis of difficulties did not pass for the Jews until Antiochus VI. proposed a Jewish alliance. But it had passed several years earlier. In fact, the experiences of the Jews during the entire reign of Demetrius II. were of a far milder character than they had been for a long time previous. It was he who sent letters with "loving words" to Jonathan, in order to secure his aid against Alexander Balas. And the latter's conduct was quite as conciliatory as that of his rival (cf. [1 Macc. 11:66](#)). We must therefore hold that the exception to this statement in the first letter is well taken, and that in all probability there is a chronological error, Demetrius I. and not Demetrius II. being referred to.

Aim of the Entire Work

The object of the compilation, as such, was clearly not to prepare a consecutive and trust worthy history of the period of which it treats, but rather to furnish instruction and admonition to the scattered and oppressed Jewish people. A more special object seems to have been to do honor to the temple at Jerusalem, particularly in connection with the celebration of the two great national festivals: that of the purification of the temple and that of the defeat and death of Nicanor. The various historical events which might be considered as furnishing illustration for such a leading purpose, and as giving point to it, are brought into the foreground with but little effort to preserve a chronological sequence. From the first ([2:19](#)) the attention is directed to the "great temple," and the honors which even heathen kings bestowed upon it, "magnifying" it with "their best gifts" ([3:2](#); [9:16](#); [8:23](#)). It is carefully explained why Jehovah permitted, for a time, his house to be polluted ([5:17-20](#)), and how, subsequently, he raised it out of its fallen condition ([10:1](#)). It is shown that He protected it by marvelous interpositions on

various occasions, and visited with the severest punishment those who sought to dishonor it (3:24; 13:6–8; 14:32; 15:32). And finally, how the Jewish people recognized these divine favors by the establishment of the two great festivals already mentioned.

Around these two festivals, in fact, the whole material of the book, in a sense, is made to crystallize. For this reason, probably, the account of the establishment of the first is not given in its historical order, before the death of Antiochus Epiphanes (see 8:33, and cf. 10:1, and 1 Macc. 4:36), but for rhetorical effect, after that event. For the same reason the important facts connected with the death of Judas Maccabæus are wholly omitted, in order, as it would seem, to concentrate the interest of the reader on the contest which preceded it, and which terminated with the death of Nicanor and its commemorative festival. Moreover the two introductory letters already considered, by whomsoever composed and placed in their present position, must be regarded as witnesses of the strongest character, in confirmation of the view that the emphasizing of these two festivals, particularly in the estimation of the Jews living in Egypt, was the principal aim of our work in its present form.

Historical Worth

The First and Second Books of the Maccabees show no dependence on one another (so most critics against Hitzig, *Geschichte*, ii. 415), and although for a part of the period which they cover traversing the same path and handling, in general, the same events, their differences both in the order and form of their statements, are very marked. From chap. 3.—where the present book properly begins—to 4:6, it is, for the most part, the only source of information concerning the events of which it treats. This includes, however, a period of only a year or two. From 4:7 to 7:42, the narrative corresponds in its main outlines with that of 1 Macc. 1:10–64, and, with some exceptions, might be received as but another enlarged and, on the whole, tolerably trustworthy history of the same events. The representation, for instance, that Antiochus IV. Epiphanes was present at the martyrdoms mentioned in chap. 7., must be regarded as false and incredible (cf. *Com.*, *in loc.*). But other statements concerning this ruler which the present work contains and which are not to be found in the First Book, are confirmed by contemporaneous profane history (cf. 4:21; 5:1). The remainder of the work (8–15) is, in its principal features, parallel with the history of 1 Macc. 3–7. But this can only be said in the most general sense. In details, the accounts differ not only as it respects order and form, but in essential contents and statements of fact to such a degree that all attempts

to harmonize the two have been hitherto without success. As an illustration of the sequence in which different events are narrated in the two books relatively to each other, the following table may be helpful:—

1 Macc. 2 Macc.

3-4:7.	3:1-35.	First battle of Judas against the Syrians and his victory over Nicanor and Gorgias.
4:28-35.	4:1-12.	War with Lysias.
	6:13-38.	His treaty of peace with the Jews.
4:36-61.	4:1-8.	Cleansing of the Temple.
5	10:10-38 & xii.	War of Judas against the Idumæans.
6:1-16.	6:1-29.	Death of Antiochus Epiphanes.
6:17-69.	8	Campaign of Eupator and Lysias against Judæa and the treaty of peace.
7	14-15	War under Demetrius until the death of Nicanor.

There can be but one answer given to the question which of the two books, in the case of irreconcilable discrepancies, is to be followed. It has virtually been already given in our previous characterization of the First Book and in the statement made above of the obvious spirit and aim of the present one. Some examples of such discrepancies may be noticed. According to 1 Macc. 4:28-35, the Syrian general, Lysias, invaded Judæa by way of Idumæa, and was defeated by Judas Maccabæus at Bethsura. Lysias, thereupon, retired to Antioch to prepare for a second campaign. This was before the death of Antiochus Epiphanes. The Second Book of Maccabees also speaks of a defeat of Lysias at Bethsura (xi.), but puts it under the reign of Antiochus Eupator and makes no mention of this general at all, until the accession of Eupator to the throne (10:11). Both books speak of another invasion of Judæa by Lysias, under the same ruler (1 Macc. 6:17-50; 2 Macc. 13:2 ff.), in which he was successful, having possessed himself of the stronghold, Bethsura. Hence, one of two theories seems to be necessary: either there were three campaigns of Lysias, one of which, and a different one, was omitted by each of the books, or the Second Book has misplaced the one spoken of in the First as having occurred under Antiochus Epiphanes. And between these two alternatives no candid mind can well hesitate when, in connection with the highly trustworthy character of

the First Book, the circumstances of the case are considered in detail.

Again, according to [1 Macc. 5.](#), between the cleansing of the temple and the death of Antiochus Epiphanes there were campaigns undertaken by Judas Maccabæus against the neighboring heathen peoples, and also against the Syrian general Timotheus. In the Second Book, on the contrary, these events are separated by the first campaign of Lysias ([2 Macc. 8:30](#), [10:14–39](#), and [12:2–45](#)), and are described so differently that they can scarcely be identified as the same. In fact, in the latter part of the book, the war is said to have been carried on against a Syrian leader, who, as it would appear, had been previously killed ([10:37](#), [12:10](#), [18](#), [21](#)). Again, at [9:29](#), Philip is falsely and absurdly represented as leaving his own friendly army, immediately after the death of Antiochus Epiphanes, and taking refuge with Ptolemy Philometor in Egypt. Here and there, too ([10:11](#), [11:14](#), [18 f.](#)), Antiochus Eupator is spoken of in such a way as to give the impression that the author was quite ignorant of the fact that he was simply a boy of nine years on his accession to the throne. Most improbable, also, is the statement, found at [12:3–7](#), concerning the drowning of the Jews by the inhabitants of Joppa, and almost equally so, the relations described as existing between Nicanor and Judas ([14:24 ff.](#)). And finally, the fortress at Jerusalem was not in possession of the Jews at the time of Nicanor's death (cf. [15:31](#), [35](#), with [1 Macc. 13:49–51](#)), although our author evidently supposes that it was. Now, for these various anachronisms and historical blunders, and others which might be mentioned, it is impossible to find the same ground as we have already given above for the misplacing of the date of the consecration of the temple, after the death of Antiochus Epiphanes, that is, rhetorical considerations. Other peculiarities of the book, however, might be thus explained, though, of course, not justified. For instance: the obviously exaggerated account of the martyrdoms recorded in [6:18](#) to [7:42](#); the false statement concerning the place and manner of the death of Antiochus Epiphanes (ix.); the incredible circumstances connected with the suicide of Razis ([14:37 ff.](#)); and the fact that the writer ascribes in almost every instance such immense numbers to the hostile armies and allows but an inconsiderable size to that of the Jews ([8:24](#), [30](#); [10:23](#), [31](#); [11:11](#); [12:19](#); [15:27](#)). It is, indeed, not a history which is attempted in our work, but a warning and an appeal to the force of which the chronicles of the Maccabæan era are made to contribute as far as possible, and even beyond this, submitted to an extraordinary amount of enlargement, tawdry ornamentation and distortion, as well as, now and then, to actual falsification. Just where the responsibility for error in particular statements lies, it is not always so easy to decide. One might be pardoned,

however, for assuming that some part of it, at least, is chargeable to the epitomizer, who sets out with the positive declaration that he shall make the entertainment of his readers his principal aim (2:24–32). It may be true in the main, that his faults are those of one “who interprets history to support his cause rather than one who falsifies its substance.” (Westcott, in Smith’s *Bib. Diet.*, s. v.) Still, that there are some instances of a substantial falsification, could hardly be denied.

To make a work true in substance, though highly embellished in form, is an ideal which many writers have set before them, but few, probably, under circumstances less favorable to success than the present one. The strength of the political and moral current on which he is borne and against which he makes, it should seem, no struggle, is everywhere apparent. That for the most part it set in the right direction may be admitted, without denying its power to shape all that came in contact with it. Now it shows itself in the contemptuous epithets which are heaped on the oppressors of Israel (4:1, 19; 5:9; 8:34, 36; 9:8, 13; 12:35; 13:4; 14:27; 15:32); and now, in the pathetic, almost passionate outbursts of lamentation over the miseries that have come upon them (3:15–52). But God would never suffer the insolence of the enemy to go unpunished (7:37). He that had compelled many to flee from their native land for conscience’ sake should become at last himself a wretched exile (5:9). He that had put others to torture on account of their religion, must be made himself to experience the pangs of insufferable agony (9:5). The trifler with the coals of the holy altar justly finds at last, amidst glowing coals, his own dreadful death (13:8). The hand that was stretched out in challenge against the temple of God, was ere long smitten from the body, and the tongue that uttered blasphemies against the same, cut out (15:32 f.). The enemies of God and his people are compelled by the bitterest experience to confess the power of Him whom they had despised, and to make good that which they had attempted to destroy (3:38; 8:36; 9:17; 11:13). There is nothing, in fact, too great or too strange for God to do, in order, in the end, to deliver “his portion” (14:15), whom, for a little while, on account of their sins, he would chastise and correct. In the midst of hotly contested battles, troops of angels appear and discomfit with lightnings the confident foe (10:29 f.; cf. 11:18). Horses with “terrible riders” charge upon those who enter with sacrilegious purpose into the sacred precincts of the temple (3:23–40). Dreadful portents in the skies, “troops of horsemen in array,” the “shaking of shields,” “drawing of swords,” and “glitter of golden ornaments,” are made precursors of a coming evil (v. 2 f.), and other equally marvelous portents signalize its end. Judas Maccabæus, on one occasion, sees in vision the hoary Jeremiah, who reaches

him a sword of gold, with promise of certain victory (15:12-16). There are no miracles in the book, but only wonders. The coloring of supernaturalism which it receives is as far removed from that peculiar to the Old Testament as is its history in other respects. Providence appears no longer as God's providence, but man's, shaped by his wishes and governed by his caprices. In short, we are here no longer in the realm of actual history, but have come to that border-land where the actual and the ideal mingle in an almost indistinguishable confusion.

But the present book is not, on this account, to be regarded as entirely without historical worth. The chaff is, in general, easily recognizable as such. It is often possible to ascribe a basis of truth to the legends which, in their details, are the most fancifully wrought up. In not a few important points it agrees with the First Book, which is much to its credit, since the two, as we have already noticed, must have been of wholly independent origin. (Cf. 4-6. 10, with 1 Macc. 1:10-64.) It agrees, also, in several clear instances, with Josephus, who seems never to have shown acquaintance with it, and that, in particulars of which the First Book makes no mention, (4, 6:2; 13:3-8; 14:1. Cf. Josephus, *Antiq.*, xii., xiii.) Moreover, in some instances of minor difference from this Jewish historian, the present work seems to have the better claim to trustworthiness.

Religious Character

We have already alluded to the decided religious cast of the present work, when compared with the First Book of Maccabees, and to the fact that this is something more than a matter of simple coloring,—that it shows, indeed, a positive polemic and dogmatic tendency and aim throughout. Nothing is here left, as in the First Book, to make its own impression; everything is interpreted, and Jehovah himself seems sometimes to be used simply to set off and enforce prevailing theological conceptions. In 1 Maccabees the very name of God is left unspoken, here it is freely used. Rewards and punishments are apportioned according to a fixed order of providence, which as little overlooks the covenant people as it spares those who are hostile to them. The view, however, is everywhere an external and superficial one. It never rises to the level of the higher spiritual uses of trouble, such as characterizes, for example, the Book of Job. Indeed, there is comparatively little appeal to the Scriptures for the support of doctrine. (Cf. 1 Macc. 12:9.) Tradition, on the contrary, seems to have already begun to tithe its mint, anise, and cummin, while the voice of prophecy is heard ever more faintly. There is no evidence of a Messianic hope among the people. A gathering together in Palestine of all

the scattered Israelites of the earth is the acme of expectation. Even the doctrine of the resurrection of the body, which appears in such surprising definiteness and fullness (7:36), seems not to have been developed as we might have expected, from the later prophetic intimations, but to be based rather on some vague theory of the divine covenant.

If Geiger was able in the First Book to find evidences of a Sadducæan tendency (see *Urschrift*, p. 206 ff.), he has still more solid ground under his feet in arguing that here we have the work of a Pharisee of the Pharisees. That the two books are widely diverse in spirit and drift is evident enough; that they were written, however, with positive antagonistic reference to each other, as this critic supposes, it is not so easy to show. The attitude of the Second Book toward the priestly Maccabæan family is quite another one from that of the First. Judas figures prominently, it is true, but even his heroic end is passed over in silence, and we hear nothing of the family lineage, the family tomb, and the glory of the family name in the later time. As little honor as possible, in fact, is conceded anywhere to the priestly order, the Zadokites. Their weaknesses and sins, on the other hand, are painted in the deepest colors (4:13, 17). It is Jason and Menelaus who form the central point of the apostasy to heathenism. Not a single priest is mentioned among the number of those who suffered torture unto death for their religion, but it was one of “the principal scribes” (6:18 ff. Cf. 1 Macc. 7:12), who was the first to show a faith and courage superior to all that kingly malice could invent to overcome them. This is the more remarkable, since it is quite otherwise in the Fourth Book of Maccabees, where similar scenes are described.

But particularly in his doctrinal position and teachings does our author betray his partisan leanings. Here we find no encouragement, as in the First Book, to even the slightest relaxation in the outward observance of the Sabbath, be the circumstances what they may (5:25; 6:11; 8:26; 12:38; 15:1). Scattered thick, however, are angel appearances, startling wonders, prophetic visions, and other similar things which stamp the work as thoroughly Pharisaic. And in nothing does this more clearly appear than in its teaching concerning the doctrine of the resurrection. The abruptness with which we are here suddenly, without previous preparation, brought face to face with it in a certain dogmatic completeness is, in fact, almost startling. It has the appearance, it cannot be denied, of polemic design. Again and again, as to a favorite theme, he comes back to it and puts in the mouth of nearly all his heroes (7:9, 11, 14, 23, 29, 36) allusions to it of greater or less distinctness. He seeks even to bring the weight of Judas’ influence to tell

in its favor (12:43), declaring that his conduct on a certain occasion admits of no other interpretation than that he was “mindful of the resurrection.”

The Chronology Followed

It has been held by some critics that a part of the apparent discrepancies between the First and Second Books of Maccabees may have arisen from the use of a different chronology, and not be real discrepancies. We have noticed in the *Commentary* below the various instances of this kind as they appear. But a few words here on the general subject may not be out of place. The following are some of the theories of critics touching this matter. Scaliger, Usher, Prideaux, and others, hold that while the First Book begins the Seleucian era with Nisan (April), the Second begins it with Tisri (October) of the year B. C. 312. Wernsdorf, again, thinks the First Book begins with Tisri, 312, and the Second, Tisri, 311. Further, Ideler, whom Grimm follows, is of the opinion that the First Book reckons from Nisan, 312, the Second, from Tisri, 311. And, finally, Wieseler, who has written a great deal on the subject (cf. *Com.* at 1 Macc. 1:10), argues that the First Book begins with Tebeth, the tenth Hebrew month, or January of the Roman year, B. C. 312, while the Second begins with Tisri of the same year. In this *Commentary* we have adopted the view more recently advocated by Keil (*Com.*, *passim*) and by Schürer (*Neutest. Zeitgeschichte*, p. 16 ff.), that both books receive the same chronology, that of the Seleucian year, which begins in the autumn of B. C. 312.

There is good evidence, indeed, that the months in both codes were reckoned according to the Jewish method beginning with Nisan, corresponding with our April (cf. 1 Macc. 4:52; 10:21; 2 Macc. 15:36), but it does not therefore follow that the era itself was made to begin at this point. The “unanswerable” proof which Grimm finds at 1 Macc. 10:21, that the author of that book dated the era from Nisan rests on the assumption that the Seleucian year usually began with the beginning of Tisri (October), which is, however, not to be insisted on, but only that it began in the autumn of the year B. C. 312. And the feast of tabernacles, which is there spoken of, might have taken place at the end of the year, as in the case mentioned, Ex. 23:16. The theory of Wieseler rests, principally, on the statement of Josephus (*Antiq.*, xiv. 16, § 2), that the year of the capture of Jerusalem by Herod (B. C. 38–37) was a Sabbatic year, since the assumption which he makes, that Jewish tradition favors the view that the year before the destruction of the same (A. D. 68–69) was a Sabbatic year, is not correct. But this unsupported statement of Josephus must, for a number of reasons, be regarded as false. Cf., in addition to Schür-

er, as above, Caspari, in *Stud. u. Krit.*, 1877, i., p. 181 ff.

The various displacements of the Second Book are those of matter, rather than of dates. There is, in fact, but one real instance where a difference of dates can be certainly predicated of the two works (cf. [1 Macc. 7:20](#) with [2 Macc. 13:1](#)). On this Grimm (*Com., in loc.*) well remarks: "One does the author of the Second Book quite too much honor, against whom so many historical and chronological offenses have been proved, in seeking to harmonize, at the expense of difficult combinations, the differences between it and the First Book, or in explaining them through the supposition of a different beginning for the Seleucian era." It is, indeed, quite possible that our author in the present case was led into error by a previous misstatement at [10:3](#), where the desolation of the temple is said to have lasted but two years, instead of three. (Cf. [1 Macc. 4:52](#).)

Sources of the Work

The work of Jason of Cyrene, from which the compiler of 2 Macc. professes to have derived his material ([2:19](#) ff.), is nowhere else mentioned. It consisted of five books, and treated, according to this witness, of the deeds of Judas Maccabæus and his brethren, of the purification of the temple and dedication of the altar, of the wars against Antiochus Epiphanes and his son Eupator, of the heavenly portents, of the recovery of the temple, the securing of freedom to the city, and the vindication of Jewish rights. As the compiler mentions no other literary sources which he used than this one work of Jason, so is it also probable that he had no other. The reasons given by Bertholdt (*Einleit.*, pp. 1065, 1070) for supposing that he made use of the last-named authority only in what is included between chapters [4-9](#) (Grotius, also, held that other sources were used for [12-15](#)), are not of sufficient weight to carry conviction to many minds. They come mostly from ascribing too much originality to the mere compiler, more, indeed, than in his prefatory remarks he claims for himself, or is even willing to have imputed to himself. The fact that in his general *résumé* of the contents of Jason's work he does not mention the circumstance that it included events which took place under Seleucus IV. and under Demetrius I., furnishes no ground for supposing that it did not. The most of what he narrates took place, as he says, under Antiochus Epiphanes and Eupator. There is every reason to suppose, indeed, from the position that the epitomizer assumes at the outset, that if he had used other historical material he would, have felt bound to mention it, since he naively refuses to be responsible for his statements, on the ground that he has merely collected, colored, and arranged what another, whom

he cites by name, has said. With this view, too, the structure and the style of the work sufficiently well correspond. The discrepancies existing between different parts (cf. 10:37, with 10:11, 10, 8, 21, and 9:29 with 13:23) are generally, without doubt, faults which are chargeable to the original composition, and not to the abridgment. The exaggeration and highly wrought embellishments scattered here and there are another matter.

There is no *a priori* ground for holding that Jason of Cyrene would have written in any other language than Greek, and the internal evidences of a Greek original for the present book are next to indisputable, even if we had not the positive testimony of Jerome (*Prol. Gal.*) to the same effect. Whether he had written sources of information before him in the composition of his history it is now impossible to say. The citation of ostensibly original letters in chaps. 9. and 11. can be allowed to have but little weight in settling the point, since in all probability they are not genuine. If Jason did have access to documentary authorities, it would be unsafe to ascribe to them any great importance, as it respects either amount or trustworthiness. The section extending from chap. 3 to 6:11, is by far the most likely of any to have been based on some fixed historical *data* as ground-work, but the confusion and uncertainty of oral tradition are to a greater or less extent everywhere apparent. The work, in fact, is decidedly anecdotal in style, and but little pains have been taken to make smooth transitions from one subject to another. Cf. 8:30; 10:19, 37; 12:35; 13:24; 14:19.

Concerning Jason

The question who Jason was and where he wrote, cannot be answered with any great degree of certainty. That he was identical with the Jason sent by Judas Maccabæus (1 Macc. 8:17) as ambassador to Rome, as Herzfeld argues (*Geschichte*, 1:455), cannot be accepted on the basis of the single circumstance that the names are the same, for this critic has little else of importance to offer in the way of proof for his conjecture. Further, the theory that Jason gathered his historical material in Palestine, as Scholz (*Einleit.*, p. 661) maintains, is quite as destitute of real support, besides having against it the consideration that, if such had been the case, he could hardly have failed to discover the First Book of Maccabees, or, if that was not yet written, or was not in general circulation, some of the documents on which it is based. On the other hand, the fact that Jason is mentioned as being "of Cyrene," does not force us to conclude that he usually resided there, or that this was his home at the time that his book was composed. There is not a little evidence, indeed, that it had its origin in Syria rather than in Africa, or in

the neighborhood of Alexandria (cf. Graetz, *Geschichte*, ii., note xvi.). In all that relates to the Syrian kingdom and the cities of the coast, his information is relatively full and minute, while in that which concerns Egypt and even Palestine, it is both inconsiderable and remarkably imperfect. He knows, for instance, not only Heliodorus, but the less important Sostratus (4:27). He can give the name of a mistress of Antiochus Epiphanes (4:30). The different rank and various antecedents of Syrian officers are stated with surprising detail: Apollonius was *μυσάρχης*, that is, governing Mysia (5:24). Nicanor had been *κυπριάρχης* (12:2); still another of the same name, an *ἐλεφαντάρχης* (14:12), and from these two he distinguishes a third, a “son of Patroclus” (8:9). He knows the names of the persons who set fire to the gates of the temple (8:33), and that Timotheus had a brother called Chareas (10:32).

Respecting Palestine on the other hand, he shows acquaintance, indeed, with leading personages and events, but in details, a remarkable ignorance. Especially is this true in the matter of geography, as will appear, for instance, from an examination of his description of the campaigns of Judas Maccabæus in Peræa. The same is true of Egypt. It is not easy to understand if the writer lived in Alexandria, or even in Cyrene, why he has omitted many events occurring in this country which had the most direct connection with his history, or why those which are mentioned appear in their present form. The evidences of inclination towards the Alexandrian philosophy which Gfrörer and Dähne profess to find (3:24, 29 f., 38 f.; 14:15), are far from clear, particularly when taken in connection with other passages in which the principles of that philosophy are, in effect, combated (cf. 7; 14:46; 12:44). The author seems, indeed, wherever he lived, to have belonged to the right wing of the orthodox party of the Jews, and to have remained thoroughly loyal to the theocratic spirit and traditions of his fatherland.

Concerning the Epitomist

If it would appear too venturesome to attempt to decide with certainty from present *data* on the place of residence of the author of the work before us, it might be thought more so to seek to determine that of the epitomist. It is impossible to say just what relation the latter sustains to the composition as it now exists, whether he has simply controlled its form, as he seems to intimate (2:28, 31; 15:38), or has also modified, to a considerable extent, its substance. Which it was, Jason or the epitomist, who first took as his aim that which, as we have before noticed, is the evident object of the composition, it is impossible with absolute positiveness now to decide, and on that decision depends

for its solution the second question relating to the manner in which the final editor has carried out his professed purpose, as well as others that concern his probable place of residence, his party connections, religious views, and the like. Without plain proof to the contrary, however, it would seem to be most proper to take our compiler for what he claims to be, that is, for one who has sought to put in a more pleasing and readable form the voluminous work of Jason while leaving its substance essentially unchanged.

To ascribe to the epitomist all that has a bearing on what is obviously the final object of the work would be clearly unjust. He distinctly disavows, for instance, his responsibility for the staple of his narrative concerning the supernatural appearances, etc., which he describes (2:21). But if the original work of Jason bore at all the stamp of an appeal to the Egyptian Jews to do honor to the temple in Jerusalem, especially in connection with the two great festivals commemorating respectively the dedication and Nicanor's death, then it is probable that it bore it throughout and decidedly, and some part at least of the blame relating to the confusion into which the history has been brought may be chargeable to him alone. It is also favorable to the view that the epitomist had very little to do with the fundamental matter of the work, that his style and his thought, where he is acknowledged to speak for himself, as in the prefatory and concluding words, are quite different from the rest of the book, and betray an order of intelligence and literary taste considerably below that which prevails in other parts. The work of Jason, it is certainly safe to say, found a warm admirer in the person of our epitomist and in the circle to which he belonged. It does not at all follow, however, as Grimm appears to suppose (*Einleit.*, p. 21), that because it seems to have been written for Egyptian Jews, that therefore it must have been composed in Egypt, or at least put into its present shape there. One might better, it should seem, draw just the contrary conclusion from that circumstance. The additional fact that the compiler speaks of Jason as having been from Cyrene might, indeed, be taken as evidence that he himself was not from Cyrene, but not that he was not a resident of some part of the Syrian empire. But to attempt to fix upon anything more definite respecting either his person or his social surroundings would lead us into the realm of pure conjecture.

Language and Style

As we have before said, there can be no doubt that 2 Maccabees was originally written in Greek. Naturally Hebraisms occur, but they are much fewer and less marked than was to have been expected and than was common with works having such an orig-

in, handling such material, and written for such an object as the present book. They are mostly confined to single expressions and do not extend to any great degree to grammatical forms. It is an interesting circumstance bearing on this point, that the word for Jerusalem is nowhere rendered by the Hebraistic form Ἱερουσαλήμ, but always by the Greek Ἱερουσόλυμα. The Greek used is, in general, that employed by profane writers of the first or second centuries before Christ, particularly by Polybius. The style is highly rhetorical. The author seems to delight in alliteration. We find, for instance, ἄγειν ἄγωνα (4:18), ἄλλος ἀλλαχῇ (12:22), αὐτὸς αὐτόθι (15:37), and numerous other instances of the same sort. In fact, critics have availed themselves of this marked characteristic of the writer, in order to determine the proper reading in some cases of special doubt. He shows himself, also, to be master of an exceedingly rich vocabulary of Greek words and expressions, in the different dress which he gives to the same thought, and in the variety and splendor of his ornamentation (3:30; 4:15; 5:13, 20; 8:18. Cf. 3:28; 6:25 f.; 7:21). Sometimes, however, his rhetoric degenerates into a mere striving for effect, with little or no reference to the subject in hand. At 13:19, 22, 26, for example, one might almost suppose he was trying to ring as many changes as possible on Cæsar's "*veni, vidi, vici.*"

Unusual words and expressions, moreover, or words used in an uncommon sense, are somewhat frequent. But as we have generally called attention to them when they occur, they need not be here noticed except by reference (cf. 2:25, φιλοφρονεῖν εἰς τι; 4:21, 34, 37; 5:20; 6:5, 8, φήφισμα; 8:19, 27; 10:13, 14, ἐπολεμοτρόφει, 11:4, πεφρενωμένος; 13:22; 14:11, 24, ψυχικῶς). The writer shows a special liking for a certain circumlocution, that is, for the use of the word ποιεῖσθαι with the verbal idea expressed by a substantive in the accusative. He speaks of making a report, for instance (2:30), as ποιεῖσθαι λόγον, just as we often say, "he made a report" instead of "he reported." This is common, too, in 3 Maccabees. The object was not simply to give variety but emphasis as well. See other similar instances at 2 Macc. 3:33; 4:27, 44; 8:29; 9:2; 12:23, 30 *et passim*.

Time of Composition

The book itself offers but few *data* for determining with exactness either the time when it was compiled or originally composed. At 15:37, the epitomist says that from the year B. C. 161 the Israelites had held Jerusalem. But this, it is clear, cannot be interpreted strictly. The first of the two letters which precedes the composition and bears the date B. C. 125, proves that the book could not have been written before that time. On the other hand, its scope and aim throughout, as we have seen, presuppose the existence of the

temple and its service, and hence it must have had its origin previous to the destruction of Jerusalem, A. D. 70. This follows also, from the generally admitted fact that 4 Maccabees, which is based upon our work, was written before the final overthrow of the holy city. The estimation in which the Romans were held, too, had changed not a little from that which appears to prevail in the former work (8:10, 36). And the whole style of representation, in the Second Book, shows that a considerable period must have elapsed since the events described occurred, during which a fluctuating oral tradition combined with strongly developed doctrinal tendencies had given them a different cast from that which they originally bore. The supposed reminiscence or citation of 2 Macc. in [Hebrews 11:35](#), which also was written before the destruction of Jerusalem, is too uncertain to have much weight in the matter before us. The first undisputed reference to it is found in Clement of Alexandria (*Strom.*, v. sec. 98), who speaks of it as the “epitome.”

Ecclesiastical Standing

Josephus seems not to have been acquainted with our book. At least, where his history runs parallel with it (cf. 4:7 ff. with [Antiq.](#), xii. 5, § 1; 6:2 with [Antiq.](#), xii. 5, § 2; 13:3–8 with [Antiq.](#), xii.9, § 7; and 14:1 with [Antiq.](#), xiii. 5, § 1), the differences are, in detail, too great to justify the theory of such an acquaintance. Jewish writers of a later day, while making great use of certain parts of it for the purpose of illustrating and embellishing rabbinical doctrine, never held it to be canonical (Zunz, p. 123). The history of the martyrs which is found in it, was also a favorite subject of reference in the early church, subsequent to the time of Origen, and by this means, as it would appear, it attained at the time of Jerome and Augustine to a standing approaching that of the acknowledged books of Scripture. These martyrs were praised in the highest degree by Chrysostom, and held up as examples worthy of imitation. Although living under the old economy, they were reckoned among the “holy choir of martyrs for Christ.” (Cf. Grimm, *Com.*, p. 133.) A festival in honor of the “Maccabees,” under which name all that suffered for the truth in their times were included, was early instituted in both the Greek and Latin churches, and a commemorative basilica erected in Antioch. The latest traces of the festival are found in the third century. The more definite views of Origen and Jerome touching the canonical authority of the First and Second Books of the Maccabees have already been given in connection with the former. The distinction which they theoretically, at least, recognized as existing between books canonical and ecclesiastical was far

less emphasized by Augustine, who says (*Civ. Dei*, xviii.36): “*Horum supputatio temporum non in scripturis sanctis, quæ, canonicæ appellantur, sed in aliis invenitur; in quibus sunt et Maccabæorum libri, quos non Judæi, sed ecclesia pro canonicis habet propter quorundam martyrum passionem.*” In the canon of the Abyssinian church both Books of the Maccabees were adopted, but less with reference to their contents and history than to the wish to have as large a number of Biblical books as possible (cf. Dillmann in Herzog’s *Encyk.*, i., p. 168). The later history of 2 Maccabees is in general coincident with that of the remaining Old Testament apocryphal literature. Protestants have ordinarily placed it considerably lower in the scale than the First Book. Luther even wished that it had never had existence, and found a specially hard knot in the account of Razis (*xiv. 37 ff.*). The Roman Catholic view, on the other hand, may be judged from the decision given at the Council of Trent, taken in connection with the fact that the so-called “relics of the Maccabees” continue to this day to be among their objects of superstitious regard.

Text and Versions

The text of the Second Book of Maccabees is derived from the same codices as the First, except that the former is wanting in the Sinaitic Codex and in 134., and the same remarks apply here that were made above in the characterization of these several MSS. Two old versions exist of the work, a Latin and a Syriac. The former was made before the time of Jerome and corresponds closely with the Greek. The Syriac is more of the nature of a paraphrase and shows also great ignorance and carelessness in the translation. Both versions are of considerable critical importance, chiefly, however, as helping to establish in doubtful cases the readings of the MSS. There is no evidence in either of the versions that a different recension of the original text was followed. The Latin text of the Second Book exists but in one form, and not, as in the case of the First, in two. The so-called “Second Book of Maccabees,” which appears in Arabic in Walton’s Polyglot, is, as we have already observed, an entirely different work from the present one.

THE SECOND BOOK OF THE MACCABEES

CHAPTER 1

¹To our brethren, the Jews throughout Egypt, greeting: Your brethren, the Jews in Jerusalem and in the land of Judæa wish you the highest prosperity.¹ And may² ²God be gracious³ unto you, and remember his covenant with⁴ Abraham, and⁵ Isaac, and Jacob, his faithful⁶ servants; ³and give you all a heart to ⁴honor⁷ him, and to do his will⁸ with a good courage and a willing mind;⁹ and open your heart with respect to¹⁰ his law and commandments,¹¹ and give¹² peace, ⁵and hear your prayers, and be at one¹³ with you, and not¹⁴ forsake you in time of ^{6, 7}trouble.¹⁵ And now we are¹⁶ here praying for you. During¹⁷ the reign of Demetrius,¹⁸ in the hundred threescore and ninth year,¹⁹ we the Jews wrote²⁰ unto you in the extremity of affliction²¹ that came upon us in those years,

¹ A. V.: The brethren, the Jews that be at Jerusalem and in the land of Judea, wish unto the brethren, the Jews that are throughout Egypt, health and peace (see *Com.*).

² omits And may.

³ (ἀγαθοποιῆσαι, as a compound peculiar to ecclesiastical Greek. Cf. *Tob. 12:14.*)

⁴ that *he made* with.

⁵ omits and.

⁶ Cf. *1 Macc. 2:52.*

⁷ A. V.: serve (σέβεσθαι).

⁸ (Plur., θελήματα, i.e., the various expressions of his will.)

⁹ (ψυχῇ. Cf. *1 Chron. 28:9*, Heb. and Gr.)

¹⁰ hearts (so 19. 62. 64. 93.) in (see *Com.*).

¹¹ (ἐν τοῖς προστάγμασι.)

¹² send (ποιῆσαι; see . *Com.*) *you* (19. 62. 64. 93., ὑμῖν).

¹³ (See *Com.*)

¹⁴ never.

¹⁵ בעת רעה. Cf. *Ps 37:19.*

¹⁶ A. V.: be.

¹⁷ What time as.

¹⁸ Demetrius reigned.

¹⁹ (See *Com.*)

²⁰ wrote (perf., γεγραφήκαμεν; III. 23. 44. 62. 64. al., γεγράφαμεν, which is the earlier form of the same. See *Com.*).

²¹ extremity of trouble (lit., *in the affliction, and in the extremity*, but by hendiadys as rendered).

from the time that Jason and his adherents²² revolted from the holy land and kingdom,²³ and men²⁴ ⁸burnt the gate,²⁵ and shed innocent blood; and²⁶ we prayed unto the Lord, and were heard; we offered also a sacrifice²⁷ and fine flour, and lighted the lamps, and ⁹set forth the loaves. And now keep²⁸ the feast of tabernacles in the month Chasleu²⁹ in the hundred fourscore and eighth³⁰ year.

¹⁰The people in³¹ Jerusalem and in Judæa, and the council, and Judas, send³² greeting and health unto Aristobulus, king Ptolemy's teacher, who is, moreover, of ¹¹the race³³ of the anointed priests, and to the Jews that are³⁴ in Egypt. Inasmuch³⁵ as God hath delivered us from great perils, we thank him highly as those who would, ¹²if need be, fight against the³⁶ king. For he himself³⁷ cast them out³⁸ that fought within the holy city. ¹³For when the leader came³⁹ into Persia, and the army with him that seemed to be⁴⁰ invincible, they were slain in the temple of Nanæa through⁴¹ ¹⁴the deceit of Nanæa's

²² company.

²³ (i.e., of God. The idea is peculiar to this place in the Old Testament, unless we have it in [Tob. 13:1](#); [Wisd. 6:4](#).)

²⁴ omits men.

²⁵ porch.

²⁶ then.

²⁷ also sacrifices (so 44. 55. 62. 64. 74. 93. 243. Co. Ald.).

²⁸ see that ye keep (ἵνα ἄγητε. There is an ellipsis, and γράφομεν might be supplied).

²⁹ Casleu.

³⁰ eight.

³¹ A. V.: that were at.

³² sent.

³³ Ptolemeus' master who (δέ. "The particle δέ after ὄντι as introducing a somewhat new, differing from what went before, yet not exactly antithetic predicate is in accordance with classical usage." Keil. Cf. *Com.*) was of the stock.

³⁴ were (not in Greek).

³⁵ Insomuch.

³⁶ as having been in battle (for παραταξαμένους, Grimm and Keil prefer παρατασσομένους, with III. 19. 55. 62. 64. 93. 106.) against a (see *Com.*).

³⁷ omits himself (αὐτός, emphatic).

³⁸ See *Com.*

³⁹ A. V.: was come.

priests.¹ For² as though he would marry her, came both Antiochus³ into the place, and his friends that were with him, to take the treasures ¹⁵as⁴ a dowry. And⁵ when the priests of Nanæa had set them out,⁶ and he had⁷ entered with a small company within the inclosure⁸ of the temple, they shut the temple ¹⁶when Antiochus had entered, opened the concealed⁹ door of the roof, hurled stones, and struck down the leader as with a thunderbolt, and hewing¹⁰ *them* in pieces, ¹⁷and smiting¹¹ off *their* heads, they cast¹² *them* to those that were without. Blessed ¹⁸be our God in all *things*, who hath delivered up¹³ the ungodly. Since now we purpose¹⁴ to keep the purification of the temple upon the five and twentieth *day* of Chaseleu,¹⁵ we thought it necessary to inform you of it,¹⁶ that ye also might keep it, after the manner of the feast of¹⁷ tabernacles, and in commemoration¹⁸ of the fire given¹⁹ when Neemias offered sacrifice, having built

⁴⁰ *omits* to be.

⁴¹ *by*.

¹ Lit., *the priests of Nanæa making use of deceit*.

² A. V.: For Antiochus.

³ *omits* both Antiochus (see previous note).

⁴ receive money (τὰ χρήματα to which Fritzsche would add πλείονα from III. 19. 23. 52. al. Old Lat.) in name of (εἰς λόγον, i.e., on account of, aso).

⁵ A. V.: Which.

⁶ set forth.

⁷ was.

⁸ into the compass (περίβολον).

⁹ as soon as A. was come in: *and* opening a privy.

¹⁰ they threw stones like thunderbolts, and stroke down the captain, hewed (see *Com.*).

¹¹ smote.

¹² and cast.

¹³ For παρέδωκε, III. 23. 44. 55. 62. 71. 74. 106. 243. Co. Ald. read ἔδωκε, which is received by Fritzsche, Grimm, and Keil. But it is in the sense of *tradidit*, as the Vulg. Cf. [John 3:16](#) and [1 Macc, 6:44](#).

¹⁴ A. V.: Therefore (Fritzsche rejects οὖν as wanting in III. 23. 44. 55. al. Co. Ald.) whereas we are now purposed.

¹⁵ *the month* Casleu.

¹⁶ certify you *thereof*.

¹⁷ *it*, as *the feast* of the (see *Com.*).

both²⁰ the temple and the altar. ¹⁹For when our fathers were led into Persia, the priests that were then devout took some of²¹ the fire of the altar privily, and hid it in an excavation of a cistern having a dry place,²² where they preserved it so sure²³ that the place was ²⁰unknown to all men. But²⁴ after many years had elapsed,²⁵ when it pleased God, Neemias, having been sent by²⁶ the king of Persia, dispatched the descendants of the²⁷ priests that had hid it, for²⁸ the fire; but²⁹ when they told us³⁰ they found no ²¹fire, but thick water; he commanded³¹ them to descend and³² bring it; and when that which pertained to³³ the sacrifices had been brought together,³⁴ Neemias commanded the priests to sprinkle both³⁵ the wood and the things laid there upon with ²²the water. But when this had taken place, and some time had elapsed, and the sun shone out, which before was beclouded,³⁶ there was a great fire³⁷ kindled, so that all³⁸ marveled. ²³And the priests made a prayer whilst the sacrifice was consuming, both³⁹ the priests, and all

¹⁸ omits in commemoration of (see Com.).

¹⁹ which was given us (I supply δοθέντος, with Fritzsche. See Com.).

²⁰ after that he had builded.

²¹ A. V.: omits some of.

²² it in a hollow place of a pit without water (ἀνύδρου; III. 23. 55. 62. 71. 74. 243. Co. Ald., ἄνυδρον. See Com.).

²³ it sure, so.

²⁴ Now.

²⁵ omits had elapsed.

²⁶ being sent from (ὑπό; ἀπό, III. 106.).

²⁷ did send of the posterity of those.

²⁸ it to.

²⁹ but (δέ is omitted by III. 44. 74. 106. Co. Ald.).

³⁰ (ἡμῖν is omitted by 64. 93. Syr. Cf. Com.)

³¹ then commanded he.

³² draw it up (cf. Com.) and to.

³³ omits that which pertained to (τά).

³⁴ were laid on (ἀνενέχθη).

³⁵ omits both (as 19. 93.).

³⁶ A. V.: When this (omitted by III. 44. 71. al.) was done, and the time came that the sun (no article, but cf. Winer, p. 119 f.) shone, which afore was hid in the cloud.

³⁷ (πυρά = the place of a fire: (1) a funeral pyre, (2) an altar, also its fire, (3) fire in masses.)

the rest, Jonathan beginning, and the rest responding aloud,⁴⁰ as Neemias did.²⁴ And the prayer was after this manner:

O Lord, Lord God, Creator of all *things*, who art fearful, and strong, and righteous, and merciful, the⁴¹ only and gracious King,²⁵ the only giver,⁴² the only righteous,⁴³ and⁴⁴ almighty, and everlasting, thou that deliverest Israel from every evil, thou that⁴⁵ didst choose the fathers,⁴⁶ and sanctify them,²⁶ receive the sacrifice for thy whole people Israel, and preserve thy⁴⁷ portion, and sanctify it.⁴⁸ ²⁷Gather those together that are scattered⁴⁹ from us, set free⁵⁰ them that serve among the heathen, look upon them that are despised and abhorred, and let the heathen know that thou ²⁸art our God. Punish⁵¹ them that oppress us and treat us insolently in pride.⁵² ²⁹Plant thy people in⁵³ thy holy place as Moses hath spoken.

³⁰, ³¹And the priests sang besides the songs of praise.⁵⁴ But⁵⁵ when the sacrifice was consumed Neemias commanded the water that was left over, also⁵⁶ to be ³² poured on

³⁸ every man.

³⁹ I say both.

⁴⁰ answering *there* unto (the word ἐπιφωνούντων implies an audible response. Cf. [Judith 16:1](#)).

⁴¹ and the (as 64. Ald.).

⁴² giver of *all things*.

⁴³ just.

⁴⁴ omits and (as 71.).

⁴⁵ all trouble, and.

⁴⁶ (See Com.)

⁴⁷ A. V.: thine own.

⁴⁸ sanctify (a strengthened form, καθαγιάσον, and infrequent) *it* (added by 64. 93., but also contained in the context).

⁴⁹ (Lit., “the Diaspora.”)

⁵⁰ deliver.

⁵¹ (βασάνισον)

⁵² with pride do *us* wrong.

⁵³ *again* in.

⁵⁴ A. V.: sung psalms (τοὺς ὕμνους) of *thanksgiving*.

⁵⁵ Now.

⁵⁶ omits over, also.

great¹ stones. And when² this was done, there was kindled a flame; ³³but it was consumed by the light that shone³ from the altar. And⁴ when the⁵ matter became⁶ known, and⁷ it was told the king of Persia, that in the place where the priests that were led away had hid the fire, there appeared water, and ³⁴that Neemias and his people⁸ had purified the sacrifices⁹ therewith, the¹⁰ king, inclosing the place¹¹ made it holy, after he had tested¹² the matter. ³⁵And the king ³⁶took many gifts,¹³ and bestowed *thereof on those* whom he would gratify. And Neemias and his people¹⁴ called this *thing* Nephthar,¹⁵ which is as much as to say, a cleansing; but by many it is called Nephthai.¹⁶

CHAPTER 1

Ver. 1. For remarks on the authenticity and genuineness of this and the following letter, see *Introduction*.—Εἰρήνην ἀγαθήν. This formula of greeting is Hebraistic, the

¹ A. V.: poured on (*text, rec, κατασχεῖν*, and 19. 64. 93. add to this τοῦ τόπου. Fritzsche adopts καταχεῖν from III.—κατέχειν, 23. 62. 106.—and it is favored by Grimm and Keil. The common text makes no acceptable sense. Vulg., *Ex residua aqua Nehemias jussit lapides majores perfundi*. The verb καταχεῖν may be construed with a double accus. after it, see Winer, p. 226, or ἐπί has fallen out before λίθους) the great.

² When.

³ shined.

⁴ A. V.: So.

⁵ *this*.

⁶ was.

⁷ omits and.

⁸ omits and his people (marg., *Neemias his company*).

⁹ (Gr., as at ver. 21. Usually, they were purified in other ways.)

¹⁰ Then the.

¹¹ (19. 52. 64. 93. Ald. prefix τὸν τόπον τὸ ἱερόν. The former, being understood, is object of the verb.)

¹² tried.

¹³ (See *Com.*)

¹⁴ omits and his people (cf. ver. 33).

¹⁵ Naphthar (see *Com. Text, rec.*, Νεφθαεῖ; Νεφθαί, 19. 23.; Νεφθά, 62. 106; Νέφθαρ, III. 71. 74. 243. Co. Ald.; Old Lat., *Nephi*).

¹⁶ but many *men* call it Nephi.

former, χαίρειν, Greek. Ἀγαθή is used to emphasize and enhance the idea of the word with which it is here associated.—**The land of Judæa**, i.e., as distinguished from Jerusalem.

Ver. 3. **Good courage**, καρδία μεγάλη. Cf. the LXX. at [2 Chron. 17:6](#), ὑμώθη ἡ καρδία.

Ver. 4. Ἐν indicates here not the instrument *through which*, but *the place where*, the heart should be opened, i.e., be given insight, discernment, in, with respect to the law.—**Give peace**, namely, inward peace. It does not seem to relate at all, as some have supposed, to a restoration of peaceful relations between the Egyptian and Palestinian Jews.

Ver. 5. **Be at one**, καταλλαγείη. It means first to *exchange*, then like διαλλάσσειν, to *reconcile*, both in one-sided and mutual enmity. Cf. Cremer, *Lex.*, s. v.

Ver. 6. **And now**. It refers to what had been previously said. There is no evidence in what is here recorded that a subtle condemnation of the worship of the Jews in the temple of Onias at Leontopolis, in Egypt, is meant to be conveyed in vers. 1–5. It is only what one Jew might say to another in any circumstances. Cf. Geiger, *Urschrift*, p. 227.—**Here**, namely, in Judæa and Jerusalem.

Ver. 7. **Demetrius**. It is *Demetrius II. Nicator*. Cf. [1 Macc. 10:67](#); [11:15–19](#). The date given is that of a previous, not of the present letter. This is proved by the use of the perfect (γεγραφήκαμεν), and by the fact that the date of such letters is uniformly placed at the close. So Grimm and Keil against Gutmann, Ewald, and others.—Jason. He was high priest, second son of Simon II. and brother of Onias III. He obtained the high priesthood from Antiochus Epiphanes (c. B. C. 175) to the exclusion of his elder brother. Cf., further, [2 Macc. 4:7–27](#). The name is equivalent to Jesus or Joshua, and was frequently adopted by the Hellenizing Jews.

Ver. 8. **And men burnt**. According to the A. V., the words might refer directly to Jason and his adherents, which would convey an untruth.—**Gate**. What particular gate is referred to is not known, possibly, the west gate of the temple. The word, however, might be used by metonymy for the city itself. But Keil supposes that the word is used collectively for all the gates of the temple.

Ver. 9. **Feast of Tabernacles**, τὰς ἡμέρας τῆς σκηνοπηγίας. The word for feast is to be supplied. It was not really the Feast of Tabernacles that was to be observed, but of the Dedication of the Temple, which was celebrated in a similar manner to the former. This is clear from the date given. The former took place in the month Tisri and not in Chisleu (Chisleu). Cf. also [2 Macc. 10:5](#). It is, moreover, evident, as Keil remarks, that the

writer of the letter does not refer here to the first Feast of Dedication, but only to a general yearly observance of the same.—**In the hundred fourscore and eighth year.** These words properly belong to the ninth verse and are to be regarded as the date of the foregoing letter. See the letter in chap. 9, where the date is at the end. So most modern critics. The words *in the month Chaseleu* are not, however, a part of this date, since according to usage they should, in that case, follow the year.

Ver. 10. With the present verse begins a second letter. It has no date, but seems to have been written somewhere about the time of the death of Antiochus Epiphanes.—**And Judas.** This must be Judas Maccabæus, as is indicated by the date and by the position in which this person stands relative to the people and the Sanhedrin. He lived not quite four years longer than Antiochus Epiphanes.—**Aristobulus.** The well-known peripatetic of this name, who flourished at the time of *Ptolemy VI. Philometor*, who reigned B. C. 180–145. Cf. Stanley, iii. 277 ff. The word *teacher*, διδάσκαλος, does not, it is likely, express the true relation of this person to the king. He dedicated to the latter his allegorical explanation of the Pentateuch, and it is probably to this fact, in some measure, that allusion is here made. He was doubtless one of the principal, and perhaps the chief representative of the Egyptian Jews, and for this reason the present letter was addressed to him.—**Of the family of the anointed priests.** It was only high priests that were anointed. Cf. *Lev. 4:3, 5, 16.*—Ὅντι δέ. The particle δέ, here, according to Grimm may be used to introduce a sort of comparison, i.e., to indicate that belonging to the family of the high priest was of more importance than the office of teacher to the king of Egypt. Cf. *Text. Notes.*

Ver. 11. **As those who would (if need be) fight against the king.** The article before the last word is simply dropped, as is customary in the classics with the Persian kings and Roman emperors. The idea of the passage is that they, the Jews, would be willing (ἄν with the participle παρατασσόμενοι), if war should arise against the friends of the king, who was now dead, to engage heartily in it. The Vulgate renders: “*Utpote qui adversus talem [?] regem dimicavimus.*” De Wette falsely: “Since we have victoriously fought against the king.”

Ver. 12. Ἐξέβρασε, **cast them out**, i.e., as the sea casts objects upon the shore.

Ver. 13. **The leader.** This was Antiochus Epiphanes. Cf. ver. 11.—**Temple of Nanæa** (Νανία; in 19. 55. 64. 93. found as Ἀναναία). The Syriac has *Nani*, the Latin, *Naneæ*. This goddess is generally held to be identical with the *Numen patrium* of the Persians, mentioned by Strabo (1:532), and the same as the *Artemis* and *Tana’is* of the ancients. Other

forms of the word are *Anaitis* and *Anitis*. It is, however, matter of dispute whether she is to be looked upon as the goddess of the moon, or as the **נָנָה** of **Is. 65:11**, and associated with the planet Venus. Rawlinson (Herod, 1:658 ff.) says: “During all the best known periods of Babylonian history, the name of *Nana*, phonetically written, is everywhere used to denote the goddess in question,” i.e., the **Ἀσάρτη** of the Greeks, and *Ashtoreth* of Scripture. “As far as our present experience goes, the local name of *Nana* seems to have been unknown in Assyria, and the local name of *Ishtar* to have been unknown in Babylonia, until very recent times, and we should, therefore, be almost justified in believing *Ishtar* and *Nana* to be absolute synonyms—and the more especially as the two names are actually in use at the present time, *Ashtar* in Mendæan, and *Nani* in Syrian, to denote the planet Venus,—were it not that in some of the lists of idols belonging to the different temples, *Ishtar* and *Nana*, are given as independent deities.”—**Nanæa’s priests**. According to Plutarch (*Artaxerx.*, 27), she was served only by unmarried females.

Ver. 15. **Within the inclosure of the temple**, εἰς τὸν περίβολον τοῦ τεμένους. The last word refers to the temple grounds, often adorned with altars and statues, the former to the wall surrounding it. Περίβολος is sometimes used, however, in the sense here given to τέμενος.—**Shut the temple** (τὸ ἱερόν), not the particular building in which the goddess was, which would have been called ναός, but the entrance, the *propylæum*, to the temple regarded as a whole, so as to prevent the escape of Antiochus. The king himself and a few attendants, as it would appear from what follows, penetrated even to the place where the statue of the goddess was situated and where the treasures of the temple had probably been collected.

Ver. 16. **The concealed door of the roof**. This may have served as the roof itself on ordinary occasions, being removed only when special festivals were held, or in other cases of need, like the present one. But the epithet “concealed” would seem to carry the idea of its being a special opening in the ordinary roof.—**And hewing (them) in pieces and smiting off (their) heads**. The Old Lat. has *Ducem et eos qui cum eo erant*, which seems to be a correct interpretation, if κεφαλάς is read with the majority of MSS. That is, both Antiochus and his attendants pressed on into the inner temple and were treated alike by the enraged priests. This, on the face of it, is most probable. But the Syr. with 55. has κεφαλὴν, understanding that Antiochus alone is referred to, and Keil prefers this view, while Grimm seems unable to decide between them. This account of the death of Antiochus is undoubtedly fabulous. Hoffmann (*Antiochus IV. Epiphanes*,

Leip. 1873, p. 77) says: “We have different reports of the manner in which his life closed. The most trustworthy is that of Polybius (31:11), the First Book of Maccabees (6:1-16), and that of Josephus (*Antiq.*, xii. 9, § 1). The Second Book of Maccabees contains two reports: one (1:13-17) in the unauthentic letter of the congregation in Judæa to the Jews of Alexandria, the other in chap. 9. The two, moreover, contradict each other, and neither has any historical worth. If the former has in itself nothing improbable, and must be given up, simply on account of its disagreeing with the other authorities mentioned, the latter shows itself at once to be a fable, and similar to what is described in chaps. 6 and 7 as the product of the later Jewish fancy, which could not represent Antiochus as wicked enough and hence could not picture the close of his life with colors sufficiently dreadful. As simple matter of fact, foiled in his attempt to spoil a temple of Artemis, in Elymais, he turned about, fell sick in the Persian city Tabæ, and there died in the year 149 of the Seleucian era, B. C. 164.” The representation of our book is thus explained by Keil (*Com.*, *in loc.*). It was written soon after the news of Antiochus’s death, and contains the first reports of it which reached Jerusalem, and hence its contradiction of accepted history is not to be taken as ground for discrediting the genuineness of the entire letter. But this is mere conjecture, and does not explain the discrepancies in the book itself above referred to. Others (Grimm, Holtzmann) think that the present account confounds certain facts relating to Antiochus III. the Great, with the history of Antiochus Epiphanes. The former did attempt to rob a temple of Belus, in Elymais, but was defeated and driven back.

Ver. 18. The words in the common text, ἄγητε τῆς σκηνοπηγίας, taken alone, make no sense. Something must have fallen out, or the sentence is to be regarded as elliptical and some such words supplied as τὰς ἡμέρας, or ὡς τὰς ἡμέρας before τῆς σκηνοπηγίας, with αὐτόν after ἄγητε, i.e., “celebrate the days (or ‘it as the days’) of the Feast of Tabernacles.” Cf. ver. 9 and the Vulg. *agatis diem scenopegiæ*. Fritzsche would insert after σκηνοπηγίας, the words τρόπον καὶ εἰς μνημόσυνον, and after πυρός, τοῦ δοθέντος, and in the uncertainty, I have followed his text in the above translation. Keil thinks that, as in verse 9, emphasis is to be laid on the date given, *the 25th of Cheseleu*, by which this feast is really distinguished from the Feast of Tabernacles, which was held in Tisri, and that τῆς σκηνοπηγίας is used in the same sense here as above, τῆς ἑορτῆς being understood with it. It was the Feast of Tabernacles *on the 25th of Cheseleu*. — **In commemoration of the fire.** The fire is meant which, at the dedication of the tabernacle and of Solomon’s temple, fell from heaven and consumed the sacrifice upon the altar (cf. *Lev.* 9:24; 2

[Chron. 7:1](#).) This fire was looked upon by the later Jews as one that had never gone out. But at the dedication of Zerubbabel's temple nothing is said of such a fire as coming down from heaven upon the altar, and a legend was therefore invented that the previous fire had been somewhere preserved and that it had been found and restored by Nehemiah. Our author does not, indeed, invent the legend, since it must have had an earlier origin, but seems quite ready to adopt it as true.—**Having built.** Nehemiah did not rebuild the temple but simply restored it.

Ver. [19](#). **Into Persia.** The country beyond the Euphrates was thus called by the later Jews (cf. [1 Macc. 3:31](#)), from the fact that the Babylonian exiles finally came under the dominion of Cyrus and by him were set free.—**In an excavation of a cistern having a dry place**, ἐν κοιλώματι φρέατος τάξιν ἔχοντος ἀνύδρου. Substituting ἄνυδρον, as the above mentioned MSS., with Fritzsche and others, the rendering would be as given. This, however, requires an unusual meaning for τάξιν. (But cf. Wahl's *Clavis*, s. v.) Ewald gives it the sense of *Erdschicht*, i.e., layer of earth. Grotius suggests the reading βάσιν, and Schleusner, πῆξιν. Grimm, Keil, and others take τάξις in the sense of a kind of, which the later Greek allows and would translate: *in an excavation of a cistern, of a kind that was without water*. This seems to us somewhat too labored. The choice of the word τάξις may have been influenced by the fact that the place in which the fire was kept was first put in order, arranged to receive it. At least, the idea of hiding fire in a cistern, partly filled with water, would not be a bad one. In [2:1](#), it is said that this was done at the command of Jeremiah and that it was matter of record!

Ver. [20](#). **When they told us.** According to Gaab, the Jewish people then living, with whom the author associates himself. Grimm and Holtzmann, on the other hand, think that ἡμῖν is inadvertently introduced, by the author, from his authorities. Keil understands by it, "our people," "the Jews of Jerusalem."

Ver. [21](#). **To descend**, ἀποβάψαντες. This word means "to dip entirely." It is used by Herodotus (2:47) of those among the Egyptians who washed themselves in a river, when defiled by touching a pig: "He instantly hurries to the river, and *plunges in* with all his clothes on." It may refer here to the descent into the well to procure this mysterious substance.

Ver. [22](#). **Fire**, πυρά. This word is used for the fire on an altar, also by Herodotus, 2:39.

Ver. [23](#). **Jonathan.** Regarded by Ewald and Grimm as the person of the same name mentioned in [Neh. 12:11](#). Holtzmann holds the latter for a later Jonathan. But the name "Jonathan" in [Neh. 12:11](#), should be "Jochanan," i.e., Ἰωάννης, as Josephus names him

(*Antiq.*, 11:7, § 1), and Keil thinks that the mistake may have been introduced into Nehemiah from the present book. Cf. also, Schultz, *Die Bücher Esra, Nehemia*, etc. (Leip. 1876), *in loc.* The statement of this verse is specially interesting, from the fact that it is the only instance known where public prayer is represented as being made at the same time with the offering of sacrifice.

Ver. 24. The heaping up and repetition of epithets for the divine Being, as in this verse, is characteristic of the later periods of Judaism. Cf. Add. to *Esth.* 3, 2; 3 *Macc.* 6:2; Prayer of Manas. ver. 1; *Matt.* 7:21; 25:11, and Wilke, *Neutest. Rhetorik*, p. 403 f.

Ver. 25. **The only giver**, χορηγός, lit. *chorus-leader*. It was used at Athens to designate one who paid the expenses for bringing out a chorus. It was also employed as referring to any one, in general, who paid the costs of anything.—**Didst choose the fathers**. The words ποιεῖν ἐκλεκτούς seem to mean somewhat more than that. It might refer also to his work upon them in connection with this election.

Ver. 29. **As Moses hath spoken**. See *Ex.* 15:17. Cf. 2 *Sam.* 7:10; *Jer.* 24:6.

Ver. 30. Τοὺς ὕμνους. The word has the article as indicating that they were those usually sung on such occasions.

Ver. 32. **Was consumed by the light**. This story was doubtless invented for the purpose of giving men proof for the fact, that the material discovered was the real altar-fire which had been lost. Otherwise it might have been held to be nothing more than naphtha or petroleum.

Ver. 34. It was customary among the Greeks and Romans, also, to inclose and regard as holy the places where supposed miracles had been performed. The present statement concerning the Persian king, probably has its basis in this well-known custom. That he really took the view of the matter here represented is scarcely probable. According to Holtzmann (Bunsen's *Bibelwerk*), he could only have recognized therein, at most, a sacred naphtha spring. Since the beginning of the 17th century a well lying south of the valley of Jehoshaphat has been named by European travelers, with reference to our legend, the "well of Nehemiah," but by the inhabitants of the country, the "well of Job."

Ver. 35. **Gifts**, διάφορα. This word means first, *different*; then *distinguished*, *excellent*; and thirdly, anything making a difference to another, that is to his advantage, and so, *gifts*, and sometimes *money*. Polybius uses it in the last sense, and it might be so rendered here.

Ver. 36. This verse has given great difficulty to critics. The various readings are

given above. It is probable that the word Νέφθαρ, in all its different forms, refers to nothing more or less than naphtha. The writer's assertion that the word meant "cleansing," is probably an invention of his own, or was adopted by him from some source without investigation. The fact that naphtha might ignite under the sun's rays, besides having in other respects the qualities ascribed to this peculiar "water," would have furnished a sufficient basis for the present legend. Strabo (16:1, 15; 1, p. 43 of the edition used by us) speaks of a naphtha spring in connection with a temple of Anæa. The belief, in fact, seems to have been to a considerable extent prevalent that there was some subtle connection between the sacrificial fire and that made from naphtha. Grimm has noticed that while our author takes so much pains to describe how the sacred fire was preserved in the time of Nehemiah, he has nothing to say of its preservation during the cessation of the temple worship under Antiochus IV. to the time of its reestablishment by Judas Maccabæus. (Cf. 10:3.)

CHAPTER 2

¹It is also found in the records, that Jeremias¹ the prophet² commanded them that ²were carried away³ to take some⁴ of the fire, as it hath been signified; and that⁵ the prophet, on giving⁶ them the law, charged them that were carried away⁷ not to forget the commandments of the Lord, and that they should not be led astray in their minds, on seeing⁸ images of silver and gold, with their ornaments.⁹ ³And with other such admonitions¹⁰ exhorted he *them*, that the law should not depart from their heart.¹¹ ⁴It was also *contained* in the writing, that¹² the prophet, being warned of God,¹³ command-

¹ A. V.: Jeremie (I shall hereafter write as above).

² (We have εύρίσκεται 'I. ... ὅτι for εύρίσκεται ὅτι 'I.. The former construction probably led the Old Lat. and Syr. to put the proper name in the gen.)

³ (Codd. III. 44. 55. 106. 243. read μεταγενομένων for the dat., and 23. 52. 62. 71. 74., μεταγομένων. Cf. *Com.*)

⁴ omits some.

⁵ how that.

⁶ having given.

⁷ omits that were carried away.

⁸ err in *their* (art.) minds when they see.

⁹ Lit., "and the ornamentation about them."

¹⁰ A. V.: speeches.

ed that¹⁴ the tabernacle and the ark should be brought along after him; and that¹⁵ he went forth into the mountain, where Moses climbed up, ⁵and saw the heritage of God. And Jeremias, on coming *thither*, found a kind of cave-dwelling, and he carried in there¹⁶ the tabernacle, and the ark, and the altar ⁶of incense, and closed up¹⁷ the door. And certain¹⁸ of those that followed *him* ⁷came up¹⁹ to mark the way, and²⁰ they could not find it. But when Jeremias learned of it,²¹ he blamed them, and said, The place²² shall be unknown until²³ God gather *his* people *again* together, and become propitious.²⁴ And²⁵ ⁸then shall the Lord show²⁶ these *things*, and the glory of the Lord shall appear, even the cloud,²⁷ as it was also manifested under²⁸ Moses; as also *when* Solomon asked²⁹ that the place might be specially³⁰ sanctified. And³¹ ⁹it was also made known, that³² he being wise offered a³³ sacrifice of dedication, and of the finishing of the temple. ¹⁰And

¹¹ hearts.

¹² *same* writing, that.

¹³ (Lit., *an answer having appeared*. See Com.)

¹⁴ *omits* that.

¹⁵ to go with (see Com.) him, as.

¹⁶ A. V.: when J. came *thither* he.... a hollow cave (see Com.), wherein he laid.

¹⁷ *so* stopped.

¹⁸ *some*.

¹⁹ *omits* up (πρός in composition with the verb).

²⁰ *but*.

²¹ Which when J. perceived.

²² saying, As for *that* place, it (the καί before ἄγνωστος is omitted by 44. Old Lat. Syr., and rejected by Grimm and Keil as “senseless.”)

²³ until *the time* that.

²⁴ receive *them* unto mercy (ἴλεως γένηται. The former word is the Attic for ἴλαος, and is found also at ver. 22, 7:37, 10:26. Codd. III. 23. 55. al. read for it here, ἔλεος).

²⁵ A. V.: *omits* And.

²⁶ *shew them*.

²⁷ and (the καί seems to be epexegetical) the cloud *also*.

²⁸ *was* shewed under (ἐπί, i.e., at the time of).

²⁹ and as when S. (the form of the word in Greek is Σαλωμών) desired (ἠξίωσεν. It is frequently found in the present book in the sense of *to ask for*. Cf. also 1 Macc. 11:28).

³⁰ honourably (μεγάλως = *in a marked manner*).

just³⁴ as when Moses prayed unto the Lord, the fire came down from heaven, and consumed the sacrifices, so³⁵ prayed Solomon also, and the fire came down,³⁶ and consumed the burnt offerings. ¹¹And Moses said, Because the sin offering³⁷ was ¹²not eaten,³⁸ it was consumed. In the same manner, also,³⁹ Solomon kept the⁴⁰ eight ¹³days. And⁴¹ the same *things* also were reported in the records, namely, the memoirs of⁴² Neemias; and how he founding a library gathered together the books concerning⁴³ the kings, and prophets,⁴⁴ and those of⁴⁵ David, and epistles⁴⁶ of kings⁴⁷ concerning holy⁴⁸ gifts.⁴⁹ And⁵⁰ ¹⁴in like manner also Judas gathered together all those books⁵¹ that had been scattered⁵² by reason of the war we had, and they ¹⁵are⁵³ with us. If now, possibly,⁵⁴

³¹ omits And.

³² declared, that.

³³ the.

³⁴ A. V.: omits just.

³⁵ even so.

³⁶ down from heaven.

³⁷ (τὸ περὶ τῆς ἁμαρτίας. This is the usual designation of the sin offering in the LXX.; but the article is sometimes omitted. Cf. [Lev. 10:16, 17](#).)

³⁸ to be eaten.

³⁹ So.

⁴⁰ those.

⁴¹ A. V.: omits And.

⁴² writings and commentaries of (κατά, as in the superscription of the Gospels. It is implied that the same subject had been treated by others).

⁴³ acts (τά. Codd. 19. 23. 52. 55. 93. 106. add βιβλία after βασιλέων, III. the same after προφητῶν. It is naturally to be understood with the article. Cf. *Com.*) of.

⁴⁴ the prophets.

⁴⁵ omits those (τά) of (the gen.).

⁴⁶ the epistles.

⁴⁷ the kings.

⁴⁸ the holy.

⁴⁹ (ἀναθημάτων.)

⁵⁰ omits And.

⁵¹ things (τά refers to books, as in the preceding verse).

⁵² were lost (marg., *fell out during the war*. Better, *had fallen asunder* and so, *been scattered*).

ye have need thereof, send such as will bring⁵⁵ ¹⁶them unto you. Since, now, we⁵⁶ are about to celebrate the purification, we have ¹⁷written unto you; ye will therefore⁵⁷ do well if ye keep the *same* days. But *we hope*⁵⁸ that the God, that delivered all his people, and gave all the⁵⁹ heritage, and the kingdom, and the priesthood, and the sanctification,¹ ¹⁸as he promised through² the law, we hope truly in God, that he³ will shortly have mercy upon us, and gather *us* together out of *every land*⁴ under heaven into the holy place; for he hath delivered us out of great troubles, and hath purified the place.

¹⁹But the things⁵ concerning Judas the Maccabee,⁶ and his brethren, and the ²⁰purification of the great⁷ temple, and the dedication of the altar, and further,⁸ the wars against Antiochus Epiphanes, and Eupator his son, ²¹and the manifestations⁹ from heaven unto those who did valiant things for Judaism, to their honor,¹⁰ so that, being but a few, they got as spoil¹¹ the whole country, and chased the¹² barbarous multitudes, ²²and recovered again the temple renowned all the world over, and freed the city, and

⁵³ remain.

⁵⁴ A. V.: Wherefore if.

⁵⁵ *some* to fetch.

⁵⁶ Where as we then.

⁵⁷ and ye shall.

⁵⁸ We hope also (the A. V. has brought forward ἐλπίζομεν from the beginning of the eighteenth verse. Lit., the construction would be: “The God who delivered all his people and gave all the heritage.... the law—we hope truly in God that he—will shortly,” etc.).

⁵⁹ *them* all an.

¹ A. V.: sanctuary (cf. LXX. at [Ezek. 45:4](#), with the rendering of the A. V.).

² in (διὰ).

³ *omits* we hope truly in God that he.

⁴ every (no word for it in the Greek) *land*.

⁵ A. V.: Now as.

⁶ J. Maccabeus.

⁷ (Codd. III. 19. 23. 62. 56. 62. 64. have μεγίστου for μεγάλου.)

⁸ *omits* further (ἔτι).

⁹ manifest signs that came (γενομένας ἐπιφανείας).

¹⁰ that behaved themselves manfully to their honour for Judaism.

¹¹ overcame (19. has πολεμεῖν, Old Lat., *vindicarent*, for λεηλατεῖν).

restored¹³ the laws which were about to be abrogated,¹⁴ the ²³Lord being propitious¹⁵ unto them with all mildness.¹⁶ these things, related¹⁷ by Jason of Cyrene in five books, we will essay¹⁸ to abridge in one volume. ²⁴For considering the mass of the numbers,¹⁹ and the difficulty which they find that desire to make themselves familiar with²⁰ the narrations of the history, on account of the ²⁵abundance²¹ of the matter, we have taken care,²² that while²³ they that would²⁴ read may have entertainment,²⁵ they that are desirous to commit to memory may²⁶ ²⁶have ease, and that all into whose hands it falls may²⁷ have profit. And while²⁸ to us, who²⁹ have taken upon us the³⁰ painful labor of abridging, *it was not easy*, ²⁷but a³¹ matter of sweat and sleepless care,³² even as it is no easy matter for³³ him that prepareth a banquet, and seeketh the benefit of others, yet for the sake of the gratitude of the³⁴ many we will undertake gladly the painful labor,³⁵ ²⁸leaving to the author the accurate examination of all *details*, while we labor³⁶ to fol-

¹² A. V.: *omits* the.

¹³ upheld (lit., *set up*).

¹⁴ going down.

¹⁵ gracious.

¹⁶ favour.

¹⁷ *all these* (τά is omitted by III. 19. 44. 62. 71. 74. al. Co.) *things, I say*, being declared.

¹⁸ assay (obs. in this form).

¹⁹ infinite number.

²⁰ look into (εἰσκυκλεῖσθαι means here *to work oneself into*, i.e., become familiar with).

²¹ story, for the variety.

²² A. V.: been careful.

²³ *omits* while (μέν).

²⁴ will.

²⁵ delight, and that.

²⁶ might.

²⁷ *it* comes might.

²⁸ Therefore.

²⁹ that.

³⁰ *this*.

³¹ (The def. art. in Greek is here better expressed by the indef. in English.)

³² watching.

³³ ease unto.

low the rules ²⁹of an ³⁷abridgment. For just³⁸ as the master builder of a new house must care for the carrying out of the whole plan,³⁹ but he that undertaketh to set *it* out, and paint *it*,⁴⁰ must seek out fit *things* for the adorning *thereof*, so⁴¹ I think *it* is also⁴² with us. ³⁰To stand upon *every point*, and to make the round of matters,⁴³ and to bestow much labor on⁴⁴ particulars, belongeth to the first author of the history;⁴⁵ ³¹but to strive after⁴⁶ brevity of expression,⁴⁷ and to⁴⁸ avoid much laboring of the work, ought⁴⁹ to be granted to him who maketh an⁵⁰ abridgment. ³²Here then will we begin the history, having added so much to the preface; for *it* is a foolish *thing* to prolong the introduction, and cut short the history.⁵¹

CHAPTER 2

Ver. 1. **In the records**, ἐν ταῖς ἀπογραφαῖς. See verse 13 below, ἐν ταῖς ἀναγραφαῖς,

³⁴pleasuring of (most authorities have the article before πολλῶν).

³⁵*this* great pains (cf. ver. 26).

³⁶exact handling of every *particular*, and labouring (for διαπονοῦντες, III. 44. 55. al. Co. have ἀτονοῦντες).

³⁷Cf. note 2 on ver. 26.

³⁸A. V.: *omits* just.

³⁹whole building (rather, *the building of the whole*. The Old Lat. renders καταβολῆς by *structura*).

⁴⁰(See *Com.*)

⁴¹even so.

⁴²*omits* also.

⁴³go over *things* at large (Fritzsche adopts περίπατον from III. 23. 44. 55. 71. 74. al. Co., for περὶ πάντων ποιεῖσθαι λόγον of the *text. rec.*).

⁴⁴to be curious in.

⁴⁵story.

⁴⁶A. V.: use.

⁴⁷*omits* of expression.

⁴⁸*omits* to.

⁴⁹*is*.

⁵⁰that will make an (see note vers. 26, 28.).

⁵¹story, *only* adding thus much to that which hath been said, That *it* is.... make a long prologue and to be short in the story *itself*.

which is synonymous. Cf. Liddell and Scott's *Lex.*, s. v. The reference is to certain apocryphal writings of which we know nothing. They were not writings of Jeremiah, as the Old Lat. and Syr. falsely render.—Τοὺς μεταγινομένους. This word in the sense of *deported* does not elsewhere occur. Hence, probably, the change in some MSS. and in verse 2, to μεταγομένους.

Ver. 4. Χρηματισμός = *an oracle, a divine response*. Cf. Rom. 11:4. "But what saith the answer of God unto him?" Some have supposed that our book means to say that the tabernacle and ark followed Jeremiah in a miraculous way, and this might be understood from the rendering of the A. V. But it does not lie in the word συνακολουθεῖν (cf. ἀκολουθεῖν at 1 Cor. 10:4), and is not required by the context. Cf. ver. 6, where attendants of Jeremiah are spoken of.

Ver. 5. Ἀντρώδης = ἀντροειδής. Cf. Xen., *Anab.*, iv. 3, 11.—Grimm would strike out all that is said of the "altar of incense," since it is not mentioned in the preceding verse, as having been taken along, and did not really form a part, *originally*, of the furniture of the tabernacle. But the passage has the unanimous support of the MSS., and we need not suppose that the Jews at this time would lay special emphasis simply on what belonged to the original tabernacle.

Ver. 6. **To mark the way.** They came subsequently to place landmarks, so as to be able to find the place at a later day.

Ver. 7. This verse seems to point forward to the times of the Messiah. At least, the hope here held out doubtless rests on the prophetic utterances respecting him.—With respect to the contents of the previous verses, in general, they cannot be made to harmonize with what we know of Jeremiah from the canonical books. He was in prison from the beginning of the siege of Jerusalem to its end (Jer. 36:16, 18; 38:28). Afterwards he was carried to Rama (39:14; 40:1), and from thence, he went to Mizpah (40:4-6). In the meantime the temple was destroyed. It is not to be supposed that the events narrated in our book occurred before the imprisonment of Jeremiah, for in that case there would not have been any sufficient occasion for the priests delivering over these sacred objects into his hands. Further, if such an event as is here described had actually occurred, the canonical Scriptures would not have passed it over in silence. Nothing is heard of the tabernacle, after the dedication of Solomon's temple, while the ark of the covenant seems not to have been in existence at the time of Josiah. Moreover, Jeremiah himself (Jer. 3:16 f.) laid far less weight on the matter of preserving these sacred objects, than our book would lead us to suppose. There was to be another and a higher revela-

tion of God in which it would no longer serve.

Ver. 11. What is here said of Moses finds no direct support in the canonical books. Cf. [Lev. 10:16 ff.](#)

Ver. 12. **The eight days.** It lasted but seven days according to [2 Chron. 7:8 f.](#) The author of the present book obviously misunderstood that passage, adding the eighth day mentioned in verse 9.

Ver. 13. **The same (things),** i.e., what had just been related, vers. 1-12.—**Records, namely, the memoirs.** Some lost, uncanonical work is undoubtedly referred to. Movers (*Loci Quidam*, etc., p. 13), referring to [1 Esd. 9:37](#), [Neh. 7:73](#), [8:18](#), and citing the present passage, says that the writer of the Second Book of Maccabees quotes the so-called Greek Ezra plainly enough as among the Sacred Books, and accords to it the same respect as to the canonical Book of Nehemiah!—**Books** (τά) **concerning the kings**, and (art. omitted, and probably by mistake. So Grimm and Keil), **prophets, and those** (τά) **of David, and epistles of kings concerning holy gifts.** The writer seems to have had here the canonical books of the Bible in view, and it is natural, with Grimm, Keil, and others, to suppose that he refers, in the first named, to the Books of Samuel and Kings, and possibly, also, to Judges, Ruth, and the Chronicles. By *those of David* the Psalms must be meant, but not necessarily the entire Hagiographa as at [Luke 24:44](#). That the entire Hagiographa *might* be so designated, however, is not to be disputed. By *the epistles of Kings*, etc., the proclamations of the Persian kings, from Cyrus to Artaxerxes, respecting gifts to the temple, are clearly to be understood, and it is most natural to suppose that the Books of Ezra and Nehemiah are thereby indicated, as such proclamations are scattered throughout these books and the books are thus characterized, because precisely this fact was a matter of preëminent interest to the Jews of that time. Grimm, however, thinks that at the most, only [Ez. 7:12 ff.](#) could be referred to as among these letters, and says that the whole passage is of very doubtful value for the history of the Old Testament canon. Still, it is of considerable value, making every exception for the obscurity that rests upon the sources from which our author professes to derive his information, and for the fact that he ascribes much to Nehemiah that more properly belongs to Ezra, or others, as in the previous chapter (ver. 18), where he ascribes to the former what was done by Zerubbabel and Joshua. The failure to mention here the Pentateuch among the canonical books might justly be imputed simply to the fact that there was no occasion for it in this place. The writer refers only to such works as, *in addition* to the law, which had been previously cared for (see ver. 2), were in danger of

being lost, and must therefore be sought out and collected together. The word ἐπισυνήγαγε might here, perhaps (so Keil, p. 300), indicate that the other works were *added* to some present collection.

Ver. 15. **If now, possibly, ye have need.** Grimm and Bunsen's *Bibelwerk* see in this expression the wish of the writer to recommend certain *apocryphal* works to the Egyptian Jews; but this is not contained in the text. Neither can it be properly deduced from this passage that Judas Maccabæus was the last great collector of the *Hebrew Canon*. (Cf. Stanley, iii. 339 f.) The books spoken of as having been gathered by him were such as had been scattered during the Syrian war (τὰ διαπεπτωκότα διὰ τὸν πόλεμον).

Ver. 17. **The heritage and the kingdom.** Keil supposes the writer refers to the deliverance of the people from Egypt. Grimm, with most others, to the deliverance from the Syrian oppression and the restoration of former privileges enjoyed by them as the people of God. The latter seems more in harmony with the context. The *heritage* was the land itself; the *kingdom*, the people in their right of self-government; the *priesthood*, the privileges of temple worship, and all that was implied in the peculiar sacerdotal character of the Jewish people; the *sanctification*, the prerogative of being a dedicated and holy people.

Ver. 18. The law was the basis of the divine relationship to the Jews so far as they were peculiar to them, and διὰ may be rendered as above, or through "by means of."—**The holy place** = the place where the temple was.

Ver. 19. **The great temple.** It was great as the temple of the only true God.

Ver. 21. Ἐπιφάνεια is the word used by Greek writers in referring to the visible appearing (the ophany) of a god for any purpose.—**For Judaism**, i.e., in distinction from *Hellenism*.—The word ληλατεῖν (= λείαν ἐλαύνειν) means *to drive away, get as spoil*. The thought is that the oppressors were despoiled of the land.—**Barbarous**. This was the very epithet applied to the Jews by the Greeks.

Ver. 22. **Renowned**, περιβόητον. This Greek word is generally used in a bad sense, *notorious, infamous*, but the meaning is here determined by the context.

Ver. 23. **Jason of Cyrene.** Nothing is known of this person except what is said of him in the present book. Jason, equivalent to *Jesus* or *Joshua*, was a very common Greek name.

Ver. 24. **Mass of the numbers**, i.e., of the years, the months, the troops, etc.

Ver. 27. The figure employed, as well as that in verse 29, is not the most appropriate, except in so far as the object of an epitomizer is to entertain. Moreover, the purpose

which our compiler professes to have is certainly not very encouraging, as it regards the real historical value of his labors.

Ver. 29. **Set (it) out and paint** (it), ἐγκαίειν καὶ ζωγραφεῖν. The first word means to *bum in*, and refers to the use of wax, by means of which figures of various kinds were placed upon walls, statues, tables, etc. The last word means, to *paint from life*, then, in general, to *paint*.

CHAPTER 3

¹Now¹ when the holy city was inhabited with all² peace, and the laws were still³ kept in the best manner,⁴ because of the godliness of Onias the high priest, and *his* hatred of wickedness, ²it came to pass that even the kings themselves honored⁵ the ³place, and glorified⁶ the temple with the⁷ best gifts;⁸ so that also Seleucus the king of Asia out⁹ of his own revenues bore all¹⁰ the costs belonging to the service of the sacrifices. ⁴But one Simon of the tribe of Benjamin, being appointed chief¹¹ of the temple, fell out with the high priest about the office of market master¹² ⁵in the city. And since¹³ he could not overcome Onias, he went¹⁴ to Apollonius ⁶*the son of Thrasæus*,¹⁵ who was then general

¹ A. V.: Now (τοίνυν is omitted by III. 23. 44. 55. 71. al. Co. Ald.).

² (Omitted by 19. 62. 64. 93. See Com.)

³ omits still (for ἔτι 64. 106., ἐπί; III. 44. 71., ὅτι, which would serve to strengthen the superlative).

⁴ very well.

⁵ did honour.

⁶ magnify.

⁷ *their*.

⁸ Cf. 1 Macc. 2:18.

⁹ A. V.: insomuch that Seleucus king of Asia.

¹⁰ bare all (see Com.).

¹¹ *who was made governor* (see Com.).

¹² disorder (Grimm, Fritzsche, Keil, and others, receive ἀγορανομίας from III. 23. 44. 52. 55. 71. 106. 243. Co. Ald.; *text. rec.*, παρανομίας. See Com.).

¹³ A. V.: when.

¹⁴ gat him.

in Coelesyria and Phœnice,¹⁶ and told *him* that the treasury in Jerusalem was full of unspeakable¹⁷ sums of money, to the extent¹⁸ that the abundance of its wealth could not be counted, and that it held no relation to the outlay for sacrifices, but that it was possible that this should ⁷fall¹⁹ into the king's power.²⁰ And Apollonius on meeting the king, gave information concerning²¹ the money which had been brought to light; and he²² chose out Heliodorus his prime minister,²³ and having given him orders sent him to look after the removal of the aforesaid²⁴ money. ⁸So forthwith Heliodorus took *his* journey, under the color indeed²⁵ of visiting the cities of²⁶ Coelesyria and Phœnice, but ⁹really²⁷ to fulfill the king's purpose. And having come to Jerusalem, and been kindly²⁸ received by²⁹ the high priest of³⁰ the city, he told *him* concerning the intelligence that had been given, and made it clear³¹ wherefore he was present,³² and ¹⁰asked if these

¹⁵ Thrasesas.

¹⁶ then was governor of Coelosyria and Phenice (without further remark, I shall write these two proper names in the present book as above).

¹⁷ infinite (ἄμυθῆτων).

¹⁸ so.

¹⁹ multitude of *their* riches, which did not pertain to the account of the sacrifices, was innumerable (Fritzsche and other critics properly adopt ἀναρίθμητον from III. 19. 44. 52. 55. 62. al. Co., instead of ἐξαριθμητον of the *text. rec.*, which makes no sense), and that it was possible to bring all (Fritzsche strikes out ἅπαντα as wanting in III. 19. 44. 55. 62. 64. al. Co. Ald.).

²⁰ hand.

²¹ A. V.: Now when A. came to (συμμιξας) the king, and had shewed *him* of.

²² whereof he was told, *the king*.

²³ treasurer (I render with Grimm, Keil, Bunsen's *Bibelwerk*, and others. Cf. the Greek with 10:11, 13:2, 23).

²⁴ sent *him* with a commandment to bring *him* the foresaid.

²⁵ a colour.

²⁶ (Lit., "as going the rounds of the cities throughout.")

²⁷ indeed.

²⁸ A. V.: when he was come.... had been courteously.

²⁹ of.

³⁰ (Some Codd., 23. 55. 62. 64. 93., with Syr., have καί, which Grimm prefers; Old Lat., in *civitate*.)

things were so indeed. And³³ the high priest told him that they were deposits belonging to³⁴ widows and orphans;³⁵ ¹¹and that some of it belonged also³⁶ to Hyrcanus³⁷ the³⁸ son of Tobias, a man of very high position,³⁹ and that it was⁴⁰ not as the⁴¹ wicked Simon had falsely stated, but the sum⁴² in all was four hundred talents of silver, and two hundred of gold; ¹²and that it was altogether impossible that they⁴³ should be unjustly treated,⁴⁴ that had trusted⁴⁵ to the holiness of the place, and to the majesty and inviolability⁴⁶ of the temple, honored over all the world. ¹³But Heliodorus, because of the king's commandments which he had,¹ said, that by all means² it must be brought into the king's treasury.³ ¹⁴And he appointed a day and⁴ entered, in order to look after the inspection of these treasures; and⁵ there was no small agony throughout the whole city. ¹⁵But the priests, casting⁶ themselves before the altar in the⁷ priests' vestments, appealed to⁸ heaven that had made⁹ a law concerning things given to be kept, that these ¹⁶treasures

³¹ what intelligence (ἐμφανισμοῦ) was given of the money, and declared.

³² came.

³³ Then.

³⁴ there was such money laid up for the relief of.

³⁵ fatherless children.

³⁶ omits also.

³⁷ Hircanus.

³⁸ omits the.

³⁹ great dignity.

⁴⁰ omits that it was.

⁴¹ that.

⁴² misinformed, the sum whereof.

⁴³ A. V.: that such wrong.

⁴⁴ done unto them.

⁴⁵ committed it.

⁴⁶ inviolable sanctity (ἀσυλία).

¹ A. V.: commandment given him.

² in any wise.

³ treasury (it is contained in the word βασιλικόν).

⁴ A. V.: So at the day which he appointed he.

⁵ in to order this matter: wherefore.

⁶ prostrating (ρίψαντες).

might be safely¹⁰ preserved for those who had deposited them. And it came to pass that he who looked at the appearance of the high priest was wounded in spirit;¹¹ for his countenance and the changing of his color made manifest the ¹⁷agony of his soul.¹² For a certain fear and shuddering of body took possession of¹³ the man, by which there became¹⁴ manifest to them that looked upon him, the distress ¹⁸that was¹⁵ in his heart. But the people¹⁶ ran flocking out of their houses to general¹⁷ supplication, because the place was about¹⁸ to come into contempt. ¹⁹And the women, girt with sackcloth under their breasts, gathered in multitudes¹⁹ in the streets, and the virgins that were kept in²⁰ ran, some to the gates,²¹ and some upon²² ²⁰the walls, while some²³ looked out through²⁴ the windows. And all, stretching out²⁵ ²¹their hands towards heaven, made supplication. It was pitiable,²⁶ the falling down of the multitude of all sorts, and the expectation²⁷ of the high priest, whose distress was exceeding great.²⁸ ²²They then called upon the Almighty God to preserve safely with all security²⁹ the things commit-

⁷their.

⁸called unto.

⁹upon him that made.

¹⁰they should safely be.

¹¹such as had committed them to be kept. Then (εἶναι, with the acc. and infin.) whoso had looked the high priest in the face (ἰδέαν. Cf. Matt. 28:3) it would have wounded his heart.

¹²declared the inward.... his mind.

¹³the man was so compassed (cf. Judith 13:2) with.

¹⁴horror of the body, that it was.

¹⁵what sorrow he had now (ἐνεστός).

¹⁶A. V.: Others.

¹⁷the general supplication (marg., to make general supplication).

¹⁸like.

¹⁹abounded.

²⁰(κατάκλειστοι = secluded.)

²¹(i.e., the open places near.)

²²to.

²³and others.

²⁴of (διεξέκυπτον; III. 55. al. Co. omit the second prep.).

²⁵A. V.: holding.

²⁶Then it would have pitied a man to see.

ted in trust³⁰ for those that had committed *them*.²³ But³¹ Heliodorus started to execute³² that which had been determined on.³³ And³⁴ ²⁴as he was already³⁵ there present himself with *his* guard about the treasury, the Lord of spirits,³⁶ and the Ruler³⁷ of all power, caused a great manifestation,³⁸ so that all that presumed to come in with *him* were terror-stricken³⁹ at the power of God, and became faint and without courage.⁴⁰ ²⁵For there appeared unto them a horse having⁴¹ a terrible rider,⁴² and adorned with most beautiful trappings,⁴³ and it⁴⁴ ran fiercely, and smote at Heliodorus with its⁴⁵ forefeet; and he that sat upon it appeared in full armor⁴⁶ of gold. ²⁶Moreover two other young men appeared before⁴⁷ him, notable in strength, very beautiful in their splendor,⁴⁸ and gloriously appareled; and they⁴⁹ stood by *him* on either side, and scourged him unceasingly,⁵⁰ and gave ²⁷him many stripes.⁵¹ And he⁵² fell suddenly to⁵³ the ground, and was

²⁷ fear (marg., *expectation*. He expected evil).

²⁸ being in *such* an agony (III. 55. al. leave off δια in διαγωνιῶντος).

²⁹ Lord (so III. 23. 44. 74. 106. 243. Ald.) to keep (cf. ver. 15).

³⁰ of trust safe and sure.

³¹ Nevertheless.

³² executed (imperf., and I render as above as best giving the sense. See Winer, p. 269).

³³ was decreed.

³⁴ A. V.: Now.

³⁵ omits already.

³⁶ (Marg., *Lord of our fathers*. For πατέρων, III. 19. 55. 71. 93. 106. 243. Co. have πνευμάτων. Cf. Com. The Codd. III. 23. 52. 71. 74. 106. 243. Co. Syr. omit κύριος.)

³⁷ Prince.

³⁸ apparition (cf. 2:21).

³⁹ astonished.

⁴⁰ fainted, and were sore afraid.

⁴¹ with.

⁴² rider upon him.

⁴³ with a very fair covering.

⁴⁴ he.

⁴⁵ his.

⁴⁶ and it seemed that he that sat upon *the horse* had complete harness.

⁴⁷ I read προεφάνησαν; III. 55. 106., ἐφάνησαν; 19. 23. 62. 93., προσεφάνησαν.

⁴⁸ A. V.: excellent in beauty.

compassed ²⁸with great darkness; and they caught him up, and put him on⁵⁴ a litter. Him,⁵⁵ that just now⁵⁶ came with a great train and with all *his* guard into the aforesaid⁵⁷ treasury, they carried as one⁵⁸ unable to help himself,⁵⁹ manifestly recognizing⁶⁰ ²⁹the power of God. And he through the divine efficiency⁶¹ was cast down, and lay⁶² ³⁰speechless and bereft of hope and salvation.⁶³ But they blessed⁶⁴ the Lord, that had made wonderful⁶⁵ his own place; and⁶⁶ the temple, which a little before⁶⁷ was full of fear and consternation, by the manifestation of⁶⁸ the Almighty Lord,⁶⁹ was filled ³¹with joy and gladness. But straightway¹ certain of Heliodorus' friends prayed Onias, that *he* would call upon the Most High to grant him his life, who lay just² ³²ready to give up the ghost.³ And⁴ the high priest, fearing⁵ lest the king should have the opinion⁶ that some

⁴⁹comely in apparel, who.

⁵⁰continually (*i.e.*, continuously).

⁵¹sore stripes.

⁵²*Heliodorus*.

⁵³unto.

⁵⁴but they *that were with him* took *him* up (see *Com.*) and put *him* into.

⁵⁵A. V.: *Thus* him.

⁵⁶lately.

⁵⁷said.

⁵⁸*out*, being.

⁵⁹himself with *his* weapons (so 52. 55. 74. al. (III., χόλοις), which also for the following ἐπεγνωκότες read ἐπεγνωκότα, thus referring it to Heliodorus. But the former word would refer to the preceding ἔφερον, *i.e.*, those who bore out H.).

⁶⁰they acknowledged (see previous note).

⁶¹for he by the hand of God.

⁶²and *lay*.

⁶³without all hope of life.

⁶⁴A. V.: praised.

⁶⁵miraculously honoured.

⁶⁶for.

⁶⁷afore.

⁶⁸trouble, when

⁶⁹Lord appeared.

¹A. V.: Then straightways.

villainy⁷ had been practiced on⁸ Heliodorus by the ³³Jews, offered a sacrifice for the restoration⁹ of the man. And¹⁰ as the high priest was making an atonement, the same young men in the same clothing appeared and standing *beside* Heliodorus, said,¹¹ Give Onias the high priest great thanks, insomuch ³⁴as for his sake the Lord hath granted thee life. And thou,¹² seeing that thou hast been scourged from heaven,¹³ proclaim¹⁴ unto all *men* the mighty power of ³⁵God. And having¹⁵ spoken these words, they disappeared. But¹⁶ Heliodorus, after he had offered sacrifice unto the Lord, and made great vows unto him that had saved¹⁷ his life, and taken friendly leave of¹⁸ Onias, returned with his force¹⁹ ³⁶to the king. And he bore witness before all to²⁰ the works of the great God, which he had seen with his eyes. ³⁷And when the king asked Heliodorus, who possibly²¹ might be a fit *man* to be sent yet once²² to Jerusalem, he said, ³⁸If thou hast any enemy or traitor, send him thither, and thou shalt receive²³ him scourged,²⁴ if he also²⁵

² *omits* just.

³ (Lit., *altogether lying in the last breath.*)

⁴ So.

⁵ suspecting.

⁶ misconceive.

⁷ treachery.

⁸ done to.

⁹ health (lit., *salvation*).

¹⁰ Now.

¹¹ stood.... saying.

¹² A. V.: *omits* thou.

¹³ (Apel and Fritzsche adopt ἐξ οὐρανοῦ from III. 44. 52. 55. al. Co. Ald., for ἀπ' αὐτοῦ of the *text. rec.*; Syr. Old Lat., *a deo*. But Grimm and Keil are inclined to look upon it as a gloss.)

¹⁴ declare (III. 23. 74. 106., διαγγελλε,, for διαγγελε, and it is approved by Grimm and Keil, since it refers to a continued proclamation).

¹⁵ when they had.

¹⁶ appeared no *more*. So.

¹⁷ (Lit., *make remain over.*)

¹⁸ saluted.

¹⁹ host (lit., *took another camp*. It refers to his military escort).

²⁰ A. V.: Then testified he to all *men*.

escape with his life; for about the²⁶ place, no doubt, there is a certain²⁷ power of God.³⁹For he that dwelleth in heaven is guardian and protector of that ⁴⁰place;²⁸ and he beateth and destroyeth²⁹ them that come with evil intent.³⁰ And the *things* concerning Heliodorus, and the keeping of the treasury, fell out in this manner.³¹

CHAPTER 3

Ver. 1. **With, all peace**, μετὰ πάσης εἰρήνης, i.e., with a full, complete, uninterrupted peace.—**Onias**. He was the son of Simon and the third of this name succeeding his father in the high priesthood c. B. C. 198. See Joseph., *Antiq.*, 12:4, § 10 and Schürer, *Neutest. Zeitgeschichte*, p. 74.

Ver. 2. For the use of συμβαίνειν followed by the infinitive with the accusative for the purpose of specially emphasizing a statement, cf. Winer, p. 323, who cites among other instances of its occurrence in Greek authors, Diodorus Sic. (1:50): συνέβη τὴν πόλιν. ... εἶναι κυριεύουσιν. See, also, *Acts* 21:35, and the present book at 4:30; 5:2; 7:1; 9:2, 7; 10:5; 12:24, 34; 13:7. The imperfect συνέβαινε expresses the idea of frequency.—**Kings**. Antiochus II., Seleucus IV., and, perhaps, others.—**The place** = the temple (cf. 2:18) which is then more definitely named. Since the days of Alexander such presents were not uncommon, as for instance, from the Egyptian rulers Ptolemy II. Philadelphus and Ptolemy III. Euergetes, and the Emperor Augustus, his wife, and his son-in-law Agrippa. So Josephus and Philo cited by Grimm, *Com.*, *ad loc.*

Ver. 3. **Seleucus** = Seleucus IV. Philopator.—**All the costs**. Rhetorically spoken. Cf. ver. 6.

Ver. 4. **Simon**. Otherwise unknown. He is represented as προστάτης τοῦ ἱεροῦ. It is

²¹ omits possibly (τίς after ποῖος to make it less definite. Cf. Liddell and Scott's *Lex.*, s. v.).

²² once again.

²³ (Grimm and Keil: *thou wilt have to expect.*)

²⁴ well scourged.

²⁵ omits also.

²⁶ in *that*.

²⁷ an especial.

²⁸ A. V.: hath his eye on that place and defendeth it.

²⁹ (Fritzsche adopts ἀπολλύει from III. 19. 44. 55. 62. al.; *text. rec.*, ἀπόλλυσιν.)

³⁰ to hurt it.

³¹ on this sort.

difficult to make out just what is meant by this title. But probably the reference is to a kind of *overseer*, particularly an overseer of the treasures of the temple. The German *Vorsteher* = *director, administrator*, well represents the Greek. It is needless to give the many views of the critics. Ewald, with whom Keil is inclined to agree, thinks of a man who had the honorary title of *overseer*, and who looked after the various things which were necessary for the maintenance of the temple service and hence had great influence in the city. According to Herzfeld, Geiger, and Hitzig, the word βενιαμίν is a corruption for Μειαμίν, *Minjamin*, the name of the sixth class of priests. (Cf. [1 Chron. 24:9](#); [Neh. 12:5, 17](#).) But the words τῆς ... φυλῆς, must in that case be given an unusual meaning, while the supposition is also out of harmony with the context. If the reading ἀγορανομίας (for παρανομίας) be not the original one, it is hard to explain how it could have originated. The former word, however, could easily have come from the latter. The word ἀγορανόμος means *Marketmaster*, i.e., the person who had the oversight of what was brought to market and the selling of the same.

Ver. **5. Apollonius**. There was a person of this name who was much with Seleucus IV. (Polyb. 31:21, 3) and he is probably meant. He had also a son Apollonius who was governor of Coelesyria. See [1 Macc. 10:69](#), and cf. [1:29](#); [2 Macc. 5:24](#).

Ver. **6**. Josephus (*Antiq.*, xiv. 7, § 2) tells why so large an amount of treasures was collected in the temple at this time: "All the Jews throughout the habitable earth, and those that worshipped God, nay, even those of Asia and Europe, sent their contributions to it. Nor is the largeness of these sums without its attestation; nor is that greatness owing to our vanity, as raising it without ground to so great a height; but there are many witnesses to it, and particularly Strabo of Cappadocia, who says thus: 'Mithradates sent to Cos, and took the money which Queen Cleopatra had deposited there, as also 800 talents belonging to the Jews.' "

Ver. **7. Heliodorus**. Cf. [1 Macc. 1:16](#) and Appian (*Syr.*, 100:45.).

Ver. **9. High priest of the city**. The strangeness of this expression undoubtedly gave occasion for the variation of the MSS. at this point. Grimm with the Syriac and several MSS. (cf. *Text. Notes*), would insert καί before τῆς πόλεως. The meaning, however, seems to be better expressed by the Old Latin *in civitate*.—Ἀνέθετο. This verb with the signification here given, *to lay a thing before a person, leave for consideration, communicate* (cf. [Acts 25:14](#); [Gal. 2:2](#)), is only found in the later Greek, and is usually followed by the accusative.

Ver. **10**. Παραθήκη = *depositum*. Cf. its use at [2 Tim. 1:12](#), "that committed." The usual

word in Greek is παρακαταθήκη, which, moreover, is the reading of III. 19. 52. al. here.

Ver. 11. **Hyrceanus**. See Joseph., *Antiq.*, 12:5, 10; 12:4, §§ 2–9, 11; 13:8, § 4. This writer mentions two different persons of the name, but the present Hyrceanus can hardly be identified with either.—Ἐν ὑπεροχῇ, **in high position**. Cf. 1 Tim. 2:2, where the same Greek word is found, “in authority.”—The amount of money, as here given by the high priest himself, comes near justifying the statement of Simon. Supposing that Hebrew talents are meant, the sum would have been somewhere near \$700,000 in silver and \$4,200,000 in gold; if Antiochian talents, about half as much. Probably the latter are intended as the better understood by Heliodorus.

Ver. 24. Against the reading πατέρων for πνευμάτων, might be urged the fact that it is an unusual expression. It is always found elsewhere in the form, “God of the fathers.” If the reading *spirits* is adhered to, the reference would be to the angels. Cf. 1:14. The latter reading is supported by common usage in books of the character of the present one. Cf. *Ecclus.* 39:28; Dillmann’s *Book of Enoch*, p. 140.

Ver. 25. Ἐπιβάτην, *rider*. This word was generally used for *marines*, *classarii milites*; sometimes, also, for *the fighting man* in a chariot.

Ver. 27. **They caught him up**. Who is referred to it is not possible to say. The guard of Heliodorus, according to the letter of the account, seems not to have been affected by the apparition, and either they or the servants of the temple are probably meant. Raffaele found in this scene a subject for his brush, when he sought to depict for the walls of the Vatican the triumph of Pope Julius II. over the enemies of the Pontificate.

Vers. 30. Ἐπιφανέντος. The present participle is often used as a substantive, and as such may exclude all indication of time.

Ver. 35. **Great vows**, relating, it is likely, to his serving hereafter, Jehovah.—Ἀποδεξάμενος. The meaning of the word is not fully given by *saluted*. He treated him in a friendly manner. The Vulgate has, *Oniæ gratias agens*. The Syriac, *honored him greatly*. Grimm cites Philo (*Leg. ad Caj.*, § 23) as using the word to express the friendly treatment accorded to the Jews on the part of the Emperor Augustus.

Ver. 38. **Traitor**, πραγμάτων ἐπίβουλον. Vulg., *regni tui insidiatorem*. Cf. 4:2; 14:26.—**Escape**. Many good authorities (III. 19. 23. 44. 55. 62. al.) favor the subjunctive διασωθῇ, and it is adopted by Fritzsche. Still, the optative would be more in place, as is sufficiently proved by Grimm. On the question whether the events here narrated have any historical basis, authorities differ. Most, however, admit a groundwork of fact. As far as verse 23, there is nothing said which would excite special distrust. There would

be no reason for imputing to Seleucus IV. this attempt to rob the temple, if it was not actually made. Some real occurrence, also, may have given occasion for the story of the angelic appearances as here narrated. Many find it alluded to in Josephus (*Antiq.*, xii. 3, § 3), who quotes Polybius (xvi.) as saying that he has something special to report concerning it: “And particularly concerning the manifestations about the temple” (καὶ μάλιστα περὶ τῆς γενομένης περὶ τὸ ἱερὸν ἐπιφανείας). Polybius was personally acquainted with the son of Seleucus, and may, it is true, have heard of such an event from him. Still, it is too much to say, with Keil, on the ground of this passage, that Polybius could not have referred to any other fact than that recorded in our books, or even that he referred to any one event in particular. It is safe, at least, to say that this miraculous appearance, as related in the present book, differs in some important respects from all similar miracles recorded in the canonical Scriptures. Those of *2 Kings 2:11, 6:17*, which took place in connection with the prophet Elisha, are of quite a different character. So is it also in the case of the prophet Zechariah, who saw in an ecstasy horses with their riders, and in the Revelation, where John is favored with the same manifestations. Here, the matter is represented, not as occurring in vision, or as symbolical, but as real. The horses strike Heliodorus with their feet, and the supposed angels scourge him to the point of death! This is clear evidence of the bungling hand of an imitator, who, inadvertently, crosses in his delineation the line that divides the spiritual from the corporeal and physical.

CHAPTER 4

¹BUT the before-mentioned Simon, who had been a betrayer¹ of the money, and of his fatherland,² slandered Onias, as if he had terrified³ Heliodorus, and been ²the worker of *these* evils. And he dared¹ to call *him* a traitor, who was the benefactor² of the city, and the guardian of his countrymen,³ and was zealous for⁴ the ³laws. But when the

¹ A. V.: *This* Simon now, of whom we spake afore, having ... bewrayer.

² *his* (contained in πατρίδος) country.

³ (Lit., *set at* or *upon*.)

¹ A. V.: Thus was he bold.

² that had deserved well.

³ *tendred* (τόν before κηδεμόνα is omitted by 55. 62. 64. 93.) *his* own nation.

hostility⁵ went so far, that also⁶ by one of Simon's zealous ⁴partisans⁷ murders were committed, Onias seeing⁸ the danger⁹ of the¹⁰ contention, and that Apollonius, as the general¹¹ of Coelesyria and Phoenice, did rage, and increase¹² Simon's wickedness,¹³ ⁵he went to¹⁴ the king, not to be an accuser of his fellow citizens,¹⁵ but as having in view¹⁶ the good of the whole people, both in general and in particular.¹⁷ ⁶For he saw that it was impossible that the state should still attain to peace,¹⁸ and Simon leave *his* folly, unless the king gave attention to it.¹⁹ ⁷But after the death of Seleucus, and²⁰ Antiochus, called Epiphanes, took the kingdom, Jason the brother of Onias labored underhand to be high priest, ⁸promising unto the king, at an interview,²¹ three hundred and threescore talents of silver, ⁹and from some other²² revenue eighty talents. And furthermore, he promised also to pay by note of hand²³ an hundred and fifty more, if he might be

⁴ so zealous of.

⁵ A. V.: *their* hatred.

⁶ omits also.

⁷ faction (lit., *those who had been proved by Simon*).

⁸ (συνορῶν, i.e., *taking in at a glance*.)

⁹ (χαλεπόν, namely, the *difficulty* of getting along under such circumstances.)

¹⁰ *this*.

¹¹ as (ὥς is omitted by 19. 52. 62. 64. 93.) *being* the governor.

¹² (It might be rendered, "the rage of A., who as general of C. and P. increased the wickedness of Simon.")

¹³ malice.

¹⁴ For ὥς III. 64. 106. have πρὸς; 52., ὥς πρὸς. Cf. Wahl, s. v.

¹⁵ A. V.: *his* countrymen.

¹⁶ seeking.

¹⁷ of all, *both* publick and private (see *Com.*).

¹⁸ continue quiet (τυχεῖν εἰρήνης ἔτι. Gaab suggests the rendering *again* for the last word, referring to [Judith 13:11](#)).

¹⁹ did look *thereunto*.

²⁰ A. V.: when.

²¹ by (διὰ, more lit., *by means of*) intercession (cf. [1 Tim. 2:1](#); [4:5](#). The etymology would indicate a casual meeting. The word meant first, *a lighting upon* followed by the dat. of the person; second, *a conversation*, followed by the gen.).

²² of another.

allowed, of his own right,²⁴ to set him²⁵ up a gymnasium and place of exercise for youth,²⁶ and ¹⁰to grant them of Jerusalem the civil rights of Antiochians.²⁷ And when the king had granted it,²⁸ and he had gotten into his hand the rule,²⁹ he forthwith carried over his countrymen to the Greek mode.³⁰ ¹¹And the royal *privileges* granted out of goodwill³¹ to the Jews by means³² of John the father of Eupolemus, who made the embassy³³ to Rome on behalf of friendship and alliance,³⁴ he took away; and doing away with the civil polity that was³⁵ according to the law, he brought in³⁶ new customs against the law; ¹²for he built gladly a gymnasium³⁷ under the citadel³⁸ ¹³itself, and brought the chief young men under a hat, and led them.³⁹ And there took place to such a degree a kind of culmination of Hellenism, and a going over to a heathenish manner of life, through the exceeding impurity of the ungodly man and no high priest, Jason, ¹⁴that the priests were no more zealous concerning the services⁴⁰ at the altar, but

²³ A. V.: Beside this, he promised to assign (διαγράψαι. It is one of the less common meanings of this word. Lat., *prescribere*. Grimm suggests that it may even mean *pay down*, as in *Dion. Hal.*, v. 28. Codd. III. 23. read διαγράφειν; 44. 55. 74. 243. Co., διαγράφειν).

²⁴ if he might have licence (for συγχωρηθῆναι, 44. 74. 243. Co. Ald. read ἐπιχω.; III. 23. 106., ἐπιχορηγηθῆναι).

²⁵ (See *Com.*)

²⁶ a place for exercise (cf. ver. 12), and for the training up of youth (ἐφηβεῖον. See *Com.*) in the fashions of the heathen.

²⁷ write (ἀναγράψαι = *to register*. Lit., *to register them of Jerusalem, Antiochians*. See *Com.*).... *by the name of Antiochians*.

²⁸ A. V.: Which when.... granted.

²⁹ (See *Com.*)

³⁰ brought *his* own nation to the Greekish fashion.

³¹ granted of special favour.

³² the means.

³³ went ambassador.

³⁴ for amity and aid.

³⁵ putting down the governments (see *Com.*) *which were*.

³⁶ up.

³⁷ a place of exercise (γυμνάσιον).

³⁸ tower.

³⁹ *his* subjection, and made *them* wear a hat (see *Com.*).

despising the temple, and neglecting the sacrifices, hastened to be partakers in⁴¹ the unlawful representation in the palæstra, after the summons to ¹⁵the contest with the discus;⁴² and while holding in no esteem their ancestral honors, ¹⁶they accounted the Grecian distinctions of highest worth. And by reason hereof sore peril encompassed them; and⁴³ they had them as⁴⁴ enemies and avengers whose manner of life they imitated,⁴⁵ and *whom*⁴⁶ they desired to be thoroughly⁴⁷ ¹⁷like in all respects.⁴⁸ For it is not a light *thing* to do wickedly against the laws of God; but the time following will make it manifest.⁴⁹

¹⁸ And¹ when the contest² that was observed³ every fifth year was celebrated⁴ ¹⁹at Tyrus, and⁵ the king was⁶ present, the abominable⁷ Jason sent messengers⁸ from⁹ Jerusalem, who were Antiochians, to carry three hundred drachmas¹⁰ of silver to the

⁴⁰ A. V.: Now such was the height (ἀκμή τις. On the latter, see Winer, p. 170) of Greek fashions, and increase (πρόσβασις; 106., πρόσβασις; Old Lat., *profectus*) of heathenish manners, through the exceeding profaneness of Jason, *that* ungodly wretch, and not high priest.... had no courage to serve any more.

⁴¹ of.

⁴² allowance in the place of exercise, after the game of Discus called *them* forth (μετὰ τὴν τοῦ δίσκου πρόκλησιν; πρόσκλησιν, III. 19. 23. 62. 106.).

⁴³ A. V.: not setting by the honours of *their* fathers, but liking the glory of the Grecians best of *all*. By (Fritzsche receives καί before χάριν from III. 44. 62. 71. 74. 106. 243. Co. Ald.) reason whereof sore calamity came upon them: for.

⁴⁴ *to be their*.

⁴⁵ custom they followed so earnestly.

⁴⁶ *unto whom*.

⁴⁷ *omits* thoroughly.

⁴⁸ *things*.

⁴⁹ shall declare these *things*.

¹ A. V.: Now.

² game.

³ used.

⁴ kept.

⁵ *omits* and.

⁶ being.

⁷ *this* ungracious.

sacrifice of Hercules; and they that carried them desired that they should not be used for a sacrifice, because it was not fitting, but be reserved for another ²⁰expenditure.¹¹ This money then, in regard to¹² the sender was meant for¹³ Hercules' sacrifice; but because of the bearers *thereof it was employed* in making triremes.¹⁴ ²¹And¹⁵ when Apollonius the son of Menestheus was sent into Egypt on account of¹⁶ the coronation of the¹⁷ king Philometor,¹⁸ Antiochus, learning that he had become ill affected toward his¹⁹ affairs, took thought²⁰ for his own safety; wherefore²¹ ²²he came to Joppe, and went on²² to Jerusalem; and²³ he was magnificently²⁴ received by²⁵ Jason, and by²⁶ the city, and was brought in²⁷ with torchlight, and with shoutings;²⁸ thereupon he²⁹ went with his

⁸ special messengers (marg., "Gr., *who were religious ambassadors.*" The Greek is θεωρούς, i.e., *spectators.* See *Com.*).

⁹ (Fritzsche receives ὥς before ἀπό from III. 19. 23. 44. 55. al.)

¹⁰ drachms (19. 62. 64. \1,300).

¹¹ which even the bearers *thereof* thought fit not to bestow upon the sacrifice, because it was not convenient, but to be reserved (καταθέσθαι. The writer had this word in mind, when he wrote ἄς at the beginning of the sentence, rather than χρῆσθαι, on which ἄς really depends) for other charges.

¹² A. V.: of (διά. More literally, *on account of*).

¹³ was appointed to (cf. *Com.*). Fritzsche adopts ἔπεσε μὲν οὖν from 19. 62. (93., ἔπεσον); ἔπεσε δέ, 23. 55. Syr.; *text. rec.*, ἔπεμψεν).

¹⁴ to the making of gallies.

¹⁵ Now.

¹⁶ for.

¹⁷ (Marg., *enthronizing.* See *Com.*) of.

¹⁸ Ptolemeus (Fritzsche omits, with III. 19. 23. 44. 55. al.) Philometor.

¹⁹ understanding him [Ptolemy] not to be well affected (ἀλλότριον... γεγονέναι) to his (for αὐτῶν of the *text. rec.*, Fritzsche adopts αὐτοῦ from III. 23. 55. al.)

²⁰ provided for (see *Com.*) his.

²¹ whereupon.

²² and from thence.

²³ A. V.: where.

²⁴ honourably (Fritzsche receives μεγαλομερῶς from III. 19. 23. 44. al.; *text. rec.*, μεγαλοπρεπῶς).

²⁵ of.

force into Phoenice.³⁰ ²³ And³¹ three years³² afterward Jason sent Menelaus, the before-mentioned³³ Simon's brother, to carry³⁴ the money unto the king, and to bring to a result memorials ²⁴concerning³⁵ necessary matters. But he, introducing himself to the king, and glorifying him with the mien of one in power,³⁶ got the high³⁷ priesthood for³⁸ ²⁵himself, offering more than Jason by three hundred talents of silver. And³⁹ he came with the king's mandate,⁴⁰ bringing⁴¹ nothing worthy the high priesthood, but ²⁶having the fury⁴² of a cruel tyrant, and the rage⁴³ of a savage beast. And⁴⁴ Jason, who had undermined⁴⁵ his own brother, being undermined by another, was compelled ²⁷to flee⁴⁶

²⁶ of.

²⁷ (Fritzsche, with Keil and Grimm, read εἰσεδέχθη, as III. 19. 44. 52. 55. al.; *text. rec.*, εἰσπεπόρευται.)

²⁸ great shoutings.

²⁹ and so afterward (εἰθ' οὕτως = "turn quum factum esset," Grimm).

³⁰ host unto Phenice (ὁν κατεστρατοπέδευσε, cf. 3:35).

³¹ A. V.: omits And.

³² year.

³³ foresaid.

³⁴ bear (cf. ver. 19).

³⁵ put him in mind of certain (ὑπομνηματισμοὺς τελέσοντα. The former word is to be taken for ὑπομνήματα, or ὑπομνηματίσματα. Grotius renders improperly by *monita facere*).

³⁶ being brought to the presence of (συσταθείς).... when he had magnified him for the glorious appearance of his power (see *Com.*).

³⁷ omits high.

³⁸ to.

³⁹ A. V.: So.

⁴⁰ (Lit., having taken the royal commands he came.)

⁴¹ (φέρων.)

⁴² (θυμούς.)

⁴³ (ὀργάς.)

⁴⁴ Then.

⁴⁵ Cf. ver. 7.

⁴⁶ Gr., fleeing was driven away. The verb συνελαύνω means lit., to drive together. But here the preposition seems to be used for emphasis. Cf. 5:5.

into the country of the Ammonites. And Menelaus⁴⁷ indeed got the rule;⁴⁸ but of⁴⁹ the money that *he* had promised unto the king, he paid none,⁵⁰ albeit Sostratus the eparch⁵¹ of the citadel demanded⁵² it; for unto him appertained ²⁸the gathering of the moneys.⁵³ Wherefore they were both called before the ²⁹king. And⁵⁴ Menelaus left his brother Lysimachus as representative of the high priesthood;⁵⁵ but⁵⁶ Sostratus *left* Crates, who was governor of⁵⁷ the Cyprians.

³⁰ But when these things were arranged, it came to pass that they⁵⁸ of Tarsus and Mallus⁵⁹ made insurrection, because they had been given⁶⁰ as a present⁶¹ to the king's concubine, Antiochis.⁶² ³¹Then came the king in all haste to appease⁶³ matters, ³²leaving Andronicus, one of those⁶⁴ in authority, as his representative.⁶⁵ But⁶⁶ Menelaus supposing that *he* had gotten a favorable opportunity,⁶⁷ stole certain vessels of gold out of the

⁴⁷ A. V.: So M.

⁴⁸ the principality (cf. ver. 10).

⁴⁹ as for.

⁵⁰ took no good order for it (I render freely. Lit., *he brought nothing into order*).

⁵¹ ruler.

⁵² castle required.

⁵³ customs (cf. 1:35. Fritzsche receives διαφόρων from III. 19. 23. 44. 55. al.; *text. rec.*, φόρων. The former is also favored by Grimm and Keil).

⁵⁴ A. V.: Now.

⁵⁵ in *his* stead in the priesthood (19. 62. 64. 93., ἱερωσύνης. Cf. ver. 31).

⁵⁶ and.

⁵⁷ (simply ἐπί.)

⁵⁸ While those *things* were in doing (Vulg., "*dum hæc agerentur*." Gr., Τοιούτων δὲ συνεστηκότων = But when such things had been brought to order), they.

⁵⁹ Mallos.

⁶⁰ *they* were given (instead of δεδόσθαι, III. 44. 74. 106. 243. Co. Ald. have διδόσθαι, which would imply that the cities had revolted on the reception of the news of the fact stated).

⁶¹ omits as a present (ἐν δωρεᾷ).

⁶² called A.

⁶³ (Cf. Acts 9:11 in the Greek, where καταστέλλω is used as here.)

⁶⁴ a man.

⁶⁵ for *his* deputy (cf. ver. 29).

⁶⁶ A. V.: Now.

temple, and gave them¹ to Andronicus, and had succeeded in selling ³³others in² Tyrus and the cities round about. And Onias on learning of it³ of a surety, reproved him sharply, after he had withdrawn⁴ into a sanctuary at Daphne, that lieth by Antiochia. ³⁴Wherefore Menelaus, taking Andronicus apart, prayed *him*⁵ to get Onias into his hands;⁶ and he came to Onias, and being persuaded to use⁷ deceit, gave *him his* right hand with oaths;⁸ and though he was⁹ suspected *by him*, yet persuaded he *him* to come forth from¹⁰ the sanctuary; and¹¹ forthwith ³⁵he put him out of the way¹² without regard for¹³ justice.¹⁴ For which¹⁵ cause not only Jews,¹⁶ but many also of other nations, had¹⁷ indignation,¹⁸ and were discontented over¹⁹ the unjust murder of the man. ³⁶And

⁶⁷convenient time.

¹ A. V.: *some of them*.

² some he sold into (ἐτύγχανε πεπρακώς).

³ which (ᾧ is omitted by III. 55. 71. al.)... knew (see *Com.*).

⁴ he reproved *him* (the prep. in παρήλεγχεν is intensive), and withdrew himself.

⁵ παρεκάλει.

⁶ i.e., to kill him, which the word meant in later Greek.

⁷ A. V.: who being persuaded *thereunto*, and coming to O. in.

⁸ (*Text. rec.*, καὶ δεξιὰς μεθ' ὅρκων δούς. Fritzsche adopts "from nearly all the MSS." καὶ δεξιασθεὶς μεθ' ὅρκων δούς δεξιάν, with the rendering, *et cum salutatus (acceptus), dextram cum juramentis dedisset*. This form of the text is also supported by Grimm. The latter, however, would join μεθ' ὅρκων with δεξιασθεὶς. Keil defends the *text. rec.* The plural δεξιὰς is elsewhere used of one person (11:26, 12:12; 1 Macc. 11:50, 62), and the other reading gives an unusual meaning to δεξιασθεὶς, might easily have arisen from a combination of two readings, besides—if Grimm's rendering is adopted—bringing an unnatural thought into the text.)

⁹ were.

¹⁰ of.

¹¹ whom.

¹² he shut up (παρέκλεισεν; other Codd., κατέκλεισεν; Old Lat., *peremit*; Syr., *interfecit*. See *Com.*).

¹³ of.

¹⁴ οὐκ αἰδεσθεὶς τὸ δίκαιον.

¹⁵ A. V.: the which.

¹⁶ the J.

when the king came back²⁰ from the places in²¹ Cilicia, the Jews that were in the city, while also the Greeks, in common, hated the evil deed,²² complained because Onias had been put to death unjustly.²³ ³⁷Therefore Antiochus was heartily sorry, and moved to pity, and wept, because of the sobriety and great correctness of conduct²⁴ of him that was dead. ³⁸And being inflamed²⁵ with anger, forthwith he took away Andronicus'²⁶ purple, and rent off *his* clothes, and leading him about²⁷ through the whole city unto the²⁸ very place where he committed²⁹ impiety against Onias, there slew³⁰ he the blood-stained wretch, the Lord repaying him with the punishment he³¹ deserved.

³⁹ But since many temple robberies were³² committed in³³ the city by Lysimachus with the consent of Menelaus, and the bruit *thereof* was spread abroad, the multitude gathered themselves together against Lysimachus, many vessels of gold having ⁴⁰been³⁴ already carried away.³⁵ And³⁶ the common people rising,³⁷ and being filled with rage, Lysimachus armed about three thousand *men*, and began first to offer violence,³⁸ one

¹⁷ took great.

¹⁸ (ἐδείναζον. The verb is used in the sense of δεινῶς φέρειν.)

¹⁹ much grieved for.

²⁰ was come again.

²¹ about (κατά. Cf. ver. 30).

²² and *certain of* the Greeks that abhorred the fact *also*.

²³ was slain without cause (lit., *contrary to expectation*).

²⁴ A. V.: sober and modest behaviour (see *Com.*).

²⁵ kindled.

²⁶ Andronicus his.

²⁷ *him*.

²⁸ *that*.

²⁹ had committed.

³⁰ (For ἀπεκόσμησε, 19. 62. 64. Ald. Syr., ἀπέκτεινε; Old Lat., *jubet.... vita privari*. Cf. *Com.*)

³¹ cursed murderer. Thus.... rewarded him his.... as he had.

³² A. V.: Now when many sacrileges (see ver. 42) had been.

³³ in (κατά. The proceeds were sold in different places).

³⁴ being.

³⁵ (διαφέρεισθαι, to be borne off different ways.)

³⁶ Whereupon.

³⁷ (ἐπεγειρομένων, *stirred up, excited* hostilely.)

Auranus³⁹ being leader,⁴⁰ a man far gone in years, and no less ⁴¹also⁴¹ in folly. But they seeing also⁴² the assault⁴³ of Lysimachus, some of them caught stones, others clubs, and some took⁴⁴ handfuls of dust, that was next at hand, ⁴²and⁴⁵ cast *them* all together⁴⁶ upon the party of Lysimachus.⁴⁷ Thereby⁴⁸ many of them they wounded, and some also they struck⁴⁹ to the ground, but all⁵⁰ they forced to flee; and the temple⁵¹ robber himself they⁵² killed beside⁵³ the treasury. ⁴³But on account of⁵⁴ these *matters*⁵⁵ there was an accusation laid against⁵⁶ Menelaus. ⁴⁴And⁵⁷ when the king came to Tyrus, three men that were sent by the council⁵⁸ pleaded the cause before him; ⁴⁵but Menelaus, being already convicted,⁵⁹ promised Ptolemy the son of Dorymenes much⁶⁰ money, to the end

³⁸ (See Com.)

³⁹ (23. adds τυράννου. This word is read alone by the *text. rec.* Codd. III. 55. 74. 106. Co. read as the A. V., which, as the more unusual, is likely to be the correct reading.)

⁴⁰ the leader.

⁴¹ omits also.

⁴² A. V.: They then seeing.

⁴³ attempt (cf. 5:5).

⁴⁴ some clubs (ξύλων πάχη), others taking.

⁴⁵ omits and.

⁴⁶ (φύρδην, mixedly, in a confused mass.)

⁴⁷ upon L. (εἰς τοὺς περὶ τὸν Λ.), and those that set upon *them* (the addition is found in 19. 23. 62. 64. 93. Ald.).

⁴⁸ Thus.

⁴⁹ some they stroke.

⁵⁰ and all of *them*.

⁵¹ but as for the church.

⁵² *him* they.

⁵³ besides.

⁵⁴ Of.

⁵⁵ *matters* therefore.

⁵⁶ ἐνέστη κρίσις πρὸς.

⁵⁷ A. V.: Now.

⁵⁸ from the senate (cf. 1:10).

⁵⁹ now convicted (III., εἰλημμένος. See Com.).

⁶⁰ to give *him* much.

that he might win ⁴⁶over the king.⁶¹ Wherefore⁶² Ptolemy taking the king aside into a certain gallery, ⁴⁷as it were to take the air, brought *him* to be of another mind. And while⁶³ he discharged Menelaus from the accusations, who was the¹ cause of all the mischief, the² poor *men*, who, if they had told *their cause* even before³ Scythians, would ⁴⁸have been discharged as⁴ innocent, them he condemned to death. Therefore⁵ they that prosecuted⁶ the matter for the city, and *for* the people, and *for* the holy ⁴⁹vessels, suffered forthwith the⁷ unjust punishment. On which account even Tyrians,⁸ moved with hatred of the⁹ wicked deed, defrayed the expenses of a magnificent ⁵⁰burial for them. But¹⁰ through the covetousness of them that were in power Menelaus remained in office,¹¹ increasing in wickedness,¹² and proving himself¹³ a great traitor to his fellow citizens.

CHAPTER 4

Ver. 2. Ὁμοεθνής, *of the same nation*, i.e., of his countrymen. It is less broad, in general usage, than δμόφυλος. Cf. ver. 10; 3. Macc. 3:21; Polyb., 11:19, 3.

Ver. 5. **Both in general and in particular**, κοινῇ κατ' ἰδίαν. The connection of these words is asyndetic, and the καί, of III. and other MSS. is not required.

⁶¹ if *he* would pacify the king *towards him*

⁶² Whereupon.

⁶³ A. V.: insomuch that.

¹ A. V.: notwithstanding was.

² and *those*.

³ yea before the.

⁴ should have been judged.

⁵ Thus.

⁶ followed (Fritzsche adopts προηγορήσαντες, from III. 23. 55. 64. 93. 106. Ald.; *text. rec.*, προαγορεύ.).

⁷ did soon suffer.

⁸ A. V.: Wherefore even they of Tyrus.

⁹ that.

¹⁰ caused them to be honourably buried. And so.

¹¹ *still* in authority (ἐπὶ τῆς ἀρχῆς. Cf. ver. 10).

¹² malice.

¹³ being (καθεστώς).

Ver. 6. The results of this appeal of Onias to the king are not here recorded. The matter seems to have been interrupted, before its conclusion, by the death of Seleucus (vers. 7, 33). Onias did not return to Jerusalem, but was soon after murdered in Daphne, and Simon figures no more in the present history.

Ver. 7. Μεταλλάσσειν τὸν βίον, i.e., to give up the earthly life *in exchange* for the life beyond. Seleucus was murdered by Heliodorus, a fact which seems not to have been known to the writer, otherwise, judging from his usual course, he would have mentioned it.

Ver. 8. The talents were, probably, Syrian.—**Some other revenue.** He seems to mean some other than that from the treasures of the temple. According to 4 Macc. 4:17, it was 3,660 talents that were promised by Jason, a mistake that might have been easily made through the repetition of a figure.

Ver. 9. The sums mentioned are too great to allow us to suppose that a yearly payment is referred to. So Keil against Grimm.—Διὰ τῆς ἐξουσίας αὐτοῦ (for αὐτοῦ), *through his own power*, i.e., *of his own right*, without the necessity of conferring with the Jewish authorities about it.—Ἐφηβίαν, of the MSS., *age of youth*, is doubtless to be changed, with Grotius, to ἐφηβεῖον, **a place of exercise for youth**. The force of αὐτῷ (for αὐτῶ, cf. Winer, p. 151 f.) is *for his own purposes*, with the privilege of putting it to such uses as he pleased. The following clause, τοὺς ἐν Ἱεροσολύμοις Ἀντιοχεῖς ἀναλράψαι, is differently interpreted. But it seems best, with most critics, to make Ἀντιοχεῖς the accusative in the predicate, and translate as above. The expression “those in Jerusalem” is meant, apparently, to distinguish the inhabitants of the city from the Jews of the dispersion. One of the chief privileges which Jason would be able to confer with the civil rights of an Antiochian, would be that of participating, on equal terms, in the Grecian games.

Ver. 10. **Rule**, ἀρχῆς. It refers to the office of high priest, which at this time was an office of great political significance.

Ver. 11. **John, the father of Eupolemus.** Cf. 1 Macc. 8:17 ff. It was Eupolemus who made this embassy, and not John, as Keerl supposes (*Die Apok. d. A. T.*, Leipz., 1852, p. 74). He was accompanied on this errand by Jason, son of Eleazer.—Governments (A. V.), πολιτείας. Rather, *civil polity*. The word refers first to the relation in which a citizen stands to the state, *citizenship* (Herod. 9:34); (2) to the life and business of a statesman, and so *government administration*, as given by the A. V.; and (3) *civil polity, the condition of a state*, which seems to be the meaning intended here.

Ver. 12. **Under the citadel** (τὴν ἀκρόπολιν). He sought to bring into contempt the

place held in so great reverence by the Jews.—**Under a hat**, ὑπὸ πέτασον. The hat here meant was the so-called “hat of Hermes,” the patron of the gymnasium, which was provided with a broad brim for protection against sun and rain during exercise. It was a sign of subjection to Greek customs to wear such a hat. Inasmuch as the preceding ὑποτάσσων is wanting in Cod. 23. and ὑπὸ πέτασον is not found in Cod. 93., it was conjectured by Schleusner (*Lex.*, s. v.), that the former word got into the text through mistake, being made up from the other two words, according to which the rendering would be *and brought them under a hat*, i.e., subjected them to Grecian customs. But the Syriac has the former word reading: “*subjecit et sub mensuram traduxit*,” and there is little doubt of its having had a place in the original. The best recent critics make ὑπὸ πέτασον immediately dependent on ὑποτάσσων, as above, which is grammatically to be preferred.

Ver. 14. **Representation**. The Greek word is χορηγία, and it refers originally to the representations of a choir; then to any similar representation.—There could hardly be given a more vivid picture of the intense interest and fascination which centered in these Grecian games than is here found.—The *discus* is but another name for our quoit. As the term indicates, it was circular in form. It was made generally of metal and was often of great weight. There seems to have been some signal given for the beginning of these public contests of strength and skill.

Ver. 15. **Ancestral honors**. This probably refers to their dignity as the chosen people of God, and, as the context would lead us to suppose, especially to the offices of priest, elder, and scribe, as well as to the rewards in general of obedience to the law.—**The Grecian distinctions**. The allusion is to the various rewards and prizes, which were conferred in connection with the athletic and other contests, as also to the civil and military offices in their gift.

Ver. 18. **Every fifth year**. They really took place every fourth year, like the Olympic games, of which they were a probable imitation; but it is said to have been every fifth year, because both the years in which the games took place are included.—Fritzsche would insert, with Cod. III., and other authorities, as above, ὥς before ἀπό, “as from Jerusalem,” i.e., as representatives of Jerusalem, although real Antiochians. But the sequel shows that they were actually fair representatives of Jerusalem. Their consciences would not allow them, although they had become in most respects, as it would seem, pretty thoroughly Hellenized, to go as far as Jason had expected and desired. The ὥς is probably a correction from a later hand.

Ver. 19. **Messengers**, θεωροῦς. The word means *spectators*. It is used in the classics as

referring to any one who travels for the sake of observing men and things, and to an ambassador sent to consult an oracle, or to present some gift at the public games. The Athenians sent θεωροί to the Delphic Oracle, and to the four great Hellenic games.—**Who were Antiochians.** They were, it would seem, simply persons who had received the right of citizenship as Antiochians, otherwise their qualms of conscience touching the gifts to Hercules would be difficult to explain.—**Three hundred drachmas.** The sum is so small, less than fifty dollars, that a correction to 3,300 has crept into some of the MSS., as also into the Syriac version. It is possible that the Attic drachma is meant, which was of a somewhat higher value. The Attic coin weighed 66 grains troy, the Phœnician, 58½ grains, and the Ptolemaic, 55 grains.—**Sacrifice of Hercules, i.e.,** the festival of Hercules which was celebrated in connection with these games, and was attended with sacrifices to this hero.

Ver. 20. The reading ἔπεσεν for ἔπεμψεν seems to be clearly required. The expression πίπτειν εἰς τι means *to fall into and remain in a thing*, hence *to belong to it, to be meant for it*.

Ver. 21. **(Son) of Menestheus.** This is said to distinguish him from another Apollonius, the son of Thrasæus (3:5, 7; 4:4). Cf. also Liv., 42:6.—**Coronation,** πρωτοκλισία. The word is used in Matt. 23:6, in the sense of *the uppermost seat at table*. The transition from this meaning, which was the more common one, to that of *the first place on the throne, or the enthroning of a king*, was very easy, and it is likely that such is its meaning here, as this event must have taken place at about the present time. It might mean also, *a wedding festival*. Luther read πρωτοκλήσια and translated by, *ersten Reichstag, first imperial diet*. Philometor assumed the government in the fourteenth year of his age (B. C. 173), having been previously under the guardianship of his mother Cleopatra, sister of Antiochus Epiphanes, and after her death, of Eulæus and Lenæus.—**Took thought for his own safety.** He provided for the safety of himself and kingdom by putting things in readiness for hostilities on the part of Ptolemy Philometor. This Egyptian king had the design to win back Cœlesyria, which had been wrested from Egypt by Antiochus III., as well as to obtain possession of Phœnicia and Palestine. Antiochus, naturally, went first to the important harbor of Joppa, to see that it was put in a condition of defense, and from thence to Jerusalem.

Ver. 23. **Three years afterward,** namely, from the beginning of Jason's high priesthood, B. C. 174–171.—**Menelaus.** According to Josephus (*Antiq.*, 12:5, § 1; cf. 15:3, § 1; 19:6, § 2), he was the brother of Jason. But our book seems at this point to be tolerably trustworthy. Cf. Schürer, *Neutest. Zeitgeschichte*, p. 75.

Ver. 24. Τῷ προσώπῳ τῆς ἐξουσίας = *with the appearance of power*, i.e., with the mien of one who had great influence. The king felt flattered by the attentions of such a man.—**Got**, κατήντησε. Used thus transitively, it is said, only here.

Ver. 25. **The fury. ... the rage**, θυμους. ... ὀργάς. The former word is used in Plato, Thucydides, and the later Greek, widely, for the ebullition of wrath and excitement of spirit in general. It is used with ὀργή in [Rom. 2:8](#); [Eph. 4:31](#); [Col. 3:8](#); [Rev. 16:19](#). The former word denotes the inward excitement, the second the outward manifestation of it. Cf. Cremer's *Lex.*, s. v.

Ver. 29. **Sostratus** was summoned before the king, because he had not compelled Menelaus to pay the money.—**Governor of the Cyprians**. Inasmuch as Cyprus at this time was not in the possession of Antiochus, it is thought that this must mean that Crates had been at an earlier period, or became at a later period governor of this island. Menelaus returned to Jerusalem after a short time, as it appears later in the history, and resumed the duties of his office. He seems not to have seen Antiochus, but only his representative Andronicus. And it is probable that he induced him through bribes to espouse his cause, even to the extent of putting to death the former high priest, Onias.

Ver. 30. **Mallus**. A city of Cilicia, on the Mediterranean, at the mouth of the Pyramus, about twenty miles from Tarsus.—**As a present**, ἐν δωρεᾷ. Lit. *in the nature of a gift*, cf. [1 Cor. 2:7](#), ἐν μυστηρίῳ. It was an Asiatic custom to give away cities and lands as dower. But these cities may have considered it as a stain upon their honor, that they should be bestowed on one of the mistresses of Antiochus.

Ver. 32. He probably intended to use the money thus obtained to discharge his indebtedness to the king.

Ver. 33. **It also** (καί). The word “also” which the A. V. has not noticed, means here, in addition to the other wicked deeds of Menelaus.—**Of a surety**. He would not act upon uncertainties; neither would he act rashly and expose his own life needlessly.—**Daphne**. It was properly a part of Antioch, lying in its immediate vicinity, though on the opposite side of the Orontes. Its importance can be judged from the fact that Antioch itself was called “the Antioch near Daphne” to distinguish it from nine other cities of the same name. Why Onias, a Jew and former high priest, should take refuge in this heathen sanctuary, it is not easy to understand.

Ver. 34. **Put him out of the way**, παρέκλεισεν. The word means, *to shut out*. Cf. Herod, 6:60: “And other people cannot take advantage of the loudness of their voice to come into the profession and *shut out* (παρακληίουσι) the herald's sons.” The idea here is

that Onias was excluded from the rights of an asylum, i.e., was put to death. *Asylo statim exclusit seclusumque in custodiam conjecit ibique trucidavit*. Wahl's *Clavis*, s. v. This is supposed to be the only place where the verb is used in this sense.

Ver. 36. **Complained**, ἐνετύγχανον. The context alone supplies the idea that they went to him with a complaint.

Ver. 37. The word σωφροσύνη refers to sobriety in a moral sense, by which the lower passions were kept in check, and εὐταχία to its result in moral purity, correct conduct. The reported weeping of Antiochus Epiphanes must be regarded either as something that was put on for popular effect, or as something that had no real basis in fact. Nothing that we know of him would lead us to suppose that he felt, or could feel, any such regard for Onias, as it is here represented that he felt.

Ver. 38. **Andronicus** had, perhaps, the right to wear purple as a representative of the king; or, it was a dignity that for some other reason had been conferred upon him.—**There slew**. Since at 5:25 we read again of a certain Andronicus some would render the word ἀπεκόσμησε in the sense, *took away his garments*, the symbols of his rank. But this had already been done. The word must mean here, *to put out of the way, out of the world*. Cf. Hom., *Odys.*, 7:232, where it is used with the meaning *to remove*. The name Andronicus was a common one.

Ver. 39. **Abroad**, i.e., outside of the city, where the Hellenizing customs were less known and less popular.

Ver. 40. **Began first to offer violence**, κατήρξατο χειρῶν ἀδίκων. Grimm would translate: "*Machte mit Gewaltthat den Anfang*," "made the beginning with violence;" Keil, "began unrighteous dealing;" De Wette, "used unjust force;" Wahl, "*Manibus injustis uti cœpit*."

Ver. 41. **Lysimachus** was not himself with the armed force, its leader being Auranus.

Ver. 45. **Λελειμμένος**. The word is used in the sense that he had nothing whatever to offer in proof of his innocence, and hence, as we are accustomed to say, was "without a case" in court.—**Ptolemy**. Cf. 1 Macc. 3:38.

Ver. 47. **Before Scythians**. Cf. Cicero's oration against Verres (2:5, 58): "*Si hæc apud Scythas dicerem tamen animos etiam barbarorum hominum permoverem*."

CHAPTER 5

¹ABOUT this¹ time Antiochus undertook his second campaign² into Egypt. And ²it came to pass,³ that through all the city, for almost⁴ forty days, there were seen horsemen running through the air, having clothing interwoven with⁵ gold, and armed *with* lances, like squadrons,⁶ ³and troops of horsemen in array, and attacks taking place, and assaults on both sides, and movements⁷ of shields, and a⁸ multitude of pikes, and drawing of swords, and casting of darts, and glittering of golden ⁴ornaments, and armor⁹ of all sorts. Wherefore every *man* prayed that the manifestation ⁵might betoken¹⁰ good. And when there arose¹¹ a false rumor, as though Antiochus had died,¹² Jason took not less than¹³ a thousand *men*, and suddenly made an assault upon the city; and they that were upon the walls being driven off,¹⁴ ⁶and the city at length already¹⁵ taken, Menelaus fled into the citadel.¹⁶ But Jason made a slaughter of¹⁷ his own fellow¹⁸ citizens without mercy, not considering that to gain the day against those akin were a

¹ A. V.: the same.

² prepared *his* second voyage.

³ *then* it happened.

⁴ *the space* almost of.

⁵ in the air (Fritzsche receives διὰ τῶν ἀέρων from III. 23. 44. 55. al.; *text, rec.*, διὰ τοῦ ἀέρος. By the former, the aerial spaces are referred to, and it seems to be the correct reading), in cloth of.

⁶ a band of soldiers (it is not clear).

⁷ A. V.: encountering and running one against another, with shaking (plur., but better rendered as sing.).

⁸ *omits* a.

⁹ harness.

¹⁰ *that* apparition might turn to (ἐπ' γενέσθαι. Codd. III. 106. 19. 62. 93., γεγενῆσθαι. See *Com.*).

¹¹ A. V.: Now.... was gone forth.

¹² been dead.

¹³ at the least.

¹⁴ put back (cf. Greek at 4:26, 42).

¹⁵ *omits* already.

¹⁶ castle.

¹⁷ slew.

¹⁸ *omits* fellow (cf. 4:5, 50).

most unhappy day,¹⁹ but fancying that²⁰ ⁷they were²¹ enemies, and not²² countrymen, from²³ whom he won trophies.²⁴ But while²⁵ he obtained not the rule, he did receive shame as the result of his²⁶ treason, ⁸and fled again²⁷ into the country of the Ammonites. Now he reached the end of his evil course.²⁸ Being accused²⁹ before Aretas, the king³⁰ of the Arabians, fleeing from city to city, pursued by³¹ all *men*, and³² hated as an apostate from³³ the laws, and being held³⁴ in abomination as executioner³⁵ of his fatherland and fellow citizens,³⁶ ⁹he was cast out³⁷ into Egypt. And³⁸ he that had banished many from their fatherland³⁹ perished in a strange *land*, retiring to the Lacedaemonians, as though⁴⁰ to find succor by reason of kinship.¹ ¹⁰And he that had cast out a

¹⁹ get.... of them of *his own* nation would be.... day for him.

²⁰ thinking.

²¹ had been *his*.

²² not *his*.

²³ omits from.

²⁴ conquered (καταβάλλεσθαι, lit., *lay a foundation*. Grimm would read καταλαβέσθαι).

²⁵ *Howbeit* for all this.

²⁶ principality (cf. 4:10), but at the last received shame for *the reward of his*.

²⁷ Lit., *departed fleeing*, or as *fugitive*.

²⁸ A. V.: In the end therefore he had an unhappy return (ἀναστροφῆς; III. 19. 62. 93. 106., καταστροφῆς. But the “catastrophe” came earlier).

²⁹ Being accused (see Com.).

³⁰ (τὸν τύραννον.)

³¹ of.

³² omits and (as III. 62. 74. 106. Co.).

³³ a forsaker of.

³⁴ had.

³⁵ an open enemy (marg., *executioner*).

³⁶ *his* country and countrymen.

³⁷ (Fritzsche receives ἐξεβράσθη from III. 44. 55. 74. al.; συνεξεβράσθη), 19. 62. 64. 93.; *text*, *rec.*, συνεβράσθη.)

³⁸ Thus.

³⁹ driven many out of *their* country.

⁴⁰ and thinking *there*.

¹ A. V.: *his* kindred.

multitude² unburied had none to mourn for him, and was honored with no funeral of any sort,³ nor a⁴ sepulchre with *his* fathers.

¹¹But⁵ when *this* that had taken place⁶ came to⁷ the king's ear, he thought that Judæa had revolted; wherefore⁸ removing out of Egypt in a furious mood,⁹ he ¹²took the city by force of arms. And he¹⁰ commanded his soldiers to put to death without mercy such as fell in their way,¹¹ and to slay such as went up upon the ¹³houses. And¹² there was killing of young and old, and¹³ making away with¹⁴ men, and¹⁵ women, and children, and slaying of virgins and infants. ¹⁴And there were lost in all the three days¹⁶ fourscore thousand, whereof forty thousand were slain in ¹⁵conflict;¹⁷ and no fewer were¹⁸ sold than slain. And¹⁹ not content with this, he also²⁰ presumed to go into the most holy temple of all the earth,²¹ having²² Menelaus, who had become a traitor both²³ to the laws, and to his fatherland, as²⁴ guide; ¹⁶and he took²⁵ the holy vessels with pol-

² A. V.: many.

³ nor any solemn funerals at all.

⁴ omits a.

⁵ Now.

⁶ was done.

⁷ (προσπεσόντων. Cf. 8:12, for a similar usage.)

⁸ whereupon.

⁹ mind (lit., *animalized in soul*, i.e., with the rage of a wild beast).

¹⁰ omits he.

¹¹ *his* men of war not to spare such as they met.

¹² A. V.: Thus.

¹³ omits and.

¹⁴ of.

¹⁵ omits and.

¹⁶ destroyed (cf. following) within *the space of* three whole days (lit., *in three days in all*, i.e., in not more than three days).

¹⁷ the conflict (see *Com.*).

¹⁸ omits were.

¹⁹ Yet was he (καί, at the beginning, is omitted by III. 23. 44. 71. al.).

²⁰ but (δέ before τούτοις is omitted by 62. 64. 93.).

²¹ world.

²² omits having.

luted hands, and with profane hands dragged around²⁶ the *things* that were dedicated by other kings to augment the glory and ¹⁷honor of the place.²⁷ And Antiochus was lifted up²⁸ in mind, considering²⁹ not that the Lord³⁰ was angry for a while³¹ for the sins of them that dwelt in the city, and ¹⁸therefore *his* eye was not upon the place.³² But³³ had *they* not been before entangled³⁴ in many sins, this *man*, on pressing forward,³⁵ had forthwith been scourged and turned³⁶ back from *his* presumption, as Heliodorus was, whom Seleucus the ¹⁹king sent to view the treasury. But³⁷ God did not choose the nation³⁸ for the ²⁰place's sake, but the place for the nation's³⁹ sake. Therefore also⁴⁰ the place itself, that was partaker with *them* of the adversities⁴¹ that happened to the nation, did afterwards, through the Lord, participate⁴² in the benefits;⁴³ and as it was forsaken in the wrath of the Almighty, so again, the great Lord being reconciled, it was

²³ *that* traitor.

²⁴ *his own* country, being his.

²⁵ A. V.: taking.

²⁶ pulling down (συσσύρων).

²⁷ the augmentation and (by hendiadys for, *to augment the*).... place, he gave *them* away (Fritzsche and Keil, with Grimm, would strike out ἐπεδίδου. It is wanting in III. 23. 44. 52. 56. al. If retained, it should be rendered, *delivered over*, i.e., to be carried off).

²⁸ so haughty was A.

²⁹ that he considered.

³⁰ δεσπότης. So at ver. 20, 6:14, 9:13, and often in the Apoc.

³¹ βραχέως, i.e., *a short time*.

³² Lit., *therefore had happened his overlooking of the place*.

³³ A. V.: For.

³⁴ formerly wrapped (more lit., “But if it had not come to pass that they were before entangled”).

³⁵ as soon as he had come.

³⁶ put.

³⁷ Nevertheless.

³⁸ people.

³⁹ people's.

⁴⁰ And therefore.

⁴¹ (δυσπετημάτων, a rare word, derived from δυς and πέτειν.)

⁴² communicate.

set up with all glory.

²¹When now⁴⁴ Antiochus had carried out of the temple a thousand and eight hundred talents, he departed in all haste unto⁴⁵ Antiochia, thinking⁴⁶ in *his* pride to make the land navigable, and the sea passable by foot; such was the loftiness⁴⁷ of *his* heart.⁴⁸

²²And he left also prefects to misuse⁴⁹ the nation: at Jerusalem, Philip, as to his race⁵⁰ a Phrygian, and as to his⁵¹ manners being more barbarous than he ²³that appointed him;⁵² and at Garizin,⁵³ Andronicus; and besides, Menelaus, who worse than the others, treated insolently his fellow citizens. And cherishing a hostile feeling toward the Jews,⁵⁴ ²⁴he sent also that chief of evil doers,⁵⁵ Apollonius, with an army of two and twenty thousand, commanding *him* to slay all those that ²⁵were in the prime of life, but⁵⁶ to sell the women and younger persons.⁵⁷ And this man¹ coming to Jerusalem, and pretending peace, did forbear till the holy day of the sabbath; and² when he found³ the Jews keep-

⁴³ benefits *sent* from the Lord (if the words ὑπὸ τοῦ κυρίου are to be retained—they are rejected by Fritzsche, with III. 44. 52. 55. 56. al. Old Lat.—they should be connected, as just before, with ἐκοινώνησε, showing the person by whom the matter is brought about).

⁴⁴ A. V.: So when.

⁴⁵ into.

⁴⁶ weening (obs. in prose).

⁴⁷ such was the haughtiness (διὰ τὸν μετεωρισμόν. It limits θέσθαι).

⁴⁸ mind.

⁴⁹ governors to vex.

⁵⁰ for *his* country.

⁵¹ for.

⁵² set *him there*.

⁵³ A. V.: Garizim (I give the form according to the Greek. Cf. *Com.*).

⁵⁴ all the rest bare a heavy hand over the citizens, having (δέ. Cf. Winer, p. 443) a malicious mind against (ὑπεραίρεσθαι, with dat. only here) *his* countrymen the Jews (τοὺς πολίτας Ἰουδαίους. It seems to mean simply “Jews,” like ἀνὴρ Ἰουδαῖος at 1 Macc. 2:23, *et passim*. The Jewish fellow citizens are distinguished from others who were not Jews. See preceding line.)

⁵⁵ *that* detestable ringleader (τὸν μυσάρχην. Some would render (who had been) “governor of Mysia”).

⁵⁶ their best age (see *Com.*), and.

⁵⁷ the (so III. 106. al.) younger sort.

ing holy day,⁴ he commanded ²⁶his men to arm themselves. And⁵ he slew all them that had gone forth to the spectacle,⁶ and running into⁷ the city with weapons, laid low a⁸ great multitude.⁹ ²⁷But Judas, the Maccabee,¹⁰ with nine others, or thereabout, withdrew himself into the wilderness,¹¹ and lived in the mountains *after* the manner of beasts, with his company; and they¹² fed on herbs¹³ continually, lest *they* should be partakers of the pollution.

CHAPTER 5

Ver. 1. On the historical fact here noticed, cf. 1 Macc. 1:17 ff.

Ver. 2. **Forty days.** This was a sacred and symbolical number with the Jews, and next to seven occurs oftenest in their history. Cf. for similar representations of heavenly portents preceding great events, Josephus (*Bell. Jud.*, 6:5, § 3), Tacitus (5:13).

Ver. 4. **Might betoken good**, i.e., be a sign of good to the Israelites in the wars, which were thereby foreshadowed. Γίνεσθαι ἐπὶ τινι = *to come to something, to happen for something*. The alternative reading noted above, γεγενῆσθαι, is not so well fitted as the former to express the idea that the prayer was made at the same time that the vision

¹ A. V.: who.

² omits and.

³ taking (λαβών. Cf. Liddell and Scott's *Lex.*, s. ν.).

⁴ (ἀργοῦντας.)

⁵ And so.

⁶ were gone (ἐξεληθόστας; III. 106., ἐλθόντας) to the celebrating of *the sabbath* (ἐπὶ τὴν θεωρίαν. Most suppose that this refers to the observance of the Sabbath in the temple. Θεωρία might, indeed, mean a *festival* or *religious service*. But we should not expect such a word to be applied, by a Jew, to the services of the temple. And the context is also against it. It was probably some spectacle in connection with the army. So Keil, with Luther, Hitzig, Herzfeld, and others).

⁷ through (εἰς).

⁸ slew.

⁹ multitudes.

¹⁰ J. Maccabeus.

¹¹ (III. 52. 56. al. omit the phrase.)

¹² who.

¹³ (χορτώδη τροφήν = vegetable nourishment.)

appeared, which must be supposed to have been the case.

Ver. 7. We are not informed of the circumstance by which Jason was compelled to relinquish the prize which he had almost within his grasp. Possibly it was through the combined power of the citizens, and the Syrian troops in the castle, under Menelaus.

Ver. 8. With Fritzsche, who places a period after ἔτυχεν, Keil, Grotius, Gaab, Wahl, and others, we translate as above, making πέρας the object of the verb. This verb is generally construed with the genitive of the thing, but sometimes also with the accusative. Cf. Herod., 5:23. Grimm, on the other hand, would construe πέρας ... ἀναστροφῆς as accusative absolute, connecting ἔτυχεν with ἐγκλησθεῖς (ἐγκληθεῖς). “As it respects the end of his evil course, it happened that he, complained of before Aretas, fleeing from city to city,” etc. Keil properly objects to this translation, that it makes the punishment of Jason the result of an accident rather than, as the narrator intended, the direct judgment of God. Cf. vers. 9 and 10. The reading ἐγκληθεῖς, *complained of, accused*, although without the support of the MSS. is adopted by Grimm and Fritzsche, as it had been previously by Luther, Grotius, De Wette, and others. The common reading, however, in the sense of *shut up, driven into a corner*, gives a good sense. As Wahl, *Clavis*, s. v.: “In angustias adigo, ita aliquem persequor, ut, quo se vertat, nesciat.” Jason may have been put under surveillance by Aretas at the request of Menelaus, or the Syrian governor. A king of the Nabataei bore this name, “Aretas,” as also in later times, the father-in-law of Herod Antipas. Cf. 2 Cor. 11:32.

Ver. 9. **By reason of kinship.** Not family relationship, but the supposed relationship of the Lacedemonians, in general, to the Jews. Cf. remarks at 1 Macc. 12:23.

Ver. 14. **In conflict.** Ἐν χειρῶν νομαῖς, lit., *by the pasturage (feeding, ravaging) of hands*. The merciless hands of soldiers seized upon every one and consigned them to death. The number here given is generally thought to be considerably exaggerated. Cf. 1 Macc. 1:24. Josephus (*Antiq.*, 12:5, § 4) gives the number of prisoners as 10,000.

Ver. 21. The sum mentioned doubtless includes all property taken from the temple. If they were Hebrew talents, it would amount to about three and a quarter millions of dollars; if Antiochian, to half as much.

Ver. 23. **Garizin** (= Gerizim). The well-known mountain near Sychem, which lay over against Ebal. On it the Samaritans had built their temple. This place is particularly mentioned, probably, as being the centre of the Samaritan influence. Cf. Joseph., *Antiq.*, 12:5, § 5.—Grimm and Bunsen’s *Bibelwerk*, following the Vulgate, Syriac, Luther, Theodoret, and a few MSS., would connect the last clause of this verse, *and cherishing a*

hostile feeling, etc., with the next verse, as referring to Antiochus and as being the motive why he sent Apollonius into Judæa.

Ver. 24. **In the prime of life**, namely, all adults capable of bearing arms. The Apollonius here mentioned is the chief collector of taxes referred to in [1 Macc. 1:29](#).

Ver. 25. **Till the holy day of the sabbath**. He knew well that on this day they would offer no resistance.—Cf. [1 Macc. 2:34](#).

CHAPTER 6

¹NOT long after this the king sent an old Athenian¹ to compel the Jews to depart² from³ the laws of *their* fathers, and not to live⁴ after the laws of God; ²and to pollute also the temple⁵ in Jerusalem, and to call *it the temple* of Jupiter Olympius; and that in Garizin,⁶ of Jupiter the Defender of Strangers,⁷ as they indeed ³were,⁸ that dwelt in the place. But⁹ the inroad of the evil¹⁰ was sore and grievous even¹¹ to the people.¹² ⁴For the temple was filled with riot and revelling by the Gentiles, who dallied with harlots, and had to do with women in the forecourts of ⁵the temple,¹³ and besides,¹⁴ brought in¹⁵ *things* that were not fitting.¹⁶ The altar ⁶also was filled with profane *things*, which the law for-

¹ A. V.: man of Athens.

² (Lit., *to go over*.)

³ from (Fritzsche adopts ἀπό from III. 19. 23. 44. 55. al.: *text. rec.*, ἐκ).

⁴ (πολιτεύεσθαι. Lit., *to be a citizen*, then to *live as citizen in a state*, but in Philo, Josephus, and Bib. Greek, as here.)

⁵ (The Attic form, τὸν νεών, is here found. Cf. also [9:16](#), [10:3](#), 5.)

⁶ Garizim (cf. [5:23](#)).

⁷ (ξενίου, i.e., *hospitalis*. Josephus, *Antiq.*, xii. 5, § 5, names this temple, improperly, Ζεὺς Ἑλλήνιος.)

⁸ did desire (ἐτύγχανον. It often stands for the copula, although properly the latter is to be understood with it).

⁹ A. V.: *omits* But.

¹⁰ coming in (*text. rec.*, ἐπίστασις. Fritzsche would adopt from 19. 106., ἐπίτασις. The latter was used for the part of a play where the plot thickens, as opposed to πρότασις. Vulg., *malovum incursio*) of *this* mischief.

¹¹ *omits* even.

¹² (ὄχλοις, i.e., the multitude of Jews who had given way to the Hellenizing tendencies.)

¹³ within the circuit of the holy *places* (περιβόλοις, the Greek designation of the fore-

biddeth. And¹⁷ it was permitted neither¹⁸ to keep sabbath days or celebrate ancestral¹⁹ feasts, or simply to acknowledge ⁷one's self²⁰ to be a Jew. And on²¹ the day of the king's birth, every month, they were brought by bitter constraint to eat of the sacrifices;²² and when the feast of Bacchus was kept, they²³ were compelled to go in procession in honor of \1crowned with²⁴ ivy. ⁸Moreover there went out a decree to the neighboring Greek cities, at²⁵ the suggestion of Ptolemy,²⁶ to pursue the same course against ⁹the Jews, and *compel them* to eat of the sacrifices; and that those who preferred not to go over to Hellenism²⁷ a should be put to death. Then could one see²⁸ the present misery. ¹⁰For there were two women brought forward,²⁹ who had circumcised their³⁰ children; and these, having³¹ openly led them³² round about the city, the babes hanging at their

courts of the temple, αὐλαί. Cf. 1 Macc. 4:38, 48; 4 Macc. 4:11).

¹⁴ besides that.

¹⁵ (Fritzsche adopts εἰσφερόντων from III. 19. 23. 55. al.; *text. rec.*, omits prep.)

¹⁶ lawful.

¹⁷ A. V.: law forbiddeth (τοῖς ἀποδιεδταλμένοις ἀπὸ τῶν νόμων = *which were separated off from the laws*. It is a rare expression).

¹⁸ Neither was it *lawful for a man*.

¹⁹ or ancient.

²⁰ or to profess *himself* at all (i.e., to live openly the life of a Jew).

²¹ A. V.: in.

²² (ἐπὶ σπλαγχνισμόν=σπλαγχνῶν μεταλαβεῖν.)

²³ the Jews (Fritzsche strikes out, as wanting in III. 23. 44. 52. al. Old Lat. Syr.).

²⁴ to B., carrying (ἔχοντες, but I render freely, according to the obvious sense).

²⁵ neighbouring cities of the heathen, by.

²⁶ Ptolemee (instead of Πτολεμαίων ὑποθεμένων of the common text, there is to be read, with Grimm, Fritzsche, and Keil, following III. 23. 44. 52. al., the sing.).

²⁷ against the Jews, that *they* should observe the same fashion (τὴν αὐτὴν ἀγωγὴν ἄγειν), and be partakers of *their* sacrifices; and whoso would not conform themselves to the *manners* of the Gentiles.

²⁸ might a *man* have seen.

²⁹ A. V.: *omits* forward (instead of ἀνηνέχθησαν, III. 19. 62. al. read ἀνήχθησαν. Lat., *falsely, delatæ sunt*).

³⁰ (III. 23. 44. al. omit.)

³¹ whom when they had.

breasts, they cast³³ down headlong from the wall. ¹¹And others, that had run together into the³⁴ caves near by, to keep the sabbath³⁵ day secretly, being discovered to Philip, were burnt³⁶ together, because they had scruples against defending themselves on account of the glory of³⁷ the most sacred day.

¹²Now I beseech those that read this book, that *they* be not discouraged because of these adversities, but consider that the³⁸ punishments were not³⁹ for destruction, ¹³but for chastening⁴⁰ our nation. For, indeed,⁴¹ it is a token of great⁴² goodness, when the godless⁴³ are not suffered a⁴⁴ long time, but are⁴⁵ forthwith punished. ¹⁴For not as with the⁴⁶ other nations, *whom* the Lord patiently forbear⁴⁷eth to punish, till they have⁴⁷ come to the fullness of *their* sins, hath he determined to deal⁴⁸ with ¹⁵us, lest that, having⁴⁹ come to the height of our sins, he afterwards take⁵⁰ vengeance ¹⁶on⁵¹ us. Therefore⁵² he never withdraw⁵³eth his mercy from us; but while disciplining with adversity, he forsaketh not his own¹ people. ¹⁷But let this be spoken to us, just for a remembrancer; and

³² *omits* them.

³³ cast them.

³⁴ *omits* the.

³⁵ (Lit., *seventh*.)

³⁶ *all* burnt.

³⁷ *they* made a conscience to help (in the way of defence) themselves for the honour of.

³⁸ A. V.: for *these* (art. with force of demon.) calamities, but that *they* judge *those*.

³⁹ not to be

⁴⁰ a chastening of.

⁴¹ *omits* indeed (III. 19. 23. 44. 55. al., καὶ γάρ; *text. rec.*, καί).

⁴² *his* great.

⁴³ wicked doers.

⁴⁴ *any*.

⁴⁵ *omits* are.

⁴⁶ A. V.: *omits* the.

⁴⁷ be.

⁴⁸ so dealeth he.

⁴⁹ being.

⁵⁰ sin, afterwards he should take.

⁵¹ of (instead of the form ἐκδικᾶ, not used in Attic Greek, 19. 23. 62. 64. 93. offer ἐκδικᾶ).

⁵² A. V.: *And* therefore.

after this short digression, we must come back to the narrative.²

¹⁸Eleazar, one of the principal scribes, a man already advanced in life,³ and of most beautiful⁴ countenance, was constrained to open⁵ his mouth, and to eat ¹⁹swine's flesh. But he, enduring more willingly death with glory than life with shame, ²⁰came forward of his own accord to the torture, but not *till* he had spit it out,⁶ as it behoveth⁷ *them* to come forward⁸ that have the resolution to ward off from themselves what is⁹ not lawful for love of life to be tasted. ²¹But they that had the charge of the unlawful sacrificial feast, because of their old acquaintance¹⁰ with the man, taking him aside, besought *him* to bring flesh of his providing, which it was permitted¹¹ him to use, and make as if he ate¹² of the flesh taken from the sacrifice ²²commanded by the king; that, so¹³ doing, he might be delivered from death, and ²³because of¹⁴ the old friendship with them, find clemency.¹⁵ But he taking a noble resolution, and one worthy of his age, and the dignity of his advanced years, and the glory of his acquired gray hairs, and his most praisewor-

⁵³ III. 23. al. omit.

¹ A. V.: and though he punish with adversity, *yet* doth he never forsake his.

² that we have spoken (ταῦθ' ἡμῖν εἰρήσθω) be for a warning unto us. And *now* will we come to the declaring of *the matter* in few words (ὅν δι' ὀλίγων, cf. Wahl, s. v., and Winer, p. 380).

³ A. V.: an aged man.

⁴ a well favoured (Fritzsche omits τυγχάνων after κάλλιστος, as wanting in III. 23. 44. 55. 71. al.).

⁵ (ἀναχανών is omitted by 19. 23. 52. 62. 64. 93.)

⁶ choosing rather to die gloriously, than to live *stained* with *such* an abomination, spit it forth, and came of his.... torment.

⁷ A. V.: behoved.

⁸ come.

⁹ are resolute to stand out (ἀμύνεσθαι; III. 55. 93. 106., ἀμύνασθαι) *against such things*, as *are*.

¹⁰ *that* wicked feast for the.... *they* had.

¹¹ own provision, such as was lawful for.

¹² did eat.

¹³ A. V.: in so.

¹⁴ for.

¹⁵ favour.

thy manner of life from youth up, but especially of the holy and God-given law, uttered himself accordingly, ²⁴saying straightway, that they should send him to Hades.¹⁶ For it is¹⁷ not worthy of¹⁸ our age, to¹⁹ dissemble, lest²⁰ many young persons thinking²¹ that Eleazar, the man ²⁵of ninety years, has gone over to heathenism, also themselves, because of my²² hypocrisy and because of the short and span-long life, should be misled on my account, ²⁶and I assuredly get shame and disgrace to mine old age.²³ For though also²⁴ for the present *time* I be²⁵ delivered from the punishment of men, yet shall²⁶ I not escape the hands²⁷ of the Almighty, neither alive, nor dead. ²⁷Wherefore now, manfully ²⁸exchanging²⁸ this²⁹ life, I will show myself worthy of my age, while leaving a noble example to the³⁰ young to die willingly and nobly a happy death for the

¹⁶ began to consider discreetly, and as became *his* age, and the excellency of *his* ancient years, and the honour of *his* gray head, whereunto he was come (I render freely, according to the sense), and *his* most honest education (Fritzsche, with Grimm, Keil, and others, receives ἀναστροφῆς from III. 52. 55. 62. 64. Old Lat.; *text rec.*, ἀνατροφῆς) from a child, or rather the holy law made and given by God: therefore he answered accordingly, and willed *them* straightways to send *him* to the grave.

¹⁷ A. V.: becometh.

¹⁸ omits worthy of.

¹⁹ said he, in any wise to.

²⁰ whereby.

²¹ might think.

²² being fourscore years old and ten, were now gone to a strange religion (cf. 4:13), and so they through mine.

²³ desire to live a little *time* and a moment *longer* should be deceived by me, and I get (κατακτήσομαι. The prep. strengthens the simple form. Keil prefers the reading of III. Co., κατακτήσωμαι. If the other reading is retained, a fut. indic. and an aor. subjunct. are connected together in the same sentence, as at [Apoc. 22:14.](#)) a stain.... age and make it abominable.

²⁴ A. V.: omits also.

²⁵ should be.

²⁶ should.

²⁷ hand.

²⁸ changing.

²⁹ this (art., with force of demon.).

sacred³¹ and holy laws. And having spoken thus,³² immediately he went to the torture.³³ But³⁴ ²⁹they that led *him* changed³⁵ the good will they bore³⁶ him a little before into hatred, because the before-mentioned words, as they thought, were madness.³⁷ ³⁰But when he was about to die from blows,³⁸ he groaned, and said, It is manifest unto the Lord, that hath the holy knowledge, that whereas I might have been delivered from death, I³⁹ endure sore pains in body by being beaten, but in ³¹soul gladly⁴⁰ suffer these *things*, because I fear him. And thus, now,⁴¹ this *man* died, leaving his death for an example of nobility,⁴² and a memorial of virtue, not only to the young, but also to the majority of the⁴³ nation.

CHAPTER 6

Ver. 1. **Not long after this.** The sending of Apollonius with an army.—**An old Athenian.** The Old Latin, which is followed by Luther, has *Antiochenum, an Antiochian*. The correction was probably suggested by a natural sense of fitness, but has no legitimate basis. The Greek is γέροντα Ἀθηναῖον.

Ver. 5. Cf. 1 Macc. 1:47, concerning the offering of swine on the altar. Nothing is said here of the heathen altar which was built over the altar of burnt offering; but it would be hardly allowable on that account to infer, with Grimm, that our writer's authorities contained nothing concerning the fact. He professes to make only an abstract.

³⁰ such a one as *mine* age requireth; and leave a notable example to *such as be*.

³¹ courageously for the honourable (cf. ver. 11).

³² when he had said these words.

³³ torment.

³⁴ A. V.: *omits* But.

³⁵ changing.

³⁶ bare.

³⁷ foresaid speeches proceeded.... thought (*text. rec.*, διελάμβανον; III. 23. 55. 106. al. Co., ὑπελάμβανον), from a desperate mind (*marg.*, *madness*).

³⁸ ready ... with stripes.

³⁹ I *now*.

⁴⁰ am well content to.

⁴¹ *omits* now.

⁴² a noble courage.

⁴³ unto young *men* (cf. vers. 24, 28), but unto all *his*.

Ver. 7. The birth-day, according to this account, was celebrated every month. But it is hardly credible that such was the case, as there are no other examples of the kind, in sacred or profane history. Grimm thinks the author has confounded another festival (cf. 1 Macc. 1:59), which occurred each month, with that of the king's birth-day. Keil has shown, however, that the festival referred to by Grimm did not itself occur every month, but thinks it possible, in the case of Antiochus Epiphanes, who even named himself Θεός on public coins, that he may have caused the monthly recurrence of his birth-day to be celebrated by a sacrificial feast.

Ver. 8. **Ptolemy.** The enemy of the Jews mentioned at 4:45 ff.

Vers. 14, 15. The meaning is that God punishes the Jewish people forthwith, not suffering them to fill up the measure of sin to the utmost, since, in the latter case, not their chastisement but their destruction would be necessary.

Ver. 18. According to some accounts Eleazer was also high priest. In 4 Macc. 5:4, 35, 7:6, 12, he is represented as a priest. This probably arose from confounding him with some other Eleazer.—**Of most beautiful countenance.** By the ancients generally, including the Israelites, beauty of person was regarded as indicating the special favor of the divine powers. Cf. 4 Macc. 8:3, 9.

Ver. 19. **To the torture**, ἐπὶ τὸ τύμπανον. The word means first, *drum*, then, *a drumstick*, *a cudgel*, third, *an instrument for cutting off heads*. The instrument here meant was one by means of which the body was painfully stretched out, like the head of a drum, in order, while in that state, to be beaten to death.

CHAPTER 7

AND¹ it came to pass also, that seven brethren with *their* mother were seized,² and compelled by the king to taste of the forbidden³ swine's flesh, being⁴ tormented with scourges and whips.⁵ But one of them as spokesman⁶ said thus, What wouldest thou

¹ A. V.: *omits* And.

² taken.

³ against the law to taste.

⁴ and were.

⁵ (νευραῖς.)

⁶ that spake first (γενόμενος προήγορος. Cf. Ex. 4:16).

ask and⁷ learn of us? For⁸ we are ready rather to die,⁹ than ³to transgress the laws of *our* fathers. And¹⁰ the king becoming angry,¹¹ commanded ⁴pans and caldrons to be made hot. And forthwith, these having been¹² heated, he commanded to cut out the tongue of him that acted as spokesman,¹³ and scalping him,¹⁴ to cut off the extremities¹⁵ of his body, the rest of *his* brethren ⁵and *his* mother looking on. And him,¹⁶ maimed in all *his* members, he commanded, being¹⁷ yet alive, to be brought to the fire, and to be fried in the pan. And as the vapor was widely dispersed from the pan,¹⁸ they exhorted one another with the mother to die nobly,¹⁹ saying thus, ⁶The Lord God looketh upon *us*, and in truth²⁰ hath mercy on²¹ us, as Moses through his²² song, which witnessed against them to *their* faces, made known,²³ saying, And he will have mercy on²⁴ his servants.

⁷And after²⁵ the first had died in²⁶ this manner, they brought the second for²⁷ a mocking stock; and having²⁸ pulled off the skin of *his* head with the hair,²⁹ they asked *him*, Wilt thou eat, before *thou* be punished throughout every member of *thy* body? ⁸But he

⁷ or.

⁸ omits For.

⁹ to die, *rather*.

¹⁰ A. V.: Then.

¹¹ being in a rage.

¹² which forthwith being.

¹³ spake first (cf. ver. 2).

¹⁴ omits scalping him (περισκυθίσαντας = *having scalped in the Scythian fashion*).

¹⁵ utmost parts.

¹⁶ A. V.: Now when he was *thus*.

¹⁷ *him* being.

¹⁸ of the pan was for a good *space* dispersed.

¹⁹ manfully.

²⁰ (Cf. 3:9.)

²¹ comfort in (cf. Com. By meton, the consequent is taken for the antecedent).

²² in his (pronoun is not found in the Greek).

²³ witnessed, to *their* faces, declared.

²⁴ shall be comforted in (cf. note on first part of the verse).

²⁵ A. V.: So when.

²⁶ was dead *after*.

²⁷ to make *him*.

answered in his native³⁰ language, and said, No. Wherefore this ⁹one also suffered³¹ the next torment in order, as the first.³² But³³ when he was at the last gasp, he said, Thou, indeed, O persecutor,³⁴ takest us out of the³⁵ present life, but the King of the world will³⁶ raise us up, who have died for his laws, unto an everlasting reawakening of life.¹ And² ¹⁰after him was the third made a mocking stock; and being required, he quickly³ put out *his* tongue, and stretched⁴ ¹¹forth *his* hands courageously,⁵ and said nobly,⁶ These I had from heaven; and for ¹²his laws I give them up;⁷ and from him I hope to receive them again; *and spoke* so that⁸ the king himself,⁹ and they that were with him, marvelled at the young man's courage,¹⁰ how he¹¹ regarded the pains as nothing.¹²

¹³And¹³ when this one¹⁴ was dead also, they tortured and tormented¹⁵ the fourth ¹⁴in

²⁸when they had.

²⁹(Plur. in most MSS.)

³⁰own (πατρίω).

³¹he also received (ἔλαβε, but often used in the sense given. Lat., *dare pœnas*).

³²former *did*.

³³And.

³⁴*like* a fury.

³⁵*this*.

³⁶shall.

¹A. V.: unto everlasting life (cf. ver. 14).

²A. V.: *omits* And (as 44. 62. 93.).

³when he was required, he.

⁴*and that* right soon, holding.

⁵manfully.

⁶courageously.

⁷I despise them.

⁸Insomuch that.

⁹*omits* himself (so 44.).

¹⁰(ψυχίῳ.)

¹¹for that he nothing.

¹²*omits* as nothing.

¹³A. V.: Now.

¹⁴*man*.

¹⁵tormented and mangled.

like manner. And¹⁶ when he was about¹⁷ to die he said thus, It is desirable,¹⁸ being put to death by men, to look for hope from God,¹⁹ to be raised up again by ¹⁵him; truly for thee there shall be²⁰ no resurrection to life. And immediately²¹ ¹⁶afterwards they brought up²² the fifth also, and tormented him.²³ But he looked towards him,²⁴ and said, Thou, having²⁵ power over men, although²⁶ corruptible, ¹⁷doest²⁷ what thou wilt; but²⁸ think not that our race²⁹ is forsaken of God. But thou, continue *thus*,³⁰ and thou shalt³¹ behold his glorious might,³² how he will torment³³ thee and thy seed.

¹⁸After him also they brought the sixth, and being about to die³⁴ he said, Be not deceived in vain;³⁵ for we suffer these things for our own sake,³⁶ having sinned³⁷ against our God; therefore things worthy of marvel have occurred.³⁸ ¹⁹But think not thou, that hast taken it³⁹ in hand to fight⁴⁰ against God, that *thou* shalt escape⁴¹ unpunished.

¹⁶ So.

¹⁷ ready.

¹⁸ *It is good.*

¹⁹ (More lit., “to await the hopes (wrought) by God.”)

²⁰ as for thee, thou shalt have.

²¹ *omits* And immediately.

²² *omits* up.

²³ mangled *him*.

²⁴ Then looked he unto *the king*.

²⁵ hast.

²⁶ thou art.

²⁷ thou doest.

²⁸ yet.

²⁹ nation.

³⁰ but abide a while.

³¹ *omits* thou shalt (this is often the force of the second of two imperatives. Cf., for the verb, [John 8:51](#)).

³² great power.

³³ (Here, according to III. 19. 23. 44. al., βασιανει; *text. rec.*, βασιανιδει. Cf. vers. [1](#), [13](#).)

³⁴ A. V.: who, being ready to die.

³⁵ without cause.

³⁶ *things* for ourselves.

³⁷ (III. 74. Co., ἀμαρτόντες, instead of the pres. part.)

²⁰But the mother was exceedingly deserving of admiration,⁴² and worthy of enduring⁴³ memory, who saw⁴⁴ seven sons all⁴⁵ slain within the space of one day, and bore it⁴⁶ with a good courage, because of the hope⁴⁷ that she had in⁴⁸ the Lord. ²¹She⁴⁹ exhorted every one of them, also,⁵⁰ in her native⁵¹ language, filled with a noble spirit;⁵² and bracing her womanly feelings⁵³ with a manly heroism,⁵⁴ she ²²said unto them, I know not⁵⁵ how you came into⁵⁶ my womb, nor did I give you breath and life, and did not arrange in order the constituent parts of each one.⁵⁷ ²³Accordingly,⁵⁸ the Creator of the world, who originated and formed man,⁵⁹ and found out the origin⁶⁰ of all *things*, will in⁶¹ mercy give you back both⁶² breath and ²⁴life again, as you now give up your⁶³

³⁸marvellous *things* are done unto us.

³⁹takest.

⁴⁰strive.

⁴¹(Lit., be.)

⁴²was marvellous above all.

⁴³honourable.

⁴⁴for when she saw *her*.

⁴⁵omits all (force of σύν in comp., or “one after the other”).

⁴⁶she bare it.

⁴⁷hope (as a few minor codd. The most have the plur.).

⁴⁸(ἐπί.)

⁴⁹Yea, she.

⁵⁰omits also.

⁵¹own.

⁵²courageous spirits (φρονήματι).

⁵³stirring up *her* womanish thoughts (lit., way of thinking).

⁵⁴stomach.

⁵⁵I cannot tell.

⁵⁶(ἐφάνητε.)

⁵⁷for I neither gave you breath (τὸ πνεῦμα) nor life, neither was it I that formed the members (cf. [Job 10:10, 11](#); [Ps. 139:13–15](#)) of every one of you.

⁵⁸A. V.: but doubtless.

⁵⁹who formed the generation of man (πλάσας ἀνθρώπου γένεσιν = *originated by forming*).

⁶⁰beginning (γένεσιν).

⁶¹also of *his* own.

selves for his laws' sake. But⁶⁴ Antiochus, thinking himself despised, and suspecting it to be a reproachful speech, while⁶⁵ the youngest was yet alive, did not only exhort him⁶⁶ with⁶⁷ words, but also assured him⁶⁶ with oaths, that *he* would make him⁶⁶ both rich and happy,⁶⁸ if he would turn from the laws⁶⁹ of his⁷⁰ fathers, and would esteem him as a friend, and entrust to him offices.⁷¹ ²⁵But when the young man in no wise gave heed to it,⁷² the king called up⁷³ *his* mother, and admonished her to⁷⁴ counsel the lad for his safety.⁷⁵ ²⁶And when he had admonished her⁷⁶ with many words, she took it upon her to persuade her⁷⁷ son. ²⁷But she bowing herself towards him, scorning the cruel tyrant, spoke⁷⁸ in her native language in¹ this manner:² O my son, have pity upon me that bore³ thee nine months in *my* womb, and gave thee suck three years, and nourished thee, and brought *thee* up unto this age, and took care of thee.⁴ ²⁸I beseech thee, my child, look up unto⁵ the heaven and upon⁶ the earth, and see⁷ all that is therein, and understand⁸ that God made them of *things* that were not;⁹ and the race of men came thus into being.¹⁰

⁶²you (cf. preceding verse).

⁶³regard not your own (cf. ver. 11).

⁶⁴Now.

⁶⁵whiles.

⁶⁶*him* (clearly required by the context).

⁶⁷by.

⁶⁸a rich and a happy *man*.

⁶⁹(Omitted by III. 19. 55. 62. al. Syr.)

⁷⁰*his*.

⁷¹that *also* he would take *him* for *his* friend, and trust *him* with affairs (cf. *Com.*).

⁷²A. V.: would in no case hearken unto *him*.

⁷³*omits* up.

⁷⁴exhorted *her* that *she* would.

⁷⁵young man to save *his* life.

⁷⁶exhorted *her*

⁷⁷promised *him* that *she* would counsel *her*.

⁷⁸laughing ... to scorn, spake.

¹A. V.: country language on.

²(οὐτως is omitted by 19. 62. 64. 93. Old Lat.)

³bare.

⁴endured the troubles of education.

²⁹Fear not this executioner, but, showing thyself¹¹ worthy of thy brethren, take thy¹² death, that I may receive thee again in mercy with thy brethren.

³⁰While she was yet speaking,¹³ the young man said, What¹⁴ wait ye for? I will not obey the king's commandment; but I will hear¹⁵ the commandment of the law that was given unto our fathers by Moses. ³¹And thou, that hast invented every evil¹⁶ against the Hebrews, shalt not escape the hands of God. ³²For we suffer because of our sins. ³³And though the living Lord be angry with us a little while for *our* chastening and correction, yet will he also¹⁷ be at one again with his servants. ³⁴But thou, O godless wretch,¹⁸ and of all men most abominable,¹⁹ be not lifted up vainly, priding thyself on²⁰ uncertain hopes, lifting up *thy* hand against the servants of God.²¹ ³⁵For thou hast not yet escaped the judgment of the almighty and all-seeing God.²² ³⁶For our brethren, having now²³

⁵ A. V.: *my* son, look upon.

⁶ *omits* upon.

⁷ *omits* see.

⁸ consider.

⁹ (*Text. rec.*, ἐξ οὐκ ὄντων; III. 19. 23. 44. 62. 74. 93. 106. Co., οὐκ ἐξ ὄντων. See *Com.*)

¹⁰ so was mankind made likewise.

¹¹ tormentor, but, being.

¹² take *thy* (ἐπίδεξαι τόν).

¹³ Whiles *these words* (Fritzsche, with Grimm, adopts καταληγούσης from 19. 23. 106. 243. Co.; III., καταληγούσης, which was probably erroneously written for the former; *text. rec.*, καταλεγούσης. Keil is satisfied with the common reading, especially as ἔτι does not well agree with the other. The A. V., however, has rendered with some freedom, the word meaning *to recount, go over at length*, as referring to the arguments and appeals she used with her son).

¹⁴ Whom.

¹⁵ obey.

¹⁶ A. V.: been the author of all mischief.

¹⁷ shall he.

¹⁸ *man*.

¹⁹ other most wicked.

²⁰ without a cause, *nor* puffed up with.

²¹ (Fritzsche receives οὐρανίους παῖδας from III. 23. 44. 52. al.; *text. rec.*, δούλους αὐτοῦ.)

²² of Almighty God, who seeth *all things*.

suffered a short pain, are dead under God's covenant of everlasting life; but thou, through the judgment of God, shalt receive the²⁴ just punishment of thy presumption.²⁵ ³⁷But I, as my²⁶ brethren, give up both²⁷ body and soul²⁸ for the laws of our fathers, beseeching God that *he* would speedily be merciful unto *our* nation; and that thou under chastisements and ³⁸scourgings²⁹ mayest confess, that he alone is God; and that with³⁰ me and my brethren the wrath of the Almighty, which is justly brought upon all our race,³¹ ³⁹may cease. But³² the king, becoming angry,³³ handled him worse than the others, ⁴⁰being embittered because he³⁴ was mocked. And so this one³⁵ died undefiled,³⁶ ⁴¹having³⁷ put his whole trust in the Lord. And³⁸ last of *all*, *after* the sons, the ⁴²mother died. Let so much now be related³⁹ concerning the sacrificial⁴⁰ feasts, and the extreme torments.⁴¹

CHAPTER 7

Ver. 1. The account of the martyrdom of this mother and her seven sons is found

²³ A. V.: who now have.

²⁴ omits the.

²⁵ for *thy* pride.

²⁶ (Omitted by III. 44. al.)

²⁷ offer up *my*.

²⁸ life.

²⁹ by torments and plagues.

³⁰ A. V.: in.

³¹ nation.

³² Then.

³³ being in a rage.

³⁴ all the rest, and took it grievously that *he*.

³⁵ So this *man*.

³⁶ (καθαρός; III. 19. 44. al. write as adverb. After this word, Fritzsche, Grimm, and Keil would strike out τὸν βίον; it is wanting in III. 19. 23. 44. 55. al.)

³⁷ and.

³⁸ omits And.

³⁹ this be enough now to have spoken (cf. 2:23, 10:10).

⁴⁰ the (Fritzsche adopts τοὺς from III. 23. 44. 55. 62. al.; *text. rec.* omits) idolatrous.

⁴¹ tortures (cf. ver. 1 *et passim*).

also in 4 Macc. chap. 8 f.

Ver. 3. **Pans and caldrons.** The pans (τήγανα) were such as were used for baking; the caldrons (λέβητας), for boiling. Possibly in this case, both kinds were used for the former purpose, or the latter may have held the fire by which the former were made hot. This method of punishment was common among the Babylonians and Persians, and not unknown to the Jews. Cf. 2 Sam. 12:31; Jer. 29:22.

Ver. 4. In Herod. 4:64 (Rawlinson's ed.), we read: "In what concerns war, their customs are the following: The Scythian soldier drinks the blood of the first man he overthrows in battle. Whatever number he slays he cuts off all their heads, and carries them to the king; since he is thus entitled to a share of the booty, whereto he forfeits all claim if he does not produce a head. In order to strip the skull of its covering, he makes a cut around the head above the ears, and laying hold of the scalp, shakes the skull out; then with the rib of an ox he scrapes the scalp clean of flesh, and softening it by rubbing it between the hands, uses it as a napkin."

Ver. 6. **Have mercy on** (cf. *Text. Notes*). That the author of our book followed the LXX. at Deut. 32:36, is obvious from the fact of the direct quotation, and that the expression used is not good Greek.

Ver. 11. Ὑπερορῶ. The word means *to over-look*, hence, *to yield, give up easily*. "Despise" his hands, he did not, for he says that he hopes to get them back from God again.

Ver. 14. It is doubtful whether the sense here is that Antiochus, and others like him, would have no resurrection, or only a resurrection εἰς ὄλεθρον. Probably the latter is true, since elsewhere (6:26) he speaks of an apostate Jew as not being able to escape the divine punishment living or dead. Cf. Is. 26:19; Ezek. 37:1-6; Dan. 12:1, 2, 13.

Ver. 24. **Thinking himself despised.** She spoke in Hebrew, and hence was not understood by the king.—**Assured.** In classical Greek this word, πιστοῦν, means to *assure* only in the middle voice. Hence the variation in some of the MSS.—Χρεῖας, *offices*, i.e., offices of trust under the government of the king. It is a word frequently used in the present and preceding book. Cf. 1 Macc. 3:28; 10:37, 41, 42; 13:15, 37; 2 Macc. 2:15; 7:24; 8:9; 12:39; 15:5, 28.

Ver. 25. **Counsel the lad,** τοῦ μεираκίου. The word here used is different from that used in the first part of the verse, νεανίου. It means *boy, lad*. It was, doubtless, purposely chosen with reference to the thought of the context. Such a boy, one might suppose, would have readily accepted the offers of the king under these circumstances.

Ver. 28. **Of (things) that were not,** ἐξ οὐκ ὄντων. The variations of the MSS., it

would seem, are to be accounted for on the supposition that there was an effort to make the point as clear as possible, that the creation was literally from nothing. Τὰ μὴ ὄντα was an expression much in use by Philo, by which he meant an ἀμόρφος ὕλη, the original material of which the world was made. Cf. Dähne, 1:185 f. There is no ground, however, for supposing that the present book knows anything of such a theory, or knowing it that the author would give it the least support. Cf. [Heb. 11:3](#), εἰς τὸ ἐκ φαινομένων τὰ βλεπόμενα γεγονέναι.—**And the race of man.** Man was indeed made from matter already existing, but it was from matter which was called into existence in this manner.

Ver. [29](#). **In mercy**, τῷ ἐλέει. Cf. ver. [23](#). Keil, with Calmet and others, would refer this to the final resurrection, translating *in the time of mercy*, i.e., in the Messianic times. But this is to discover more in the text than it properly contains, and the phrase would seem to be best rendered as dative of means, *through the mercy* (i.e., divine mercy), or *in mercy*.

Ver. [31](#). **The Hebrews.** This name for the Israelites is quite common in the present book, as well as in [4 Macc](#). It was their ancient name, but until the second century before Christ had, for the most part, gone out of use.

Ver. [36](#). **Covenant of everlasting life.** Grimm would connect the words ἀεννάου ζωῆς with the previous word πόνον and not with the following ὑπὸ διαθήκην, and Fritzsche does not separate them by a comma as in the received text. According to this construction, the rendering of the verse would be, “*For our brethren, who have endured the pain which is unto eternal life, have died (as being) under the promise [or covenant] of God.*” But the unusual position of the second genitive, which is the principal objection to the other rendering, might be explained on the ground that the words were meant thereby to be especially emphasized. On the use of two genitives of different relations with one noun cf. Winer, p. 191.

Ver. [41](#). According to [4 Macc. 17:1](#), the mother, in order to prevent any contact of her person with those of the heathen, threw herself, of her own accord, into the flames.

With respect to the foregoing narrative, there is no ground for denying that it may have a basis in actual fact. In its details, however, there is not a little that transcends the bounds of credibility. It is a suspicious circumstance, for instance, that this woman had just seven sons (cf. [Ruth 4:15](#); [Job 1:2](#)); and that these martyrdoms occurred in the presence of Antiochus Epiphanes, and were attended with the scenes here described is well nigh impossible. The king was, according to the history ([5:21](#), cf. [1 Macc. 1:24, 44](#); [6:1 ff.](#)), in Antioch, while the executions took place in Jerusalem. Some of the church fathers

have, indeed, been conscious of this difficulty and have represented that the martyrdoms took place in Antioch. This view, however, has not only no sufficient historical foundation, but makes no account of one of the principal motives for what was done, which was to terrify the Jews into subjection. The speeches of the several sons, moreover, betray, in the form in which they are given, far more the hand of a rhetorician than that of a historian. They are still further developed in the same direction as they appear in 4 Macc., in the *Historia Maccabæorum Arabica* (5 Macc.), and elsewhere, during a later period.

CHAPTER 8

¹BUT Judas the Maccabee,¹ and they that were with him, went through by-ways² privily into the villages,³ and called *their* kinsfolks together,⁴ and taking unto them those that remained true to Judaism,⁵ assembled about six thousand *men*. ²And they called upon the Lord, that *he* would look upon the people that was trodden ³down by⁶ all; and also pity the temple profaned by⁷ ungodly men; and that *he* would also⁸ have compassion upon the city, gone to destruction, and about⁹ to be ⁴made even with the ground; and hear the blood that cried unto him, and remember¹ also² the wicked slaughter of innocent babes,³ and the blasphemies committed against his name; and that *he* would show his hatred against the wicked.⁴ ⁵And when the Maccabee had gathered his troop⁵

¹ A. V.: Then J. Maccabeus (III. 44. 52. 55. al., ὁ καὶ Μ.).

² omits through by-ways (lit., *went by the side in*. Cf. Gal. 2:4).

³ towns.

⁴ (Others render, “encouraged *their* kinsfolk.”)

⁵ took unto (III. 23. 62. 64. 93., προσλαμβανόμενοι for προσλαβόμενοι) *them all* such as continued in (μεμενηκότας ἐν) the Jews’ religion, and.

⁶ of (for καταπατούμενον, III. 44. 64. al. read καταπονούμενον).

⁷ of.

⁸ A. V.: omits also.

⁹ sore defaced and ready

¹ This verb is followed first by the gen., and then by περί, as in the classics.

² A. V.: omits also.

³ harmless infants (see Com.).

about him, he became at once invincible to⁶ the heathen; for the wrath of the Lord was turned into mercy. ⁶And coming unawares upon cities and villages, he burnt them; and getting into his hands the conveniently situated places, he overcame and put to flight⁷ no small ⁷number of *his* enemies. Specially⁸ took he advantage of the night⁹ for such plots.¹⁰ And there was spread everywhere no inconsiderable report of his bravery.¹¹

⁸ And¹² when Philip saw¹³ that *this* man increased by little and little,¹⁴ and that things had not a little¹⁵ prospered with him,¹⁶ he wrote unto Ptolemy, the general¹⁷ ⁹of Coelesyria and Phœnice, to come to the aid of¹⁸ the king's affairs. And he¹⁹ forthwith choosing Nicanor the son of Patroclus, one of *the king's* foremost²⁰ friends, sent²¹ *him* with no fewer than twenty thousand of all nations under *him*, to root out the whole race²² of the Jews; and with him he associated²³ also Gorgias, ¹⁰a general, and one who²⁴

⁴ Or *wickedness*.

⁵ A. V.: Now when M. had.... company (cf. *Com.*).

⁶ he could not be withstood by.

⁷ Therefore he came at (19. 23. 62. 93. prefix ἐπί to ἐρχόμενος) unawares, and burnt up towns and cities (χώρας, III. 52. 106.; *text. rec.*, κώμας) and got.... most commodious places, and overcame (Fritzsche strikes out ἐνίκα, with III. 55. 71. 106. 243. Co.) and put to flight (after τροπούμενος, 19. 52. 62. 93. read ἀνήρει).

⁸ But specially (a few cursives place δέ after μάλιστα).

⁹ (Lit., took the nights as co-workers.)

¹⁰ privy attempts (ἐπιβουλάς; III. 23. 93., ἐπιβολάς; Old Lat., *excursus*).

¹¹ insomuch that the (τις is omitted by III. 23. 55. 71. al.) bruit of his manliness was spread everywhere.

¹² A. V.: So.

¹³ (συνορῶν, either saw at a glance, or saw together with others.)

¹⁴ (κατὰ μικρόν. Better, perhaps, in a little while.)

¹⁵ omits had not a little.

¹⁶ him still more and more (lit., made progress in good days faster, i.e., faster than was to have been expected).

¹⁷ governor.

¹⁸ yield more aid to.

¹⁹ Then.

²⁰ one of his special (cf. 1 Macc. 2:18).

²¹ he sent.

in matters of war had²⁵ experience. And²⁶ Nicanor determined²⁷ to make so much money from²⁸ the captive Jews,²⁹ as would make up fully to the king the tribute of two thousand talents, due to³⁰ the Romans. ¹¹And³¹ immediately he sent to the cities upon the sea coast, inviting to³² a sale of Jewish slaves, promising to let go fourscore and ten slaves for a³³ talent, not expecting the justice³⁴ that was following and about to fall³⁵ upon him from the Almighty.³⁶ ¹²But³⁷ word was brought unto Judas of Nicanor's expedition;³⁸ and when he communicated³⁹ unto those that were with him that the army was at hand, ¹³they that were fearful, and distrusted the justice of God, fled, and conveyed ¹⁴themselves away. But the others⁴⁰ sold all that they had left, and at the same time⁴¹ besought the Lord to deliver them, who had been sold by the godless⁴² Nicanor before it had come to battle;⁴³ ¹⁵and if not for their sakes,⁴⁴ yet for the sake of the⁴⁵

²² generation.

²³ joined.

²⁴ captain, who.

²⁵ had great.

²⁶ A. V.: omits And.

²⁷ N. undertook.

²⁸ of.

²⁹ (Lit., *from the captivity of the Jews.*)

³⁰ should defray.... which the king was to pay to (the order of the Greek is as follows: τὸν φόρον τῷ βασιλεῖ τοῖς 'Ρ., and the rendering of the A. V. is not allowable. A few cursives place the first two words after the second two).

³¹ Wherefore.

³² proclaiming.

³³ the captive Jews, and.... that *they* should have.... bodies for *one*.

³⁴ vengeance (cf. ver. 13).

³⁵ to follow.

³⁶ Almighty God.

³⁷ A. V.: Now when.

³⁸ coming.

³⁹ and he (Fritzsche omits αὐτοῦ. It is wanting in III. 23. 44. 55. 71. al.) had imparted.

⁴⁰ Others.

⁴¹ withal.

⁴² being sold.... wicked.

covenants he had *made* with their fathers, and for his holy and glorious ¹⁶name's sake, by which they were called.⁴⁶ And the Maccabee⁴⁷ called his men together, six thousand in number,⁴⁸ and exhorted *them* not to be stricken with terror of the enemy,⁴⁹ nor to fear the great multitude of the heathen, who came wrongfully ¹⁷against them; but to fight nobly, setting before *their* eyes the wanton violence⁵⁰ that they had unjustly done to the holy place, and the cruel handling⁵¹ of the city, whereof *they* made a mockery, and besides⁵² the taking away of the government⁵³ of *their* forefathers. ¹⁸For they, said he, trust in weapons and boldness;⁵⁴ but we trust⁵⁵ in the Almighty God, who at a beck⁵⁶ can cast down both them that ¹⁹come against us, and¹ all the world. And, besides, he recounted² unto them also the help³ their forefathers had found, namely, that under Sennacherim,⁴ how the⁵ ²⁰hundred fourscore and five thousand perished; and the bat-

⁴³ *they* met together.

⁴⁴ own sakes.

⁴⁵ omits sake of the.

⁴⁶ Lit., *which had been called over or upon them*. Keil thinks the reference is to the special manifestation of the Divine will to the Jews. Cf. [Acts 15:17](#). Grimm renders: "*Wegen der über sie stattfinden Zubenennung seines Namens.*"

⁴⁷ A. V.: So Maccabeus.

⁴⁸ unto the number of six thousand.

⁴⁹ (For πολεμίους, some Codd. give the dat., but this verb is construed with the accus. also at [3:24](#).)

⁵⁰ manfully, and to set.... injury.

⁵¹ (αίκισμόν.)

⁵² also.

⁵³ (πολιτείας = *civil polity, constitution*.)

⁵⁴ *their* weapons and boldness (more lit., *ventures*, i.e., bold attack).

⁵⁵ our confidence is.

⁵⁶ Lit., *one nod*. For νεύματι, 19. 64. 93. read πνεύματι.

¹ A. V.: and also.

² A. V.: Moreover he recounted (προσαναλεξάμενος. It is said to be found only here).

³ them what helps (so rendered by the A. V. at [1 Cor. 12:28](#) also. It is plur., but better rendered as sing.)

⁴ and how they were delivered when under Sennacherib (καὶ τὴν ἐπὶ Σενναχηρείμ).

⁵ an (lit., *against the hundred*, etc. The gen. is so used elsewhere. Of. Plato, *Epp.*, vii. 332.)

tle that took place⁶ in Babylon with the⁷ Galatians, how they came *but* eight thousand in all to the conflict,⁸ with four thousand Macedonians, *and* that the Macedonians being thrown into disorder,⁹ the eight thousand destroyed the hundred and twenty thousand because ²¹of the help that they had from heaven, and got a great advantage. Having made them of good courage¹⁰ with these words, and ready to die for the laws and ²²their fatherland,¹¹ he divided *his* army into four parts. And he placed his brethren as leaders of the several divisions,¹² *to wit*, Simon, and Joseph, and Jonathan, ²³placing under each¹³ one fifteen hundred *men*; and further, also, Eleazar to read¹⁴ the holy book. And having given as watchword, Help¹⁵ of God, himself leading the first band, he joined battle with Nicanor. ²⁴And by the help of the Almighty¹⁶ they slew above nine thousand of *their* enemies, and wounded and maimed ²⁵the most part of Nicanor's army, and¹⁷ put all to flight.¹⁸ And they¹⁹ took the money of them that²⁰ came to buy them; and having pursued them far, from lack of time they returned;²¹ ²⁶for it was the *day*²² before the sabbath, on which account ²⁷they did not prolong the pursuit of them. And having

⁶ *he told them of the.... they had.*

⁷ (Fritzsche receives πρὸς τοὺς from III. 19. 23. 55. al.; *text, rec.*, πρὸς αὐτούς.)

⁸ business (χρεῖαν. Often used of war and battle by Polybius).

⁹ perplexed.

¹⁰ an hundred so received a great booty (not necessarily that. See *Com.*). *Thus* when he had bold.

¹¹ the country.

¹² A. V.: joined *with himself* his own brethren, leaders of each band.

¹³ giving each.

¹⁴ Also *he appointed* E. (cf. *Com.*) to read (παρναγχοῦς is received by Fritzsche from III. 23. 74. Co.; *text. rec.*, παραγνοῦς. The A. V. followed Codd. 19. 62. 64. 93., and Ald., Ἐ. παρασαγνῶναι. Keil and Grimm also adopt it, supplying τάξας from the context. It has, moreover, the support of the Old Lat. and Syr., and was acceptable to Luther, who renders according to it).

¹⁵ when he had given *them this* ... The help.

¹⁶ ("The Almighty acting as their ally.")

¹⁷ host and so.

¹⁸ Lit., *compelled all to flee*.

¹⁹ A. V.: *omits* they.

²⁰ their money that.

gathered together²³ the weapons of the enemy and spoiled them,²⁴ they occupied themselves about the sabbath, giving²⁵ exceeding praise and thanks to the Lord, who had preserved them unto²⁶ that day, when he had appointed for them the beginning of mercy.²⁷ ²⁸And after the sabbath, they gave²⁸ part of the spoils to the maimed,²⁹ and the widows, and orphans, and the residue they divided³⁰ among themselves and their children.³¹ ²⁹When they had done this, and had³² made a common supplication, they besought the merciful Lord to be reconciled with his servants completely.³³ ³⁰And from those that fought with Timotheus and Bacchides,³⁴ they slew above twenty thousand, and got possession of strongholds lying exceedingly high,³⁵ and divided amongst themselves very³⁶ many spoils,³⁷ and made the maimed, and³⁸ orphans, and³⁸ widows, and, besides,³⁹ the aged also, equal in spoils with themselves. ³¹And after⁴⁰ they had gath-

²¹ and pursued them far (ἐφ' ἱκανόν), but lacking time, they returned.

²² (ἡ, with which, rather, ὥρα is to be understood as referring to the hour of sunset on Friday.)

²³ and therefore they would no longer pursue (οὐκ ἐμακροτόνησαν κατατρέχοντες. Fritzsche receives the second word, not elsewhere found, from III. 23. 44. 71. al.;) *text. rec.*, ἐμαοθύμῃσαν) them. So when they had gathered their armour together (the word ὅπλολογεῖν, here followed by the accus., is not elsewhere found.)

²⁴ *their* enemies.

²⁵ yielding.

²⁶ (εἰς i.e., that they might celebrate it. The preceding αὐτούς is omitted by III. 23. 44. 55. 74. 106. Co. Ald.)

²⁷ *which* was the ... merey distilling upon them (44. 243. Co. Old Lat. read στάξαντος for τάξαντος. But it probably arose from bringing along the σ of the preceding word).

²⁸ A. V.: when they had given.

²⁹ (ἡκισμένοις. It might refer also to those who had been robbed and otherwise misused.)

³⁰ orphans, the residue they divided. (For ἐμερίσαντο, III. 19. 23. 55. al. read διεμερίσαντο, which is preferable.)

³¹ *their* servants (that would require παῖδες or παιδάρια.)

³² this was done ... they had.

³³ for very (εἰς τέλος. Cf. ver. 27, and 7:38, 8:5).

³⁴ Moreover of ... were with (καὶ τοῖς περὶ ... συνερίσαντες, III. 23. 44. 55. 74. al.; *text. rec.*, καὶ τῶν περὶ ... συνεριζόντων, which I follow) ... Bacchides who fought against *them*.

³⁵ very easily got high and strong holds.

ered their arms⁴¹ together, they laid them all up carefully in suitable places; but the rest⁴² of the spoils they brought to Jerusalem. ³²They slew also Philarches, a very wicked man,⁴³ who was with⁴⁴ Timotheus, and ³³had greatly troubled the Jews. And on keeping the feast for the victory in their paternal city,¹ they burnt Callisthenes, that had set fire to² the holy gates, and had³ fled into a little house; and he⁴ received a fitting reward of his godlessness.⁵ ³⁴But the chief miscreant,⁶ Nicanor, who had brought the⁷ thousand merchants ³⁵to buy the Jews, was, through the help of the Lord, humiliated⁸ by them of whom he made least account, put⁹ off his glorious apparel¹⁰ and solitarily, like a runaway, came through the midst of the country unto Antioch, having been

³⁶ *omits* very.

³⁷ spoils *more* (λάφυρα πλείονα. The former word meant spoils taken from a living enemy, in distinction from σκῦλα, but here the distinction is not maintained. Cf. ver. 31, for πλείονα, the *text. rec.*, reads πλεῖστα).

³⁸ *omits* and

³⁹ yea, and.

⁴⁰ A. V.: when.

⁴¹ armour.

⁴² *them* up all carefully in convenient places, and the remant.

⁴³ *that* which person.

⁴⁴ *e.i.*, one of the friends of.

¹ A. V.: annoyed the J. many ways. Furthermore at such times as they kept.... *their* country (πατρίδι). The context requires the rendering given. Cf. [Matt. 13:54](#)).

² upon.

³ who was.

⁴ so he.

⁵ reward meet for *his* wickedness (this text is accepted by Grimm, Fritzsche, and Keil, and is that of the majority of MSS., including III. 23. 44. 55. 71. al. Old Lat.: *text. rec.* τοὺς ἐμπρήσαντας τοὺς ἱεροὺς πυλῶνας Κ. καὶ τινὰς ἄλλους ὑφῆψαν.... πεφευγότας οἵτινες ... ἐκοιμίσαντο μισθόν

⁶ A. V.: As for *that* most ungracious.

⁷ a.

⁸ he was.... brought down.

⁹ and putting.

¹⁰ (The garments which showed his rank as general.)

exceedingly ³⁶unfortunate in the destruction of his army. And¹¹ he, that took upon him to make good to the Romans *their* tribute by means of the captives in Jerusalem, told abroad, that the Jews had God¹² to fight for them, and therefore the Jews were invulnerable,¹³ because *they* followed the laws that He had before appointed.¹⁴

CHAPTER 8

Ver. 1. Cf. 5:27 and for the whole section 1 Macc. 3:1–9.

Ver. 4. Infants are spoken of here as “innocent,” “without sin” (ἀναμαρτήτων,) probably, with reference not to the doctrine of so-called original sin, but simply in general terms, in harmony with the usage of the present day.

Ver. 5. Ἐν συστήματι. The persons mentioned in the first verse are meant. The Greek word means (1) any whole composed of several parts; (2) a body of persons bound together by the same laws; (3) a body of soldiers.

Ver. 6. These were cities in possession of the enemy, or those whose inhabitants had apostatized to Hellenism.—**Conveniently situated.** They were suited to his purpose from a strategic point of view.

Ver. 9. For the identification of the different persons here mentioned, cf. *Com.* at 1 Macc. 3:38 ff.

Ver. 10. What tax is meant is not certainly known, but probably what was still lacking of the sum imposed upon Antiochus the Great by the Romans, after the battle mentioned in 1 Macc. 8:6 ff.

Ver. 11. **Fourscore and ten slaves for one talent.** The word σώματα was a common one at this time for slaves. Supposing, as seems most probable, that Syrian or Antiochian talents are here meant the price of these slaves, from Seven to eight dollars apiece, was unusually low. In order to raise two thousand (Attic) talents at this rate, it would be necessary to sell somewhere about one hundred and eighty thousand of the Jews into serfdom.

¹¹ discharging his company (lit., *making himself solitary*), he came like a fugitive servant through the midland (namely, the most direct course) unto A., having very great dishonour (Fritzsche adopts ὑπὲρ ἅπαν εὐημερηκῶς from III. 23. 44. 55. 71. al.; *text. rec.* ὑπεράγαν δυσημερήσας, which I follow), for that *his* host was destroyed. Thus.

¹² (omitted by III. 55. 74. 106. 243. Aid.)

¹³ they could not be hurt.

¹⁴ gave *them*.

Ver. 12. **At hand**, παρουσίαν. The first meaning of this theologically significant word is *a being present* as used of a person (cf. 2 Cor. 10:10; Phil. 2:12); the second, *a being present to assist*; third, *arrival* (1 Cor. 16:17; 2 Cor. 7:6, 7; 2 Thess. 2:9; 2 Pet. 3:12). In the last sense it was used of the second coming of Christ. See Jas. 5:8.

Ver. 14. Property was sold in order to prevent its falling into the enemy's hands. It was what they had left from the different plunderings which it had undergone under Menelaus, Jason, and Apollonius.

Ver. 16. **Six thousand**. According to 1 Macc. 4:6. the number was three thousand.

Ver. 20. **Galatians**. Cf. Com., at 1 Macc. 8:2. Their bravery was proverbial.—The Macedonians referred to are those of Syria, the Seleucian Syrians. In the so-called “Fifth Book of Maccabees” this use of the word is very frequent.—The “advantage” obtained may have been booty or concessions from the king. With reference to the statements of the present verse, there can be no reasonable doubt of their being exaggerations even on the supposition that the twelve thousand Jews and Macedonians were only one division of the army opposed to the Galatians. The army of the Galatians could never have numbered one hundred and twenty thousand men. The number of auxiliaries which they furnished to Asiatic kings being never more than from two thousand to eight thousand men. That they were present simply as auxiliaries follows from the fact that the battle took place “at Babylon.” It may have been the war which Antiochus the Great waged against Melon of Media. That there may be some foundation of reality, underlying the history at this point, there is no ground for disputing.

Ver. 21. **Four parts**. The Jewish army had commonly but three divisions. Cf. 1 Macc. 5:33.

Ver. 22. **Joseph** = John. Cf. 1 Macc. 2:2; 9:36, 38.

Ver. 23. **Eleazer**. Some would join the opening clause of this verse with the preceding, making Eleazer the leader of a fifth division, while ascribing to Judas the reading of the Scriptures. But this would make the passage self-contradictory, since it is distinctly stated that there were but four divisions of the army, and that they were commanded by the four brothers. Eleazer (cf. 1 Macc. 5; 6:43–46) accompanied the army as priest, apparently (cf. Numb. 10:8; Deut. 20:2 ff.), in order to read appropriate passages from the sacred writings. The words ἔτι δὲ καὶ Ἐλ., plainly indicate that the latter had a position different from that of the brothers.

Ver. 30. **Timotheus**. Cf. 1 Macc. 5:37; 2 Macc. 10:24, 32, 37; 12:2. The abrupt introduction of this new campaign is ascribed, by Grimm, to the negligence of the epitomizer,

who forgot to mention that both these generals had entered Judæa at the same time with Nicanor and under his command. The flight of Nicanor himself is not mentioned until the close of the report of the second campaign.—**Above twenty** thousand. This is, probably, an exaggeration, or is meant to include the whole number of those slain in different battles.

Ver. 33. Respecting the fact of the burning of the temple gates here referred to, cf. [1 Macc. 4:38](#). Persons guilty of such acts of incendiarism were generally burnt by the ancients. For some unknown reason Luther did not translate the last four verses of the chapter.

CHAPTER 9

¹ABOUT that time it happened that Antiochus returned¹ with dishonor out of the regions² of Persia. ²For he had entered the so-called³ Persepolis, and attempted⁴ to rob the temple, and to capture⁵ the city. On which account, now,⁶ the multitude rushed⁷ to defend themselves with *their* weapons and⁸ put them to flight; and it happened, that Antiochus being put to flight by⁹ the inhabitants ³made a shameful retreat.¹⁰ And¹¹ when he was near¹² Ecbatana, news was brought him concerning¹³ what had happened unto Nicanor and Timotheus and his ⁴men. And¹⁴ swelling¹⁵ with anger, he thought to avenge¹⁶ upon the Jews the disgrace¹⁷ *done unto him* by those that made him flee. Therefore commanded he *his* chariot man to drive without ceasing, and to dispatch the journey, while¹⁸ the judgment of heaven was now close upon¹⁹ him. For he spoke²⁰ proudly in this manner, I will make Jerusalem²¹ a common burying place of the Jews, when I get

¹ A. V.: time came A. (ἐτύγχανεν Ἄ. ἀναλελυκώς. Cf. 4:33, 8:25).

² country (lit., *out of the places lying about in*. For κατά before τὴν II., III. 23. 55. 71. al. have περί).

³ city called.

⁴ went about.

⁵ hold (συνέχειν. In such a connection, to be rendered as above).

⁶ whereupon.

⁷ running.

⁸ omits and.

⁹ so it happened. ... of.

¹⁰ returned with shame.

¹¹ A. V.: Now.

¹² came to (κατά = *on to, towards*. Cf. Winer, p. 400).

¹³ omits concerning (lit., *the things about*).

¹⁴ Timotheus. Then.

¹⁵ (ἐπαρθείς.)

¹⁶ (ἐναπερείσασθαι.)

¹⁷ (κακίαν.)

¹⁸ omits while.

¹⁹ God now following (συνούσης).

²⁰ had spoken.

⁵there.²² But the all-seeing Lord,²³ the God of Israel, smote him with an incurable and invisible plague; and²⁴ as soon as he had spoken *these* words,²⁵ there seized him²⁶ a pain of the bowels *that was* remediless, and bitter²⁷ torments of the inner ⁶*parts*; quite justly, him, who²⁸ had tormented other *men's* bowels²⁹ with many and ⁷strange distresses.³⁰ But he in no wise³¹ ceased from his haughtiness,³² but still was filled with pride, breathing out fire in *his* rage³³ against the Jews, and commanding to hasten³⁴ the journey. But it came to pass that he fell³⁵ from *his* chariot, as it went rushing on, and getting a very sore fall, he wrenched all the ⁸members of *his* body.³⁶ And he that just now thought, in his superhuman arrogance, to command the waves of the sea,³⁷ and weigh the high³⁸ mountains in a balance, lay³⁹ on the ground, and was carried along on a⁴⁰ litter, showing forth unto all, the ⁹manifest power of God. And so, also, worms swarmed out of⁴¹

²¹ sort, That he would come to J., and make it.

²² *omits* when I get there.

²³ the Lord Almighty (πανεπότης. By inference also, the *all-ruling*).

²⁴ for.

²⁵ (Lit., *ended the speech*, τὸν λόγον. Cf. [3 Macc. 6:32](#).)

²⁶ *omits* there seized him.

²⁷ came upon him, and sore.

²⁸ A. V.: *and that* most justly, for he.

²⁹ (Here σπλάγχνα is used as the seat of the sensibilities, the heart.)

³⁰ torments.

³¹ Howbeit he nothing at all.

³² *his* bragging (τῆς ἀγερωχίας. It might mean, also, *fierceness*).

³³ (θυμοῖς. Cf. ver. [4](#).)

³⁴ haste.

³⁵ fell down.

³⁶ carried violently; so that having a sore fall, all the. ... were much pained (ἀποστρεβλοῦσθαι. It means *to twist back*, *to torture*).

³⁷ A. V.: *thus* he that a little afore thought *he* might. ... sea, (so proud was he beyond the condition of man).

³⁸ (Lit., *heights of the*. For the use of ἴστημι in the sense of *to weigh*, cf. Meyer on [Matt. 26:15](#)).

³⁹ was now cast.

⁴⁰ and carried in a horse.

the body of the godless⁴² man, and while⁴³ he lived in distresses and pains,⁴⁴ his flesh fell away,¹⁰ and the filthiness of his smell was noisome to all *his* army.⁴⁵ And the man, that thought a little before to touch the stars of heaven, none was able to carry along, because of the intolerable stench.⁴⁶ ¹¹Here therefore, being more and more afflicted,⁴⁷ he began to leave off the most of his pride, and to come through¹ the scourge of ¹²God to knowledge, since his pains increased² every moment. And when even³ he himself could not abide his own smell, he said this, Just is it⁴ to be subject unto God, and that one who⁵ is mortal should not proudly think of *himself*, as if he ¹³were God.⁶ The miscreant also vowed unto⁷ the Lord, who now no more would have mercy upon him, saying thus, ¹⁴That the holy city, to which⁸ he was going in haste, to lay it even with the ground, and to transform it into⁹ a common burying ¹⁵place, should be proclaimed free; and those¹⁰

⁴¹ So that the (ὥστε, which I render as above. It is loosely connected with παρεκομίζετο) worms rose up out of (ἀναζεῖν).

⁴² *this* wicked.

⁴³ *whiles*.

⁴⁴ *sorrow and pain*.

⁴⁵ More lit., “and by his stench the whole army was annoyed through the filthiness.” Fritzsche reads τὴν, with III. 19. 23. 44. 55. al., instead of the dat., i.e., “bore with annoyance the filthiness.”

⁴⁶ A. V.: afore *he* could reach to. ... no *man* could endure to carry for *his* intolerable stink

⁴⁷ plagued (*text. rec.*, ὑποτεθραυσμένος. Fritzsche adopts the same, without the prep., from III. 44. 55. 71. al., but I do not follow him. I render, with Grimm ὑπό in the sense of *more and more*; Keil, *deep down*).

¹ *his* great (τὸ πολὺ, *for the most part*, or *the most of* pride, and to come to the knowledge of *himself* by).

² God, *his* pain increasing (lit., “kept on the stretch by the pains”).

³ *omits* even.

⁴ *these words*, It is meet.

⁵ *a man* that.

⁶ Fritzsche adopts ὑπερήφανα for ἰσόθεα, and omits ὑπερηφάνως, which is also wanting in 19. 23. 62. 93. Co. Old Lat. But ἰσόθεα seems to be demanded as antithetic to θνητὸν ὄντα; while ὑπερηφάνως, “proudly,” might well be dropped as a gloss.

⁷ A. V.: *This* wicked person vowed also unto.

⁸ *the* which.

Jews, whom he had judged not worthy so much as to be buried, but to be cast out with *their* children to be devoured by birds¹¹ and wild beasts, *he* would make them all equal to Athenians;¹² ¹⁶and the holy temple, which before he had spoiled, *he* would garnish with most beautiful offerings,¹³ and restore all the holy vessels many fold,¹⁴ and out of his own revenue ¹⁷defray the expenses attaching¹⁵ to the sacrifices; and, besides, that *he* also¹⁶ would become a Jew, and traverse every inhabited place, and proclaim¹⁷ the power of ¹⁸God. But since his pains in no wise ceased,¹⁸ for the just judgment of God had¹⁹ come upon him, despairing of himself,²⁰ he wrote unto the Jews the letter underwritten, having the character²¹ of a supplication, and running thus:²² ¹⁹Antiochus, king and general,²³ to the good²⁴ Jews *his* citizens *wisheth* much joy, and²⁵ health, and prosperity. ²⁰If ye and *your* children fare well, and your affairs²⁶ are to your mind,²⁷ I give²⁸ very great thanks to God, having *my* hope in heaven. But²⁹ ²¹as for me, I am lying sick. I recal-

⁹ make it (lit., *build it*).

¹⁰ *he* would set at liberty: and *as touching* the (art. with force of demon.).

¹¹ of the fowls (οἰωνοβρώτους. Θνριοῖς is added pleonastically. Cf. Winer, p. 606).

¹² equals to the citizens of Athens (see *Com.*).

¹³ A. V.: goodly gifts.

¹⁴ with many more.

¹⁵ charges belonging.

¹⁶ yea, and that also *he*.

¹⁷ Jew *himself* and go through all the world *that was* inhabited, and declare.

¹⁸ for all this *his* pains would not cease.

¹⁹ was.

²⁰ *therefore* despairing of his health (lit., *things concerning himself*).

²¹ containing the form (τάξις. It referred first, to one's position in the body of citizens, and as this was determined by certain qualifications of the subject, it came to mean *quality, characteristic*).

²² after this manner.

²³ A. V.: governor (cf. *Com.*).

²⁴ (χρηστοῖς. As referring to citizens, *deserving*.)

²⁵ omits and.

²⁶ *affairs* (τὰ ἴδια. Some render by "domestic affairs").

²⁷ be to your contentment.

²⁸ (lit., *vow*.)

l, lovingly,³⁰ your honor and good will. Returning from the regions of³¹ Persia, and being taken with a grievous disease, I ²²thought it necessary to care for the common safety of all. I do not give up myself, but have³² great hope to escape *this* sickness. ²³But considering that also my³³ father, at the³⁴ time he led an army into the upper³⁵ countries, appointed his³⁶ successor, ²⁴to the end that, if any *thing* fell out contrary to expectation, or, if also³⁷ any tidings³⁸ were brought *that were* grievous, they of the land, knowing to whom the ²⁵state was left, might not be disquieted; and, further, as I have perceived that the adjoining rulers and neighbors of my kingdom watch for opportunities, and await the issue,³⁹ I have appointed my⁴⁰ son Antiochus king, whom, many times, on occasion of my going into the upper satrapies, I have committed and commended unto the ²⁶most of you. And to him⁴¹ I have written as followeth. Therefore I exhort and pray you, mindful of my benefits, in general and in particular,⁴² that every man keep the good will shown hitherto to me and my⁴³ son. ²⁷For I am persuaded that he, following in mildness and humanity my policy, will accommodate himself to you.⁴⁴

²⁹ *omits* But.

³⁰ was weak, *or else* I would have remembered (Fritzsche, with Grimm and Keil, strikes out the ἄν before this word. It is wanting in III. 23. 19. 62. 64. 93. 106.) kindly (cf. *Com.*).

³¹ out of (cf. ver. 1).

³² not distrusting mine health, but having.

³³ even *my*.

³⁴ what.

³⁵ high.

³⁶ (Or *indicated*, ἀνέδειξε) a.

³⁷ A. V.: *omits* also (the preceding ἢ is wanting in III. 19. 62. 64. 93. 106.)

³⁸ *tidings* (contained in the verb).

³⁹ troubled: again, considering how that the princes that are borderers and neighbours unto *my* kingdom wait for opportunities, and expect what shall be the event.

⁴⁰ (Fritzsche strikes out μου. It is wanting in III. 23. 44. 55. al.)

⁴¹ whom I often committed. ... unto many of you, when I went up into the high provinces, to whom.

⁴² pray and request you to remember the benefits *that I have done unto you* generally, and in special, and.

⁴³ will be still faithful to me and my (Fritzsche strikes out μου. It is wanting in III. 19. 44. 55. al.).

²⁸Thus this⁴⁵ murderer and blasphemer having suffered most grievously, as he treated others, died a miserable death¹ in a strange *country* in the mountains. ²⁹And Philip, that was brought up with him, buried him,² who also fearing greatly³ the son of Antiochus, betook himself⁴ into Egypt to Ptolemy Philometor.

CHAPTER 9

The present history differs much from that of the First Book, not only in its interjected remarks and the general coloring of the thought throughout, but in its statement of facts, for some of which there seems to be no historical foundation. Cf. [1 Macc. 6:1-18](#).

Ver. [2](#). **Persepolis**. See an account of this city in Rawlinson, *Ancient Mon.*, 3:92, 270. It seems not to have been fully destroyed by Alexander the Great. Cf. Grote, *Hist. of Greece*, 12:170 ff., 237. On the statement here made respecting Antiochus being in Persepolis, cf. [1 Macc. 3:31](#); [6:1-17](#).

Ver. [3](#). According to the previous book Antiochus heard this news from Judæa, while he was still in Persia, and also died at Tabæ; in the latter country. Ecbatana was at least three hundred miles distant from Tabæ.

Ver. [10](#). The disease of which Antiochus is said to have died seems to have been the same as that from which Herod the Great suffered (cf. Joseph. *Antiq.*, xvii. 6, § 5), as also Herod Agrippa I. Cf. [Acts 12:23](#). Herodotus also (4:205) says of a certain African princess Pheretima: "On her return to Egypt from Lybia, directly after taking vengeance on the people of Barca, she was overtaken by a most horrid death. Her body swarmed with worms which ate her flesh while she was yet alive." On the special character of the disease, cf. Herzog's *Encyk.*, art. "Krankheiten." Without doubt much of what is here related respecting the death of Antiochus is pure invention.

Ver. [15](#). The meaning of the expression, that all the Jews should be made *equal to Athenians* is not clear. Some would change the word to *Antiochians*, for which, however, there, is no support in the codices. The Athenians are probably mentioned as furnish-

⁴⁴ A. V.: understanding my mind will favourably and graciously yield to your desires.

⁴⁵ the (art. with the force of a demon.).

¹ A. V.: entreated other *men*, so died he a miserable death (lit., *ended his life by a miserable fate*).

² carried away *his* body (παρεκομίζετο. Here alone in the sense of *buried*).

³ *omits* greatly (it is the force of *διά*, in composition).

⁴ went (*διεκομίσθη*).

ing a notable example of a free state. The Jews were promised a constitution guaranteeing them equal rights with them.

Ver. 19. The rank of “general,” στρατηγός, is found nowhere else associated with that of king. But it was common in connection with the Roman consul, and the present instance is probably in imitation of such a custom.—In the Greek we find the name of the receiver of this letter placed before that of the writer, which is also uncommon. Cf., however, 1 Esd. 6:7; 2 Macc. 1:1. Some have found in this fact a proceeding unworthy of a king, and think that it argues against the genuineness of the document. Keil, however, maintains that the argument would not hold in the present case, since Antiochus compromised the royal dignity also in other ways.

Ver. 21. The imperfect, διεκείμην, is used from the point of view of the receiver of the letter, and this verb, as also the following, is better translated by the present.

Ver. 23. That Antiochus the Great really conducted in this way is nowhere else stated, and can hardly be possible; since in the event of his death there would not have been, as in the present case, any doubt respecting his successor.

Ver. 25. **Whom, many times.** This statement rests on no legitimate historical foundations. Antiochus is not known to have made more than one such campaign, and that is the one now under consideration.—**As followeth.** The letter referred to is, however, not given.

Ver. 27. This supposed letter of Antiochus to the Jews lacks the most ordinary proofs of genuineness, whether external or internal. It was quite unlike him to have written such a letter. It stands in the boldest contradiction to his well-known relations to the Jews, as well as with the condition in which, according to the context, he was at the time it was written. He is said (ver. 18) to have doubted whether he would recover, and, therefore, to have sent a letter “having the character of a supplication.” But the letter has not at all that character, and it is distinctly stated that he expects to recover. He has the face, also, to speak of the benefits that he had bestowed on the Jews, when his entire dealings with them had been characterized by the utmost selfishness and cruelty. Moreover, in addition to the historical misstatement of ver. 25, just alluded to, it is well known that his son was at this time but nine years of age (cf. 1 Macc. 6:17). He could not, therefore, have reigned in his own right, but only through a regent. Such a regent he had in Philip (1 Macc. 6:14, 55). Why is nothing said of him? And why, in so important a document, are the usual dates wanting? Keil, on the other hand, thinks a sufficient occasion for such a letter existed in the desire of Antiochus to commend his son to the good

will of the Jews, and that its errors, on which he seems inclined to pass as mild a judgment as possible, arose from the fact that it is, as he supposes, not a literal reproduction of the original, but only a free statement of its most essential points.

Ver. 28. **In the mountains.** Tabæ lay in a very mountainous region, which was inhabited by bands of robbers.

Ver. 29. *Philip.* Cf. 1 Macc. 6:14.—**Betook himself into Egypt.** This statement does not agree with that of 1 Macc. 6:55, 63, and Josephus, *Antiq.*, xii. § 7. According to the latter authorities, Philip, after the death of Antiochus Epiphanes, returned with the army from Persia in order to take possession of the government, and did take the capital, but was afterwards conquered, and as Josephus states, put to death by Lysias, who on the news of the king's death had immediately proclaimed his son, Antiochus Eupator, king. Most of those who attempt to reconcile these accounts represent that Philip did indeed make a flying visit to Egypt, as stated in our book, and afterwards returned to the army. But the idea is absurd that, moved by fear, he should have left a friendly army to go alone through the provinces under the control of Lysias to find refuge, or support, in Egypt. Keil, therefore, supposes that Josephus simply inferred the death of Philip from the fact that he was conquered and that nothing more is said of him by the author of 1 Macc. He thinks that he may have escaped after his defeat at Antioch, and gone into Egypt. Of the two theories the latter is by far the more reasonable; but it rests on bare conjecture, and as over against the assertion of Josephus is insufficient to harmonize the conflicting accounts.

CHAPTER 10

¹BUT Maccabæus and his men,¹ the Lord guiding² them, recovered the temple ²and the city; and³ the altars which the heathen had built in the market place,⁴ and also⁵ the groves,⁶ they pulled down. ³And having cleansed the temple they made another altar,

¹ A. V.: Now company.

² (προάγοντος. Perhaps, here, *assisting* or *impelling*.)

³ but.

⁴ open street.

⁵ (ἔτι.)

⁶ chapels (so Vulg. and Luther, but cf. 1 Macc. 1:47).

and striking stones aflame, and taking⁷ fire out of them, they⁸ offered ⁴a sacrifice⁹ after two years, and set forth incense, and lights, and shewbread. And having done this,¹⁰ they fell flat down, and besought the Lord *they* might fall¹¹ no more into such troubles; but if, also, at any time they sinned,¹² that he himself would chasten them with clemency,¹³ and that *they* might not be delivered unto the ⁵blasphemous and barbarous nations. And¹⁴ upon the day¹⁵ that the heathen¹⁶ profaned the temple, on the same¹⁷ day it came to pass that the temple¹⁸ was cleansed, the¹⁹ five and twentieth *day* of the same month, which is Chasleu.²⁰ ⁶And they kept eight days with gladness, as in *the feast of the tabernacles*, remembering how not long before, during²¹ the feast of the tabernacles, they had dwelt in the ⁷mountains and in the caves²² like beasts. Therefore they bore rods covered with leaves,²³ and fair boughs, and palm branches also,²⁴ and sang songs of praise²⁵ unto him that had given *them* good success in cleansing his place. ⁸They ordained also by a common ordinance and statute,²⁶ that every year those days

⁷stones they took.

⁸and.

⁹III. 23. 55. 106. have the plur.

¹⁰A. V.: When that was done.

¹¹come.

¹²if they sinned any more *against him*.

¹³mercy.

¹⁴Now.

¹⁵*same* day.

¹⁶strangers (cf. ver. 2).

¹⁷*very* same.

¹⁸*omits* came to pass that the temple.

¹⁹*again, even* the.

²⁰Casleu.

²¹that not long afore *they had held* (to be construed rather as an accusative of time).

²²when as they wandered (νεμόμενοι. This verb meant (1) *to distribute*; (2) *to pasture*. In the latter sense it had a close connection with the meaning *to dwell in, occupy*, since, among the early pastoral tribes, using land for pasturage established possession) dens.

²³A. V.: bare branches (cf. *Com.*).

²⁴palms also (ἐτι).

should be kept by²⁷ the whole nation of the Jews. ⁹And this was the end of Antiochus, called Epiphanes.²⁸

And ¹⁰now will we make known what concerns²⁹ Antiochus Eupator, who was the ¹¹son of that godless man, summing up the evils fostered by the warriors.³⁰ For this man, when he took the kingdom, proclaimed that one Lysias should be³¹ over the ¹²affairs of his realm, and general in chief³² of Coelesyria and Phœnice. For Ptolemy, that was called Macron, being the first to observe justice toward the Jews because injustice had been done them, endeavored to arrange matters with them ¹³peacefully. Wherefore being accused by³³ the king's friends before Eupator, and called traitor everywhere,³⁴ because he had left Cyprus, that Philometor had committed unto him, and withdrawn³⁵ to Antiochus Epiphanes, and because he did not hold his power honorably,³⁶ he poi-

²⁵ psalms.

²⁶ statute (προστάγματος) and decree (ψηφίσματος. This was, properly, something passed by a majority of votes; at Athens a *measure passed or ratified in the ἐκκλησίᾳ*).

²⁷ of.

²⁸ Lit., "And with respect to the end of Antiochus surnamed Epiphanes, it was attended with such circumstances," οὕτως εἶχε, "was in this wise." He would connect, in thought, the death of the king with the cleansing and dedication of the temple.

²⁹ A. V.: Now will we declare the acts of (αὐτά is direct object of δηλώσομεν, and serves, by its position, to emphasize the preceding phrase τὰ κατὰ τὸν Εὐπάτορα).

³⁰ this wicked man, gathering briefly the calamities of the wars (instead of τὰ τῶν πολέμων κακά, Fritzsche reads, *ex libris fere omnibus*, including III. 19. 44. 52. al., τὰ συνέχοντα τῶν πολεμίων—III. 106., πόλεων—κακά. The evils of the war, like the separate brands of a fire, were *held together*, and so a blaze fostered).

³¹ So when he (οὗτος, with III. 19. 23. 44. al.; *text. rec.*, αὐτός) was come to the crown, he set (cf. 9:23) one L.

³² appointed him chief governor.

³³ A. V.: choosing rather (προηγούμενος. Cf. Rom. 12:10) to do justice unto the J. for the wrong that had been done unto them, endeavoured (the καί before ἐπειρᾶτο is stricken out by Fritzsche. It is wanting in III. 23. 44. 55. al.) to continue (διεξάγειν) peace with them. Whereupon. ... of.

³⁴ at every word (παρ' ἑκάστα. Here, and at ver. 14, *everywhere, or at every opportunity*. Cf. 3 Macc. 25).

³⁵ departed.

soned himself and died. ¹⁴But Gorgias becoming general in these regions, he enlisted mercenaries,¹ and nourished war everywhere² with the Jews. ¹⁵And therewithal the Idumæans also,³ having in their hands conveniently situated fortresses, annoyed the Jews,⁴ and receiving those that were banished from Jerusalem, they went about to nourish war. ¹⁶But the Maccabee and they that were with him having⁵ made supplication, and besought God that he would be their helper, charged⁶ with violence upon the strongholds of the Idumæans, ¹⁷and assaulting them strongly, they won the places,⁷ and drove⁸ off all that fought upon the wall; and they⁹ slew all that fell into ¹⁸*their hands*, and killed no fewer than twenty thousand. And because not¹⁰ less than nine thousand fled¹¹ together into two very strong towers, having all that was ¹⁹needful for a siege, the

³⁶ *seeing* that he was in no honourable place, he was so discouraged that (the passage is doubtless corrupt. The *text. rec.* is, μήτ' εὐγενῆ ἐξουσίαν ἔχων ὑπ' ἀθυμίας φαρμακεύσας, and might be rendered, "since he did not hold his power nobly," i.e., had obtained it in an ignoble way, "he took poison in despondency." But this text is very poorly supported. Grimm and Fritzsche adopt, for ἔχων ὑπ' ἀθυμίας, εὐγενίσας (see below) "since he had not ennobled his office through honourable dealing, he took poison." In support of this conjecture, Grimm says: "Though the verb has been found as yet only in a fragment of Philemon, still its use on the part of our author cannot for a moment appear strange, if his frequently embellished style, in particular his predilection for rare words, and ἅπαξ λεγόμενα, as well as for connecting together words of the same root are considered." The word ἔχων is wanting in III. 23. 44. 55., and for ὑπ' ἀθυμίας, III. 44. 93 243. read εὐγεννασίος).

¹ A. V.: when G. was governor of the holds (τῶν τόπων. Cf. ver. 11), he hired soldiers.

² continually (παρ' ἑκστα. Cf. ver. 13).

³ omits also.

⁴ gotten into their hands the *most* commodious holds, kept the J. occupied (γυμνάζειν is here used in the metaphorical sense of *to annoy*. They kept themselves fresh in warlike exercises by practicing on the Jews).

⁵ Then they that were with M.

⁶ and so they ran (the word ὀρμαῖν, as here distinguished, refers to the *charge*, and προσβάλλειν to the actual *assault*).

⁷ A. V.: wan the holds.

⁸ kept.

⁹ omits they.

Maccabee¹² left Simon and Joseph, and besides,¹³ Zacchæus also, and them that were with him, *who were* enough to besiege them, and departed ²⁰himself unto *those* places which *more* needed *his* help. But¹⁴ they that were with Simon, being led by¹⁵ covetousness, were won over with¹⁶ money by¹⁷ certain of those that were in the towers,¹⁸ and took seventy thousand drachmas.¹⁹ and let ²¹some²⁰ escape. But when it was told the Maccabee what had taken place,²¹ he called the leaders²² of the people together, and made complaint,²³ that they had sold ²²*their* brethren for money, and set *their* enemies free *to fight* against them. Those therefore that were found traitors he slew,²⁴ and immediately took the two towers.²⁵ ²³And having good success with *his* weapons in all *things* he took in hand, he slew in the two fortresses²⁶ more than twenty thousand.

²⁴But²⁷ Timotheus, whom the Jews had overcome before, having²⁸ gathered a great multitude of foreign forces, and horsemen come from²⁹ Asia not a few, came to take

¹⁰ certain, *who were* no.

¹¹ were fled.

¹² castles (πύργους. The translation may have been influenced by the doubt whether so many people could be accommodated in two “towers.” Cf. ver. 20, where the context shows that the word is to be taken in a broader sense than usual. The numbers, however, are doubtless exaggerated), having all *manner of things* convenient to sustain the siege, M.

¹³ omits besides.

¹⁴ Now.

¹⁵ with.

¹⁶ persuaded for (πείθεσθαι, with ἀργυρίῳ, is so used in the classics in the sense of *to suffer oneself to be bribed*).

¹⁷ through.

¹⁸ castle.

¹⁹ drachms.

²⁰ some of *them*.

²¹ A. V.: told M. what was done.

²² governors.

²³ accused *those men*.

²⁴ So he slew those that were found traitors.

²⁵ castles.

²⁶ holds (here ὀχυρώμασι. Cf. ver. 18).

Judæa³⁰ by force of arms. ²⁵But when he drew near, the Maccabee and they that were with him³¹ turned themselves³² to pray unto God, and sprinkled earth upon *their* heads, and girded *their* loins with sackcloth, ²⁶and fell down at the foot of the altar, and besought *him* to be merciful to them, and to be an enemy to their ²⁷enemies, and an adversary to *their* adversaries, as the law declareth. And rising from³³ the prayer they took *their* weapons, and advanced a considerable distance³⁴ from the city; and when they drew near to their enemies, they halted.³⁵ ²⁸But just as the sun arose, they attacked on both sides,³⁶ the one side³⁷ having together with valor, their refuge³⁸ unto the Lord as³⁹ pledge of success⁴⁰ and victory; but⁴¹ the other side making rage their leader in their battles.⁴² ²⁹But when the battle became obstinate,⁴³ there appeared from heaven unto the enemy⁴⁴ five lustrous⁴⁵ men upon horses with bridles of gold; and the two⁴⁶ led the Jews, and ³⁰took the Maccabee¹ betwixt them, and covered him² with their

²⁷ A. V.: Now.

²⁸ when he had.

²⁹ horses out of.

³⁰ as though he would (ὥς) take Jewry.

³¹ they that were with M.

³² turned themselves (Fritzsche, with Grimm, strikes out this verb, as III. 23. 44. 55. al. In that case, the rendering would be, “sprinkled earth upon *their* heads in prayer to God).

³³ A. V.: So after.

³⁴ went on further.

³⁵ kept by themselves (i.e., did not advance to the attack).

³⁶ Now the sun being newly risen (Fritzsche adopts διαχειομένης, *diffused*; *text. rec.*, διαδεχομένης, *succeeded to, followed*) they joined both together.

³⁷ part.

³⁸ with *their* virtue *their* refuge also.

³⁹ for a.

⁴⁰ *their* success.

⁴¹ omits but.

⁴² *their* rage leader of *their* battle.

⁴³ A. V.: waxed strong.

⁴⁴ appeared unto the enemies from heaven.

⁴⁵ comely.

weapons, and kept him invulnerable,³ but shot arrows and lightnings against the enemy; therefore, confused through⁴ blindness, and full of consternation,⁵ they were cut in pieces.⁶ ³¹And there were slain⁷ twenty thousand and five hundred footmen,⁸ and six hundred ³²horsemen. But Timotheus himself⁹ fled into a stronghold,¹⁰ called Gazara, ³³which was a garrisoned fortress¹¹ where Chæreas was commander.¹² But the Maccabee and his men¹³ laid siege to¹⁴ the fortress courageously,¹⁵ four¹⁶ days. ³⁴And they that were within, trusting to the strength of the place, blasphemed exceedingly,³⁵ and uttered wicked words. But¹⁷ upon the fifth day, early, twenty young men of the Maccabee's attendants,¹⁸ inflamed with anger because of the blasphemies, assaulted the wall manfully,¹⁹ and with a fierce courage killed every one they met.²⁰ ³⁶And others in like manner, advancing against the garrison under cover of the diversion, set fire to²¹

⁴⁶ two of them (οἱ δύο. The latter is omitted by 19. 23. 55. 62. 93. Syr. See *Com.*).

¹ A. V.: took M.

² him on every side.

³ him safe.

⁴ enemies: so that being confounded with.

⁵ trouble.

⁶ killed.

⁷ slain of footmen.

⁸ omits footmen.

⁹ A. V.: As for T. himself, he.

¹⁰ very strong hold (now usually written together. Cf. Webster's *Dict.*, under the word).

¹¹ omits which was a garrisoned fortress.

¹² Chereas was governor.

¹³ they that were with M.

¹⁴ against.

¹⁵ (Lit., well pleased, gladly.)

¹⁶ (23. 55. 93. Co., "twenty-four;" III., "forty." Cf. ver. 35.)

¹⁷ Nevertheless.

¹⁸ fifth (III. 55. 106., ἡμέρας καὶ εἰκοστῆς; 23. 44. 71. 74. 243. Co. Ald., καὶ εἰκοστῆς ἡμ.). ... Maccabeus' company (the context seems to require the rendering given. They were his body guard, staff).

¹⁹ manly.

²⁰ all that they met withal.

the towers, and lighting funeral pyres²² burnt the blasphemers alive; and others broke open the gates, and, having admitted²³ the rest of the army, took the city, ³⁷and killed Timotheus, that was hid in a certain pit, and ³⁸Chæreas²⁴ his brother, and²⁵ Apollonphanes. And having completed this,²⁶ they blessed²⁷ the Lord with songs of praise²⁸ and thanksgiving, who had shown great goodness to²⁹ Israel, and given them the victory.

CHAPTER 10

Ver. 1. Cf. with the present section (vers. 1–9) 1 Macc. 4:31–54. The recovery of the city, according to 8:31, 33, had already been effected and the event already celebrated. What is now described took place, not after the death of Antiochus Epiphanes, but in the previous year, and our book takes them up here, as it would seem, simply for rhetorical reasons.

Ver. 3. **Striking stones aflame.** It would have been regarded as sacrilege to use common fire for this purpose. It was customary also among the Greeks and Romans, to employ for such purposes, either fire brought from some other altar, or such as was made by friction, or kindled by the sun.—**After two years.** This is a mistake. (Cf. 1 Macc. 4:54.) It should be three years.

Ver. 7. **Branches** (A. V.), θύρσους. The meaning is not clear. They were, probably, rods covered with leaves. Cf. Jud. 15:12; Joseph., *Antiq.*, xiii. 13, § 5. This custom was of comparatively late introduction. The statement of Plutarch (*Sympos.*, iv. 5), that the Jews

²¹ A. V.: Others likewise ascending (προσαναβάστες) after *them*, whiles *they* were busied with them that were within (ἐν τῷ περισπασμῷ. This word means (1) *a wheeling round* (cf. Polyb., x. 21, 3); (2) *a having one's attention distracted* (*idem*, iii. 87, 9); hence, in a military sense, *a diversion*. The idea here is that while the attention of the garrison was diverted by the attack of the twenty, the others made an assault elsewhere), burnt.

²² kindling (Fritzsche adopts ἀνάπτοντες from III. 23. 44. 55. al.; *text. rec.*, ἀνάψαντες) fires (πυράς. Here, apparently, in the technical sense, *funeral-pyres*).

²³ received in.

²⁴ Chereas.

²⁵ with.

²⁶ When this was done.

²⁷ praised.

²⁸ psalms.

²⁹ done so great things for.

at this feast carried staves covered with ivy and grape-vine leaves, as the Greeks were accustomed to do at feasts of Bacchus, is received with well-merited suspicion. With respect to the Feast of Tabernacles, in general, see Lev. 18:39-43.

Ver. 11. **One Lysias**. He is thus spoken of out of contempt. The author represents Eupator here as appointing Lysias to this position, whereas he was at this time but a child. Cf. 11:1; 13:2; 14:2. Keil would translate ἀνέδειξεν, therefore, by *proclaimed* (cf. 9:14), supposing that it was done in the name of the king and the proclamation probably signed by him. He refers to 1 Macc. 6:22, 28, 33, where acts of equal importance are imputed to him. The representation of our book, however, that Eupator ascended the throne at this time, i.e., at the time of the war of the Jews with the Idumæans, is an anachronism. Keil would explain this by the theory that he was regarded by the Jews as actual sovereign, in the absence of his father in Persia. But that is unlikely.

Ver. 19. The Zacchæus here mentioned is, otherwise, unknown.

Ver. 20. The persons mentioned as being about Simon, οἱ περὶ τὸν Σίμωνα, were, apparently, some of his higher officers.—**Seventy thousand drachmas**. A drachma was worth, at first, about nineteen and a half cents; but in the New Testament times was only equal to the *denarius*, valued at fifteen cents.

Ver. 22. The usual punishment for treason seems to have been imprisonment (13:21). Still, the aggravated circumstances of the present case offer some degree of justification for the severe penalty inflicted.

Ver. 24. **Timotheus**. Cf. 8:30.—**Horse-men come from (γενομένους) Asia not a few**. The part of Asia referred to must be that which belonged, at this time, to the Seleucian kingdom, i.e., Upper Asia, and more particularly Media, which was rich in horses.

Ver. 26. **At the foot of the altar**, lit., *at the pedestal in front of the altar*. The idea of coming before the altar as before the face of God, is conveyed by the Greek: ἐπὶ τὴν ἀπέντι τοῦ θυσιαστηρίου.—**As the law declareth**. Cf. the LXX. at Ex. 23:22.

Ver. 29. **Unto the enemy**. Only to the enemy? Or is the dative here the so-called dative *incommodi* (Winer, p. 211 ff.): *appeared for the destruction of the enemy*? Grimm asks: “Why five angels?” And answers: “Perhaps with reference to the five Maccabæan brothers.”—**And the two**, οἱ δύο. The article here has given rise to a multitude of conjectures. And why are two thus singled out? What was the service of the remaining three? Grimm would strike out δύο, and read the article as the relative. But this would make a bungling sentence. Keil would omit both, δύο and οἱ, as corruptions. De Wette retains both and translates: “*of whom two led the Jews; and (the others) took Maccabæus in*

their midst.”

Ver. 30. The thunder and lighting which may have actually accompanied the battle would be a sufficient basis, in the hands of an imaginative, and not too scrupulous, writer, for the remaining incredible part of the story concerning the appearance of angels. It was a common thing among Greek writers to represent the gods as interposing for their favorites in the hour of battle.

Ver. 32. **Called Gazara.** This is not the city *Gazara*, as the context plainly shows, but some important fortress. Where it was situated is not certainly known. Ewald (*Geschichte d. Volk. Is.*, iv. 409) would identify it with Asterâ (cf. 1 Macc, 5:43), while Grimm and others think that the writer has interchanged the name of the fortress *Jazer* (1 Macc. 5:8), with *Gazara*. — **Chæreas** was a brother of Timotheus. See ver. 37.

Ver. 37. **And killed Timotheus.** He appears, however, later in the history (cf. 12:2), and hence this statement must be false. — **Apollophanes** is not elsewhere mentioned.

CHAPTER 11

¹BUT after a very short time, Lysias the king's guardian and relative, who also was ²regent, being sorely displeased at what had taken place,¹ gathered about fourscore thousand infantry² with all the horsemen, and came³ against the Jews, thinking to ³make the city a habitation of the Greeks,⁴ and the temple taxable,⁵ as the rest of the shrines⁶ of the heathen, and to set the high priesthood to sale every year, ⁴not at all considering the power of God, but puffed up⁷ with his ten thousands of footmen, and ⁵his thousands of horsemen, and his fourscore elephants. And he invaded Judæa,⁸ and

¹ A. V.: Not long after this. ... protector and cousin. ... managed the affairs, took sore displeasure for the *things* that were done. And when he had.

² omits infantry (to be supplied from the context).

³ he came.

⁴ Gentiles.

⁵ A. V.: and to make a gain of the temple.

⁶ of the other chapels.

⁷ (πεφρενωμένος. Vulg., *mente effræunatus*. In the active, the verb means *to make wise, to make understand*.)

⁸ So he came to J.

drew near to Bethsura, which was a strong place,⁹ but distant from Jerusalem about ⁶five¹⁰ furlongs; and he laid siege¹¹ unto it. And when the Maccabee and they that were with him¹² heard that he besieged the strongholds, they, together with¹³ the people,¹⁴ with lamentation and tears besought the Lord that *he* would send a good ⁷angel to deliver Israel. And the Maccabee himself first seized his weapons and exhorted the others¹⁵ that they would jeopard themselves together with him to help ⁸their brethren; and¹⁶ they went forth together and¹⁷ with a willing mind. And as *they* were there¹⁸ at Jerusalem, there appeared as their leader one on horseback¹⁹ ⁹in white clothing, brandishing weapons²⁰ of gold. And²¹ they praised the merciful God all together, and took heart; being²² ready not only to pierce through men, but ¹⁰most savage beasts, and walls²³ of iron, and advanced upon them in readiness for battle, since they had this²⁴ helper from heaven, the Lord having been²⁵ merciful ¹¹unto them. And making²⁶ a

⁹ town.

¹⁰ (This is false. Bethsura lay about twenty miles from Jerusalem. Codd. III. 106. have σχοίνους, instead of σταδίους, which would make the distance about right; 55., 500 furlongs; Syr., 10,005 furlongs. Grimm supposes that another fortress is meant, on the borders of Idumæa, but the word πέστε is probably corrupt.)

¹¹ laid sore siege (ἐθλίβεν).

¹² A. V.: Now when they that were with M.

¹³ holds, they and *all*.

¹⁴ (ὄχλοις, used in distinction from the soldiers.)

¹⁵ Then M. himself first of *all* took weapons, exhorting the other.

¹⁶ so.

¹⁷ omits and.

¹⁸ A. V.: omits there (αὐτόθι. The καί after δέ is omitted by III. 55. 62. 64. 71. 74. 93. 106. If retained it is to be regarded as expegetical. Grimm would have preferred αὐτόθεν for αὐτόθι).

¹⁹ before them on horseback one.

²⁰ shaking *his* armour.

²¹ Then.

²² insomuch that they were.

²³ to *fight* with. ... with most cruel. ... and to pierce through walls.

²⁴ Thus they marched forward (for προῆγον, III. 62. 64. 93. 106. Ald. read προῆγον, which was adopted by the A. V.) in *their* armour, having a.

charge upon *their* enemies like lions, they slew of them²⁷ eleven thousand footmen,²⁸ and sixteen hundred horsemen, and put all²⁹ to ¹²flight.³⁰ But the most of them escaped wounded, and without arms;³¹ and Lysias ¹³himself also fled¹ shamefully, and escaped.² And³ as he was a man of understanding,⁴ casting up⁵ with himself what loss he had had, and considering that the Hebrews could not be overcome,⁶ because the Almighty⁷ God helped them, he sent unto *them*, ¹⁴and persuaded them that he would⁸ agree to all reasonable *conditions*,⁹ and *promised* that *he* would persuade the king that *he* must needs be¹⁰ a ¹⁵friend unto them. And the Maccabee¹¹ consented to all that Lysias desired, being mindful of its advantage;¹² for all the Maccabee wrote¹³ unto Lysias con-

²⁵ for the Lord was.

²⁶ A. V.: giving.

²⁷ omits of them.

²⁸ *footmen* (required by the context).

²⁹ all *the other*.

³⁰ (Lit, *compelled to flee*.)

³¹ Many (οἱ πλείονες). ... also *being* wounded escaped naked.

¹ A. V.: himself fled away.

² so escaped (it might be rendered, “escaped by shameful flight”).

³ Who.

⁴ (More lit., “as he was no fool.”)

⁵ omits up.

⁶ (Lit., *were unconquerable*.)

⁷ (πάντα δυναμένου. Codd. III. 106. omit the former.)

⁸ A. V.: *them* to.

⁹ (συλλύσεσθαι ἐπὶ πᾶσι τοῖς δικάίοις; III. 62. 64. 74. 93. 106. Co. Ald., συλλύεσθαι, which must be read, if ἔπεισε of the common text is adopted. A few Codd., 19. 62. 64. 93., with Ald., have the imperf., ἔπειθε, which Grimm would receive. Cf. following note.)

¹⁰ The Greek text, καὶ διότι καὶ τὸν βασιλέα πείσειν φίλον αὐτοῖς ἀναγκάζειν γενέσθαι, is not clear. Grimm would either strike out πείσειν, or insert a καί before φίλον, taking καὶ διότι for καὶ ὅτι. I prefer, with Wahl and Keil, to take καὶ διότι in the sense of καὶ ἵνα εἰδῶσι, διότι (= ὅτι) and render as follows (cf. Wahl’s *Clavis*, under ἀναγκάζω): “and that he, as proof that he would win also the king over to them, was now already seeking to move him to form a friendship with them.” The objection to this interpretation is made by Grimm that it necessitates the introduction of the extraneous words, “now already.”

cerning the Jews, the king granted.¹⁴ ¹⁶For there were letters written unto the Jews from Lysias to this effect: ¹⁷Lysias unto the people¹⁵ of the Jews *sendeth* greeting. John and Abessalom,¹⁶ who were sent from you, delivered *me* the petition subscribed,¹⁷ and made request ¹⁸for the things designated therein.¹⁸ Therefore what *things* were necessarily reported¹⁹ also to the king, I have made them known,²⁰ and he hath granted what ¹⁹was admissible.²¹ If then you will keep yourselves loyal²² to the state, I will endeavor hereafter also to be a means²³ of good to you.²⁴ ²⁰But of the particulars I have given order both to these, and the *other* that *came* from me, to commune²⁵ with you. ²¹Fare ye well. The hundred and eight and fortieth year, the four and twentieth *day of the month* Dioscorinthius.²⁶ ²²And²⁷ the king's letter ran thus:²⁸ King Antiochus unto *his* brother Lysias *sendeth* greeting. ²³Since our father departed²⁹ unto the gods, our will is, that they ²⁴that are in *our* realm may attend undisturbed to their³⁰ own *affairs*. Having

But this thought is, in fact, contained in the infin. pres., as being in distinction to the future infin., πείσειν.

¹¹ A. V.: Then M.

¹² careful of the *common* good.

¹³ and whatsoever (lit., as *many things* as M. wrote (more lit., delivered over to L. through writings”).

¹⁴ granted it.

¹⁵ (here τῷ πλήθει.)

¹⁶ Absalon.

¹⁷ (Cf. *Com.*)

¹⁸ performance of the contents thereof.

¹⁹ A. V.: *things* (ὅσα) soever were meet to be reported.

²⁰ declared *them*.

²¹ as much as might be.

²² (Lit., *well disposed*.)

²³ hereafter also will I endeavour. ... (παραίτιος = *being in part the cause*).

²⁴ your good (ὕμιν is omitted by III. 23. 44. al.).

²⁵ (διαλεχθῆναι, *treat*.)

²⁶ forty. ... twenty. (See *Com.*)

²⁷ A. V.: Now.

²⁸ contained these words (cf. ver. 16, and 9:18).

²⁹ is translated.

heard that the Jews did not consent to the change to Greek customs *proposed* by our father, but chose rather their own manner of living, and make request, that we ²⁵concede to them their customs:³¹ now our wish being, that also this³² nation shall be at³³ rest, we³⁴ have determined that their temple may be restored,³⁵ and³⁶ that ²⁶*they* may live according to the customs of their forefathers. Thou wilt³⁷ do well therefore to send unto them, and grant *them* peace, that knowing our mind,³⁸ they may both³⁹ be of good courage,⁴⁰ and occupy themselves⁴¹ cheerfully with the management of⁴² their own *affairs*. ²⁷And the letter of the king unto the nation of *the Jews* was after this manner: King Antiochus *sendeth* greeting unto the council of the Jews,⁴³ and the rest of the Jews. ²⁸If ye fare well, we have our desire; and⁴⁴ we are also ourselves⁴⁵ in good ²⁹health. Menelaus made known⁴⁶ unto us, that your desire was to return home,⁴⁷ and to follow⁴⁸

³⁰ live quietly, that *every one* may attend upon his.

³¹ A. V.: We understand also. ... would not consent to *our* father, for to be brought unto the custom of the Gentiles, but had rather keep. ... for the which cause (*text. rec.*, καὶ διὰ τοῦτο ἀξιοῦντας. Fritzsche strikes out all but the last word, the same failing in most of the MSS.) they require *of us* that *we* should suffer them to live after their own laws (τὰ νόμιμα. Fritzsche strikes out αὐτῶν after the latter word. It is wanting in III. 23. 44. 52. al.).

³² Wherefore our mind is, that this.

³³ in.

³⁴ and we.

³⁵ to restore them their temple.

³⁶ omits and.

³⁷ shalt.

³⁸ when they are certified of our mind (προαίρεσιν = *purpose, preference*).

³⁹ omits both.

⁴⁰ comfort.

⁴¹ ever go (διαγίνωνται).

⁴² about (πρὸς ἀντίληψιν).

⁴³ A. V.: omits of the Jews.

⁴⁴ omits and.

⁴⁵ omits ourselves.

⁴⁶ declared.

⁴⁷ (See Com.)

your own *business*. ³⁰Wherefore they that will depart⁴⁹ shall have ³¹permission⁵⁰ till the thirtieth *day* of Xanthicus, with the security, that the Jews may¹ use their own food² and laws, as before, and that³ none of them in any ³²wise⁴ shall be molested for *things* ignorantly done. And⁵ I have also sent Menelaus, that he may assure⁶ you. ³³Fare ye well. In the hundred forty and eighth year, *and* the fifteenth *day* of the *month* Xanthicus. And⁷ ³⁴the Romans also sent unto them a letter containing these words: Quintus⁸ Memmius, *and* Titus Manlius,⁹ ambassadors of the Romans, *send* greeting ³⁵unto the people¹⁰ of the Jews. Concerning that which¹¹ Lysias the king's relative¹² ³⁶hath granted you,¹³ we also consent to it.¹⁴ But what¹⁵ he judged should¹⁶ be referred to the king, after you have advised thereof, send one forthwith, that we may set it forth as it is fitting towards you,¹⁷ for we are going¹⁸ to Antioch. ³⁷Therefore send some with speed, that we may also¹⁹ know what is your mind. Farewell. ³⁸In the²⁰ hundred forty and eighth year,

⁴⁸ (γίνεσθαι πρόσ.)

⁴⁹ (καταπορευομένοις. Cf. *Com.*)

⁵⁰ safe conduct.

¹ A. V.: *And* the J. shall.

² *kind of meats* (δαπανήματα = *expenditures*, here, for food).

³ *omits* that.

⁴ *any manner of ways*.

⁵ A. V.: *omits* *And*.

⁶ *comfort*.

⁷ *omits* *And*.

⁸ (Κόιντος.)

⁹ (See *Com.* Fritzsche adopts Μάνιος from III. 23. 55. 62. al.; Μαίος, 44. 74. 243.; Old Lat., *Manilius*; Syr., *Quintus Menisthius Manius*.)

¹⁰ (Here τῷ δήμῳ.)

¹¹ *Whatsoever*.

¹² *cousin*.

¹³ *omits* *you*.

¹⁴ *therewith*. ... are well pleased.

¹⁵ *touching* such *things* as.

¹⁶ *to*.

¹⁷ *declare* as it is convenient for you (III. 106., ἡμῖν, i.e., as it would be our duty).

¹⁸ *now* going.

the fifteenth *day of the month* Xanthicus.

CHAPTER 11

Ver. 1. On the differences between this account and the parallel in 1 Macc., cf. *Com.* on the latter book (4:26–35), and the *Introd.* to the present one. It may be supposed that some facts relating to the second campaign of Lysias have been here transferred to the first, or that the same campaign is described in both books, but are derived from different and divergent authorities, so that the writer of 2 Macc. held it to be a different series of events which were meant.

Ver. 2. **The city.** Jerusalem.

Ver. 3. **The temple taxable.** The temple had been hitherto provided for, in some of its expenses, by donations from the Syrian rulers. From 1 Macc. 10:25–45, however, where Demetrius I. Soter promises that certain receipts of the same shall be thereafter free from taxation, we infer that this had not been previously the case. Keil thinks it probable that such exemption dated from the peace with Antiochus V. Eupator. Cf. 1 Macc. 6:58 ff.

Ver. 4. **Fourscore elephants.** Nothing is said of elephants in the parallel account of 1 Macc., and the number, in any case, is far too high.

Ver. 5. **Bethsura.** Cf. *Com.*, at 1 Macc. 4:29.

Ver. 6. **Strongholds.** The plural is used because in laying siege to Bethsura he showed his intention of attacking other fortified places.—**Good angel**, i.e., here an angel for protection. The adjective is not to be regarded as antithetic to *bad*. Cf. 15:23 and Tob. 5:21.

Ver. 7. Where the Jewish army was, at the time they received the news of the attack on Bethsura, it is not said.

Ver. 17. **Petition subscribed.** It is not easy to understand what is meant here by the word χρηματισμόν. Probably, however, it was the document in which the Jews had written down the proposals for peace made by Lysias. But the object in sending to the Jews a copy of their own address to the king is not clear. Keil understands by ὑπογεγραμμένον the subscription of the Jewish people to their own document; Grimm, that it means, rather, *subjoined*, as at 9:25.

Ver. 21. **Hundred eight and fortieth.** B. C. 165.—**Dioscorinthius.** The word is well

¹⁹ omits also.

²⁰ This hundred and eight and forty (cf. ver. 33).

supported by the MSS., only one (19) giving the form κορινθίου. Still, it cannot well be correctly written. It is the genitive of Ζεύς, joined with κορινθίος. There is no ground for calling it, with Schleusner, the name of a Greek month, as there was no such Greek month. The Old Latin, followed by Luther and others, seems to have read Διοσκοῦρος or Διόσκορος (Dioscori), which, in fact, was the name of a Cretan month. But it is doubtful whether such a word would have found place in a letter written by a Syrian, especially, when it is noticed that somewhat later (vers. 33, 38) the Macedonian name for the Jewish month Nisan is given, namely, *Xanthicus*. Hence, it is probable, that the reading of the Old Latin is simply conjecture, and that some Macedonian month is meant. It was an order of Seleucus Nicator that the names of the Macedonian months should be employed in Syria, and Josephus also makes use of them. We may accept, therefore, as reasonably certain, that either *Dius* (November) or *Dystrus* (March) is meant, and the corruption arose through a copyist, or a mistake of the writer himself. The Syriac translates here by Tisri corresponding to the Macedonian *Dius*.

Ver. 22. **Unto (his) brother**, i.e., relative. Cf. vers. 1, 35.

Ver. 23. Antiochus Epiphanes allowed himself to be called god on the coins of his realm, and it is not unlikely that his son would represent him here as enjoying a real apotheosis. Grimm, however, thinks that only a higher order of being is meant, and that no real apotheosis is intended.

Ver. 24. Μετάθεσις= (1) *translatio*, (2) *mutatio*. It has the latter meaning here.

Ver. 25. The conclusion properly begins with the words, “we have determined,” and not with the beginning of this verse as in the A. V.—**Also this nation**. As well as other nationalities of the realm.

Ver. 29. **Menelaus**. Probably the person made high priest by Antiochus Epiphanes. Cf. 4:23; 5:15.—**To return home**, κατελθόντας, i.e., go down from Jerusalem into the various districts where their homes were situated.

Ver. 30. **Xanthicus**. It was the sixth Macedonian month, corresponding to the Jewish Nisan and our April. The names of the other Macedonian months in order were: Artemisius, Dæsius, Panemus, Lous, Gorpiæus, Hyperberetæus, Dius, Apellæus, Audynæus, Peritius, Dystrus. There was a Macedonian moon-year and a sun-year. But the names of the Macedonian months were sometimes used, as, for instance, by Josephus, simply to indicate the corresponding Jewish months. Cf. *Antiq.*, 3:10, § 5; *Bell. Jud.*, 5:3, § 1, and remarks in Schürer's *Neutest. Zeitgeschichte*, “Beiträge” I.

Ver. 31. **(Things) ignorantly done**, τῶν ἡγνοημένων. Cf. remarks at 1 Esd. 8:74, and

Gelpke in *Stud. u. Kritik.*, 1849, p. 655 f. Cremer (*Lex.*, s. v.) says: “The ἀγνοοῦντες accordingly are those who are under the power of sin, and therefore sin perhaps, against knowledge and will; but are passively subject to it,. ... refers to those whose acts are not the result of previous conscious thought (cf. [Rom. 7:7](#); [8:13](#)), so that their conduct cannot be regarded as deliberate and intentional opposition. ... though in consequence of the interposition of the law, it has become παράβασις, i.e., involves guilt.”—It is doubtful, however, whether the word is to be translated in this baldly literal sense in the passage before us. It would seem rather to have the sense of offenses, in general. But, if so, it is an interesting fact as bearing on the question of the common view of sin held at this time.

Ver. [34](#). **Quintus Memmius**. It is not clear from other authorities that there were any ambassadors of this name in Asia at that time. The names are greatly varied, however, in the different codices and versions. See *Text. Notes*. One of the ambassadors, sent from Rome to Antiochus Epiphanes, just before his campaign into the eastern provinces, was called *Manius Sergius*, and Grimm thinks it possible that his name has here been made use of. Cf. Polyb. 31:9, 6; 12, 9 ff, Hitzig, however, by a new arrangement of dates (*Geschichte*, p. 413), seeks to show that the *Quintus* and *Canuleius* of Polyb. 31:18, are meant. He says: “Also, later still Quintus is sent on an embassy (Polyb., 33:14); it is he whom we must regard as our *Quintus Memmius*; and his colleague was called *Titus Manlius* = *Canuleius*. After they were through in Egypt, they traveled. ... further to Syria.” But Fritzsche (*Schenkel’s Bib. Lex.*, art. “Manius”) successfully contests this view, not only on the ground that historical dates are thereby unfairly manipulated, but that, on the authority of Polybius, quite other persons were sent as ambassadors to Ptolemy Physcon, than those supposed by Hitzig, namely, *Titus Torquatus* and *Cneius Merula*. Since the letter in other respects is open to grave suspicion, as for instance, in the fact that its dates are according to the Seleucian era, instead of according to Consulates, as was usual with the Romans, and that it is dated at the same time with the previous letter from the king, its unsupported statements in the present instance cannot be accepted with any great degree of confidence. They are, in all probability, simple fabrications.

Ver. [36](#). Some general remarks on the foregoing letters would seem to be demanded. Their unnatural juxtaposition and similarity of form is first of all noticeable. There are, moreover, a number of single suspicious circumstances, like the representation of verses [17](#), [24](#), that the Jews after such an overwhelming victory pray for peace, and that the temple is spoken of as returned to the Jews when it had not been taken from them.

These representations, however, might be explained as being allowable exaggerations, due to the diplomatic form of the documents. But the letters contain, besides, positive contradictions and are based on suppositions known, in certain respects, to be false. For instance, from ver. 29 it might be inferred that the Jews were imprisoned in Jerusalem and must have permission, and the assurance of a safe conduct before they could venture forth. But according to vers. 11, 12, the army of Lysias had been quite overthrown, and hence the Jews free to go where they pleased. Again, the king is supposed (11:36; 12:1) to have been in Antioch during the negotiations for peace. But how then could he insist on such a foolish provision in his letter as that fifteen days grace should be allowed to the Jews in Jerusalem to get to their respective homes, i.e., fifteen days from the 15th of Xanthicus, when it would require nearly the whole of this time to communicate the fact to them? But still greater difficulties arise from the circumstance that Lysias is here represented as seeking to make peace immediately after his defeat, while according to 1 Macc. 4:35, it only stimulates him to still greater efforts to subdue the Jews. That the same campaign is in both cases referred to appears from the dates given in 1 Macc. and in three of the above letters. Some, as Bertheau, De Wette, and Keil, instead of seeing ground in this for suspecting the genuineness of the letters under consideration, regard it rather as proof of the same, since it would naturally have been the aim of a fabricator to make the two accounts correspond as closely as possible. This argument may, indeed, be sometimes used with good effect, but must not be pressed too far, since the motive adduced, although a strong one, might easily be overcome by others having their basis in a love of independence and originality. These critics maintain that the present narrative relates to the *second* campaign of Lysias, which, in the matter of dates (vers. 20, 33, 38) and the arrangement of material, he has seemed to confound with the first. Grimm, however, justly objects to this view that it does not meet the demands of the case. His second campaign Lysias undertook in connection with the king, who accompanied him in it, while during the negotiations for peace Antiochus Eupator was not at Antioch, but at the headquarters of the Syrian camp before Jerusalem. Moreover, supposing, as we must, that Lysias conducted the negotiations referred to, as representative of the king, his ward, why should he need to lay the matter before the latter for his approval, or what propriety was there in it? He was at this time (150 of the Seleucian era) not more than ten years of age. But this circumstance does not seem to have occurred to the writer of the second of the above letters. Further, the last of these letters shows a clear anachronism in representing the

Romans as corresponding with the Jews in the 148th year of the Seleucian era, when, according to 1 Macc. 8:1 ff., 17 ff., the acquaintance and political connection of the Jews with Rome did not begin until the year 151 of that era.

On these and similar grounds, most unbiased critics maintain that the above letters are not genuine. Grimm, with Wernsdorf, is able to see only in the third letter (vers. 29 and 30) a germ of historical truth. Herzfeld (*Geschichte*, 2:259), defends on quite untenable grounds, the genuineness of the first letter, while admitting the fabrication of the others. Hitzig (*Geschichte*, p. 412) regards all the letters, excepting that from the king to Lysias, as genuine. Keil, with his well-known conservatism, accepts all the letters, without exception, as veritable and historic. The unsuccessful campaign of Lysias, here referred to, according to him, was his second (cf. 1 Macc. 6:42–62). Peace was made in the year 150 of the Seleucian era. The four letters refer to this peace. The first two belong together; hence the second is without date. The king's letter is to be regarded as a "Beilage" to that of Lysias! The date, as it concerns the year of the last two letters, is wrong, having been altered from 150 by Jason, or by the compiler of the work, who wished to bring it into harmony with his supposition that the peace took place after the first campaign of Lysias. Other weighty objections against the genuineness of the letters, Keil seeks to parry by the general assertion that they rest on misunderstandings, and the imputation of things to them which, through a better knowledge of their aim and meaning, would be found to be groundless.

CHAPTER 12

¹AND¹ when these treaties had been concluded,² Lysias departed³ unto the king, while⁴ the Jews went⁵ about *their* husbandry. ²But of the generals of the⁶ several places, Timotheus, and Apollonius the son of Gennæus, and besides, Hieronymus,⁷ and

¹ A. V.: *omits* And (δέ is received from III. 44. 55. al. by Fritzsche; *text. rec.* *omits*).

² covenants were made.

³ went.

⁴ and.

⁵ were.

⁶ governors of.

⁷ Genneus, also H.

Demophon, and in addition to⁸ them Nicanor the governor of Cyprus, suffered ³them not⁹ to be quiet,¹⁰ and live in peace. The inhabitants¹¹ of Joppe also did such an ungodly deed: they prayed the Jews that dwelt among them to embark¹² with *their* wives and children in¹³ the boats which they had in readiness,¹⁴ as ⁴though no ill feeling existed against them,¹⁵ but as though it were according to the common ordinance of the city; and they, because they would, if possible, live in peace, and suspected nothing, accepted.¹⁶ Taking them out¹⁷ into the deep, they ⁵drowned them, there being not less than two hundred.¹⁸ But Judas on hearing of the¹⁹ cruelty done unto *his* countrymen, made it known to²⁰ those that were with ⁶him, and²¹ calling upon God the righteous Judge, he went against the²² murderers of *his* brethren; and he²³ burnt the haven by night, and set the boats on fire, ⁷while²⁴ those that fled thither he slew. And since the place²⁵ was shut up, he ⁸went away,²⁶ intending to return and²⁷ root out all them of the city of Joppe. But having²⁸ heard that the Jamnites also²⁹ were minded to do in the same³⁰

⁸ besides.

⁹ would not suffer them.

¹⁰ (*Text. rec.*, εὐσταθεῖς; *Codd.*, εὐσταθεῖν.)

¹¹ men.

¹² go.

¹³ into.

¹⁴ prepared.

¹⁵ *they* had meant them no hurt.

¹⁶ A. V.: Who accepted of *it* (I follow the pointing of Fritzsche's text. The καί before τούτων ἐπιδεξαμένων does not permit the rendering of the A. V. See *Com.*), according to the common decree of the city, as being desirous to live. ... suspecting nothing.

¹⁷ but when they were gone forth.

¹⁸ drowned no less. ... hundred of *them*.

¹⁹ When J. heard of *this*.

²⁰ he commanded.

²¹ to make *them* ready. And.

²² came against *those*

²³ omits he.

²⁴ and.

²⁵ A. V.: when the town.

²⁶ backward.

manner ⁹unto the Jews that dwelt among *them*, he fell³¹ upon the Jamnites also by night, and set fire to³² the haven together with³³ the navy, so that the light of the fire was seen at Jerusalem two hundred and forty furlongs off. ¹⁰But when *they* had gone³⁴ away from thence nine furlongs on their march against³⁵ Timotheus, no fewer than five thousand men on foot³⁶ and five hundred ¹¹horsemen of the Arabians set upon him. And since the battle became severe, and³⁷ Judas' side by the help of God were successful,³⁸ the Nomades³⁹ being overcome,⁴⁰ besought Judas for peace, promising both to give cattle,⁴¹ and to help them⁴² other-wise. ¹²And Judas, thinking that they indeed⁴³ *would be* profitable in many *things*, consented to keep peace with them; and they made peace, and⁴⁴ departed to their tents. ¹³And he fell also upon a certain city strong through earthworks, and⁴⁵ fenced about with walls, and inhabited by people of divers nations;¹ and the name of *it* was Caspis. ¹⁴But they that were within trusted² in the strength of the walls

²⁷ as if he would return to (marg., *with a purpose to return*).

²⁸ when he.

²⁹ omits also.

³⁰ like.

³¹ came.

³² on.

³³ and.

³⁴ A. V.: Now. ... were gone (ἀποσπᾶσαντες is adopted by Fritzsche from III. 23. 44. 52. 55. al.; *text. rec.*, ἀποσπασθέντων).

³⁵ in their journey toward.

³⁶ *men on foot*.

³⁷ Whereupon there was a *very* sore battle; but.

³⁸ got the victory, so that.

³⁹ N. of Arabia (Fritzsche strikes out Ἀραβες. It is wanting in nearly all the MSS.).

⁴⁰ (Fritzsche adopts ἐλαττονωθέντες from III. 71. 74. 243. Co.; *text. rec.*, ἐλαττωθέντες.)

⁴¹ *him* cattle.

⁴² pleasure him (αὐτούς is wanting in 71.).

⁴³ Then J., thinking indeed that they.

⁴⁴ granted them peace: whereupon they shook hands, and so they.

⁴⁵ A. V.: He went also about to make a bridge to a certain strong city (the *text. rec.* reads γεφυροῦν after πόλιν, but it is omitted by 19. 23. 52. 62. 64. 93. Syr. Fritzsche adopts γεφύραις from 55. Old Lat., *firmam pontibus*. See *Com.*), which was.

and the store of provisions, and³ behaved themselves rudely towards Judas and them that were with him,⁴ railing and, besides,⁵ blaspheming, and uttering what was not¹⁵ seemly. But Judas with his men,⁶ calling upon the great Lord of the world, who without rams⁷ or engines of war cast⁸ down Jericho in the time of Joshua, made⁹ ¹⁶a fierce assault against the walls. And having taken the city by the will of God, they made¹⁰ unspeakable slaughters, insomuch that the lake near by, two furlongs broad, seemed to be flowing full of¹¹ blood. ¹⁷And they departed¹² from thence seven hundred and fifty furlongs, and came to ¹⁸Characa unto the Jews that are called Tubieni. And Timotheus, indeed, they found not in the region; for¹³ before he had dispatched any thing, he had¹⁴ departed from the region, and¹⁵ left a very strong garrison in a certain place.¹⁶ ¹⁹But¹⁷ Dositheus and Sosipater, *who were* of the Maccabee's officers,¹⁸ went forth and slew those that Timotheus had left in the fortress, above ten thousand men. ²⁰But the Maccabee¹⁹ ranged his own²⁰ army by divisions,²¹ and set them²² over the divisions,²³ and marched swiftly²⁴ against Timotheus, who had about him an hundred and twenty thou-

¹ countries.

² *it* put *such* trust.

³ and provision of victuals, *that* they.

⁴ them that were with J.

⁵ *omits* besides.

⁶ *such words* as *were* not to be spoken. Wherefore. ... company.

⁷ *any* rams.

⁸ *did* cast.

⁹ gave.

¹⁰ A. V.: took. ... and made.

¹¹ a lake two furlongs broad near adjoining *thereunto*, being filled full, was seen running with.

¹² Then departed they (cf. ver. 10).

¹³ But as for T him not in the places: for (τε—τότε, III. 44. 52. al.—followed by καί with the force of δὲ καί).

¹⁴ *omits* had.

¹⁵ thence having.

¹⁶ hold.

¹⁷ A. V.: Howbeit.

¹⁸ Maccabeus' captains.

sand men of foot, and two thousand and five hundred horse-men. ²¹And²⁵ when Timotheus had knowledge of Judas' coming, he sent²⁶ the women and the²⁷ children and the other movables²⁸ unto the²⁹ fortress called Carnion; for the place³⁰ was hard to besiege, and difficult³¹ to come unto, by reason of the straitness of all the places.³² ²²But when Judas' first division³³ came in sight, the enemy,³⁴ being smitten with fear and terror through the appearing against them³⁵ of him that seeth all *things*, fled amain, one running this way, another that way, so as that *they* were often hurt by³⁶ their own *men*, and pierced through³⁷ ²³with the points of *their own* swords. But³⁸ Judas was³⁹ very earnest in pursuing *them*,⁴⁰ killed the wicked wretches, and destroyed⁴¹ about thirty thousand men. ²⁴Moreover Timotheus himself fell into the hands of the soldiers of⁴²

¹⁹ And Maccabeus.

²⁰ omits own (τὴν ἑαυτοῦ; III. 19. 55. 62. 64. 93., τὴν περὶ αὐτόν).

²¹ bands.

²² (Fritzsche adopts the emendation of Grimm, reading αὐτοὺς ἐπὶ for τοὺς ἐπὶ, i.e., placed leaders over them, named leaders of the separate divisions. But cf. ver. 24.)

²³ bands.

²⁴ went (ῥομήσεν).

²⁵ Now.

²⁶ (More lit., *sent out before*, προεξαπέστειλε, which Fritzsche receives from III. 55.; *text. rec.*, προσεξαπέστειλε.)

²⁷ omits the.

²⁸ baggage (see *Com.*).

²⁹ a.

³⁰ town.

³¹ uneasy.

³² (De Wette, followed by Bunsen's *Bibelwerk*, renders: "on account of the narrow passes.")

³³ A. V.: Judas his first band.

³⁴ enemies.

³⁵ omits against them.

³⁶ of.

³⁷ wounded.

³⁸ omits But.

³⁹ also was.

Dositheus and Sosipater, and⁴³ besought with much craft⁴⁴ to be let⁴⁵ go with his life, because he had many of the *Jews'* parents, and the brethren of some of *them*, who, if they put ²⁵him to death,⁴⁶ should not be regarded. And⁴⁷ when he had assured *them*⁴⁸ with many words that *he* would restore⁴⁹ them without hurt, they⁵⁰ let him go for the saving of *their* brethren. ²⁶And Judas went forth against⁵¹ Carnion, and the⁵² temple of Atargatis, and ²⁷slew⁵³ five and twenty thousand persons. And after *he* had put to flight and destroyed them, he led his army also against⁵⁴ Ephron, a strong city, wherein Lysias abode,⁵⁵ and a⁵⁶ multitude of divers nations; and valiant⁵⁷ young men kept the walls, and defended *them* bravely; and in it there was a great store⁵⁸ of engines and ²⁸darts. But when Judas and his company had called upon the Lord,⁵⁹ who with *his* power

⁴⁰ (Lit., “made the pursuit more vehement,” i.e., than their already rapid flight seemed to demand.)

⁴¹ killing *those*. ... of whom he slew.

⁴² omits the soldiers of.

⁴³ whom he.

⁴⁴ (Lit., *juggling*. Cf., with the Greek, 2 Tim. 3:13. It is implied that what he said was not true.)

⁴⁵ to let him.

⁴⁶ (Fritzsche strikes out εἰ ἀποθάνοι, as wanting in III. 23. 44. 52. 55. al. Grimm thinks the words cannot be spared.)

⁴⁷ So.

⁴⁸ (τὸν ὀρισμὸν. The word seems to be used here, as elsewhere in the LXX., in the sense of *obligation*. He made *trustworthy the obligation*. Cf. Numb. 30:3, 4, 8, and Schleusner's *Lex.*, s. v.)

⁴⁹ (Fritzsche adopts ἀποκαταστήσαι from III. 19. 44. 55. al.; Vulg., ἀποκαταστήσειν.)

⁵⁰ according to the agreement, they.

⁵¹ A. V.: Then M. (so 62. 64. 93. Ald.) marched forth to.

⁵² to the.

⁵³ *there* he slew.

⁵⁴ Judas (wanting in III. 23. 55. 71. al. Old Lat.) removed the host towards.

⁵⁵ (Fritzsche strikes out κατώκει λυσίας καί. These words are wanting in III. 23. 44. 52. 55. al. But they are retained by Grimm and Keil.)

⁵⁶ a great.

⁵⁷ the strong.

breaketh¹ the strength² of *his* enemies, they won³ the city, and slew twenty and five thousand of them that were within. And⁴ ²⁹from thence they departed and made a swift march against⁵ Scythopolis, which lieth six hundred furlongs ³⁰from Jerusalem. But since⁶ the Jews that dwelt⁷ there testified⁸ that the Scythopolitans dealt lovingly with them, and treated⁹ *them* kindly in the time of *their* adversity, ³¹they gave them thanks, and desired¹⁰ *them* to be friendly also in the future towards their race; and¹¹ they came to Jerusalem, the feast of the weeks approaching.

³²And after the *feast* called Pentecost, they went forth in haste¹² against Gorgias, ³³the general¹³ of Idumæa. And he¹⁴ came out with three thousand men of foot and four hundred horsemen. ³⁴And it happened that in *their* fighting together a few ³⁵of the Jews fell.¹⁵ And¹⁶ Dositheus, a certain¹⁷ one of Bacenor's men,¹⁸ who was on horseback, and a strong man, fastened¹⁹ upon Gorgias, and taking hold of his cloak²⁰ drew him along²¹ by force, and would²² have taken that cursed *man* alive, when²³ a horseman of Thracia

⁵⁸ mightily: wherein *also* was great provision.

⁵⁹ Almighty God (δυνάστην, Cf. ver. 15).

¹ συντρίβοντα, *shivereth*.

² ἄλκας; III. 52. 55. 106., ὀλκάς.

³ A. V.: wan.

⁴ A. V.: *omits* And.

⁵ departed to.

⁶ when.

⁷ (Fritzsche receives καθεστῶτων from III. 44. 52. 55. al.; *text. rec.*, κατοικούντων.)

⁸ had testified.

⁹ entreated (Fritzsche strikes out ἐποιοῦντο after ἀπάντησιν, as III. 23. 44. 55. al.).

¹⁰ thanks, desiring (Fritzsche strikes out αὐτοῖς after εὐχαριστήσαντες. It is wanting in III. 23. 55. al.).

¹¹ friendly still unto them: and so.

¹² *omits* in haste.

¹³ the governor (στρατηγόν).

¹⁴ I., (Grotius would read Ἰαμνείας. See *Com.*) who.

¹⁵ were slain.

¹⁶ A. V.: At which time.

¹⁷ *omits* a certain.

¹⁸ *company*.

coming upon him and smiting off his arm, \iescaped²⁴ unto Marisa. ³⁶Now when they that were with Esdris²⁵ had fought long, and were weary, Judas called upon the Lord, that *he* would show himself to be *their* ³⁷helper and leader of the battle. And taking up²⁶ in his native language the battle cry, with psalms, he rushed²⁷ unawares upon Gorgias' men, and²⁸ put them to flight.

³⁸And Judas gathered his army,²⁹ and came³⁰ into the city of Odollam. And when the seventh day came, they purified themselves, as the custom was, and kept the sabbath in the same place. ³⁹And upon the *day* following, as it had become a matter of necessity,³¹ Judas and his men came to carry off³² the bodies of them that ⁴⁰had fallen,³³ and to bury *them* with *their* kinsmen in *their* fathers' graves. But³⁴ under the coats³⁵ of every one of the dead³⁶ they found things consecrated to the idols of Jamnia,³⁷ which³⁸ is forbidden

¹⁹ was still.

²⁰ *his* coat (χλαμύδος).

²¹ omits along.

²² when *he* would.

²³ omits when.

²⁴ smote off *his* shoulder (ὤμον, but for *arm*, as at 15:30), so that G. fled.

²⁵ Gorgias (so 44. 64. 71. 74. 243. Ald.).

²⁶ *with that* he began.

²⁷ own language, and sung psalms with a loud voice (Fritzsche strikes out ἀναβοήσας καί, as wanting in nearly all the MSS.), and rushing.

²⁸ he.

²⁹ A. V.: So. ... *his* host.

³⁰ (Fritzsche receives ἦκεν from III. 19. 44. 52. 55. al.; *text. rec.*, ἦγεν.)

³¹ the use had been (καθ' ὃν τρόπον τὸ τῆς χρείας ἐγγόνει. Fritzsche has, for τρόπον, χρόνον. The latter is supported by III. 19. 44. 52. 55. al.).

³² company. ... to take up.

³³ were slain.

³⁴ Now.

³⁵ (χιτῶνας.)

³⁶ that was slain.

³⁷ the Jamnites.

³⁸ (ὧν might refer to ἱερώματα or to εἰδώλων. Grimm prefers the latter; most others, the former.)

the Jews by the law. And it became clear ⁴¹to all³⁹ that this was the cause wherefore they had fallen.⁴⁰ All *men* therefore praising the Lord, the righteous Judge, who had opened the *things* that were hid, ⁴²betook themselves unto supplication,⁴¹ and besought *him* that the sin committed might be wholly blotted out. And the⁴² noble Judas exhorted the people to keep themselves from sin, since⁴³ they saw before *their* eyes the *things* that had come to ⁴³pass because of⁴⁴ the sin of those that had fallen untimely.⁴⁵ And having made a collection of money from man to man⁴⁶ to the sum of two thousand drachmas of silver, he sent *it* to Jerusalem to offer a sin offering,⁴⁷ doing very nobly and properly,⁴⁸ in that he was mindful of the resurrection; ⁴⁴for if he had not expected⁴⁹ that they that had fallen untimely would rise⁵⁰ again, it had been superfluous⁵¹ and vain to pray for the dead; ⁴⁵and also in that he took into consideration⁵² that there was great favor⁵³ laid up for those that died godly,⁵⁴ *it was* a holy and good⁵⁵ thought; wherefore⁵⁶ he made the⁵⁷ reconciliation for the dead, that *they* might be delivered⁵⁸ from the⁵⁹ sin.

³⁹ Then every *man* saw.

⁴⁰ were slain.

⁴¹ prayer (ἱκετείαν).

⁴² wholly be put out of remembrance. Besides *that*.

⁴³ forso much as.

⁴⁴ came to pass for.

⁴⁵ were slain.

⁴⁶ A. V.: when he had made a gathering throughout the company.

⁴⁷ (προσαγαγεῖν περὶ ἁμαρτίας θυσιαν.)

⁴⁸ *therein* very well, and honestly.

⁴⁹ hoped.

⁵⁰ were slain should have risen.

⁵¹ (Fritzsche strikes out ἄν after περισσόν. It is wanting in III. 23. 44. 52. al.)

⁵² perceived.

⁵³ (χαριστήριον, preceded by κάλλιστον, *most excellent*.)

⁵⁴ (Lit., *had fallen asleep in piety*.)

⁵⁵ (εὐσεβής.)

⁵⁶ whereupon.

⁵⁷ a.

⁵⁸ (ἀπολυθῆναι, *set free, cleared*.)

Ver. 2. **Timotheus**. He is previously said to have been murdered. Cf. 10:24, 32, 37.—**Apollonius**. Distinguished from others of the same name (cf. 3:5, 7; 4:21; 1 Macc. 10:69 f.) by naming him “the son of Gennæus.” Luther and some others construct the last word adjectively. But in that case it must have been used ironically, which is hardly to be supposed. It occurs elsewhere, moreover, as a proper name.—**Hieronymus and Demophon** are mentioned only here. **Nicanor** is called *the governor of Cyprus* (ὁ Κυπιάρχης). There was another Nicanor who appears in the history (see 8:9; 14:12). Just what the position of this one was is not clear. He was, however, either political governor under the Syrian king, or, if this office was already in possession of another (4:29), he was chief director of the public games in honor of the gods. Cf. the commentaries on Acts 19:31.

Ver. 4. It is not necessary to understand that these were all the Jews who were at that time living in Joppa. That they *without suspicion* would accept such an invitation as the one above referred to is hardly credible. In fact a suspicion is implied in the ἄν εἰρηνεύειν θελόντων. According to 1 Macc. 10:74 ff. the Jews undertook hostilities against Joppa under *Jonathan*, and we have no historical support for the present narrative outside of the narrative itself.

Ver. 7. **Since the place was shut up**, i.e., against their entrance. Others, with less propriety, render (De Wette): “*When he had shut up the place*, i.e., surrounded, besieged it. He with drew because he had not a sufficient number of troops for a regular siege.

Ver. 8. **Jamnites**. Cf. 1 Macc. 4:15.

Ver. 9. **Navy**, στόλος. It means the equipment of anything; hence, as proper equipment of a harbor, ships. May not this story have been made up from that recorded in 1 Macc. 5:56–61, where Joseph conducts an expedition against Jamnia? Judas at that time led one in another direction, cf. 1 Macc. 5:68.—**The light of the fire**, τὰς ἀυγὰς τοῦ φέγγους. On the difference between these two words as well as for the other synonyms of φῶς, cf. Schmidt, *Synonymik*, chap. 33:2, 3, 5. The latter word is generally used in the concrete, as referring to the thing that gives light, the former is light in activity, i.e., as flame, or heat.

Ver. 10. **Arabians**. These Bedouins dwelt in the district lying between Egypt and Palestine. Cf. the article “Arabien” by Schrader, in Riehm’s *Handwörterbuch*.

⁵⁹ omits the (the special sin seems to be referred to).

Ver. 13. Γεφυροῦς (or γεφύραις). In Herod. (5:55, 57, 61; cf. Rawlinson's Herod., 3, p. 255, n. 6), and after the Homeric period generally, γέφυρα meant a bridge. In the Iliad it is used (5:88, 89) as meaning *a dam, a mound of earth*, to keep out water; also, as referring to the space intervening between two lines of battle, and so generally, in the sense of *battle-field*. Grimm thinks the word in the present passage should have its older meaning; Keil, its later.—**Caspis**. Possibly the *Chasphor* of 1 Macc. 5:26, 36.

Ver. 14. Ἀναγωγός= *without education*, hence, *rough, impudent*. The comparative is used in the sense of *more impudent than was right*, i.e., *quite too impudent*.—On θεμία Schmidt remarks (*Synonymik*, xviii. 1): “It is the eternal, divine law, that unwritten law existing from the beginning to which Antigone made appeal (*Soph., Antiq.*, 450 sq.) when she was brought to book for having transgressed a human ordinance. It dwells in the consciousness of men; is at the basis of the order of the world, as well the moral as material, since both are bound inseparably together.”

Ver. 15. **Great Lord** (δυνάστην) **of the world**. This epithet is applied to God also, in *Ecclus.* 46:5, 6, and in other passages of the present book. It means *possessor of power*. It is used by the LXX. to translate עֲרִיץ (cf. *Job* 6:23; 15:20), and in one instance, at least (*Lev.* 19:15), לִידָן.

Ver. 17. **Characa**. The place is nowhere else mentioned, and its exact situation is unknown. It was east of the Jordan and was inhabited by Jews called *Tubieni*, i.e., of Tobie (Tob), in Gilead. Cf. 1 Macc. 5:9, 13. The word *Characa* may not, indeed, be a proper name, but designate a fortified camp, from χάραξ, *a pointed stake*, cf. Polyb. 1:29, 3. The presence of the article, too, would favor this view.

Ver. 20. The reading τοὺς for αὐτούς, which Grimm and Fritzsche adopt, would make the sense: *and placed leaders over them, or named leaders of the single divisions*. If the usual reading is retained, the pronoun would refer to the before-mentioned Dositheus and Sosipater. The latter view appears, on the whole, to be more acceptable, especially as it is favored by the statement of ver. 24. The size of Timotheus's army, as here given, is undoubtedly very much exaggerated.

Ver. 21. **Carnion**, i.e., *Carnaim*. Cf. 1 Macc. vers. 26, 43, 44. It is thought by some to be identical with *Ashteroth-Karnaim*. So Grove in Smith's *Bib. Dict.*, s. v. If so, then the note at 1 Macc 5:26 is to be changed accordingly, since *Ashtaroth* and *Ashteroth-Karnaim* cannot be held to be identical. The description of the place as here given certainly does not correspond with the facts respecting *Tell-Ashterah*, lying between *Nova* and *Mezareib*,

commonly held to be the Carnaim referred to, since the latter was situated in a wide plain.

Ver. 23. **Thirty thousand.** According to 1 Macc. 5:34, only about 8,000.

Ver. 26. Herodotus (1:105), as it would appear, calls the goddess here mentioned the “Celestial Venus.” She was worshipped under the form of a mermaid, or a figure half fish and half woman. She has been identified with Astarte, or the Venus of the Greeks. Cf Rawlinson’s Herod., 1:234, and Nöldeke in the *Zeitschr. der Deut. Morgenländ. Gesellschaft*, 24:92, 109.

Ver. 27. **Wherein Lysias abode.** It has been objected to this statement that the prime minister of the Syrian empire would scarcely have lived so far away from the seat of government. This, too, accounts for the variations in the MSS. But he might have had a residence there at some time.

Ver. 32. **Pentecost.** Cf. *Com.*, at Tob. 2:1.—**Idumæa.** Cf. 1 Macc. 5:59, according to which Gorgias was at this time in Jamnia. Hence the reading suggested by Grotius, noticed above. See also, vers. 38 and 40 and Joseph., *Antiq.* (12:8, § 6.) But the two events are quite different, and the change suggested has no critical support.

Ver 33. **And he came out.** Grimm in opposition to all other commentators makes the subject here Judas, instead of Gorgias, on the ground that, otherwise, the narrator would be untrue to his usual method in assigning to the enemy so small a number of troops. But the circumstance that there were horsemen with him, militates against the supposition, since it is doubtful whether the Jews, at this time, had such a force of them at command.

Ver. 35. **Dositheus, a certain one.** He is so described that he may not be confounded with the one mentioned in ver. 19.—Χλαμύς is not a *coat*, but a military *cloak*, *mantle*, such as was worn by officers, like the Latin *paludamentum*.—The Thracian horsemen were highly respected and feared in ancient times.—**Marisa.** Cf. *Com.* at 1 Macc. 5:66.

Ver. 38. **Odollam** = *Adullam*. Its situation is not with certainty known, but it lay somewhere in the plain (Sephela) of Judah. Cf. Josh. 15:35.

Ver. 40. **Things consecrated** (ιερώματα) **to the idols.** What these things were is uncertain. Some think of small images of the gods; others of different things that had been dedicated to them in the temple, and had been secured by these men as charms.

Vers. 43–45. **To offer a sin offering.** In the Vulgate the passage has been altered to *pro peccatis mortuorum*, from an earlier, equally false rendering, *pro peccato mortuorum*. That Judas meant that the money should be spent in making sin offerings for *those that*

had fallen, i.e., for the dead, cannot be proved. The opinion of the writer of the history, or of its compiler, is quite another thing. It is far more likely, as indeed would appear from the context (ver. 42), that his thought was for the living and the danger of their being punished for the sins of the dead. But were it to be admitted that the narrator here means to teach just what Roman Catholics impute to him, there would still be no ground for basing a dogma upon such teaching, just as little ground, indeed, as for basing one on an utterance of Josephus or Philo. There is not, as a matter of fact, the slightest evidence that any such doctrine as that of the Romanists relating to Purgatory had any existence among the Jews at this time. (For the teaching of the Persians see *Gen. Introd.*) Further, if it were to be admitted that Judas himself did mean by his conduct here, what the present book affirms, that again would make no binding rule for us. Judas Maccabæus was far from being a perfect man, and it would be, at least, quite as unsafe to follow him blindly, as to follow, without reserve, the example of such men as Abraham or David.

CHAPTER 13

AND¹ ¹in the hundred forty and ninth year it was told Judas and his men,² that Antiochus Eupator was coming with a great force against Judæa,³ ²and with him Lysias his guardian, and prime minister,⁴ each having⁵ a Grecian army,⁶ of footmen an hundred and ten thousand, and horsemen live thousand and three hundred, and elephants two and twenty, and three hundred chariots armed with scythes.⁷ And⁸ ³Menelaus also joined himself with them, and with much⁹ dissimulation encouraged Antiochus, not for the safeguard¹⁰ of the country, but because he thought he would be installed in the

¹ A. V.: *omits* And.

² *omits* and his men.

³ power into Judea.

⁴ *his* protector and ruler of *his* affairs.

⁵ having either of *them*.

⁶ power.

⁷ hooks.

⁸ *omits* And.

⁹ great.

office of high priest.¹¹ ⁴But the King of kings awakened Antiochus' anger¹² against *this* wicked wretch, and Lysias informing him¹³ that this *man* was the cause of all the misfortunes, he¹⁴ commanded to bring him unto Berea,¹⁵ ⁵and to put *him* to death, as the manner is in *that* place. Now¹⁶ there was¹⁷ in *that* place a tower of fifty cubits *height*,¹⁸ full of ashes; and it had a revolving¹⁹ instrument, ⁶which on every side precipitated²⁰ into the ashes. There all plunge him guilty of sacrilege, as also of any other grievous crime, into destruction.²¹ ⁷Such a death²² it befell the apostate Menelaus to die, not having so much as burial in the earth,²³ *and that* very²⁴ justly. ⁸For inasmuch as he had committed many sins about the altar, whose fire and ashes were holy, he received *his* death in ashes.

⁹But²⁵ the king came in a savage mood, to show the Jews the worst of that which ¹⁰had taken place²⁶ in his father's time. And Judas, on becoming cognizant of it,²⁷

¹⁰ (σωτηρία, but here, perhaps, in the more general sense of *well-being*.)

¹¹ to have been made governor (ἐπὶ τῆς ἀρχῆς κατασταθήσεται. On ἀρχή cf. 4:10, 27).

¹² A. V.: moved A.'s mind.

¹³ informed *the king*.

¹⁴ mischief, so that *the king*.

¹⁵ Berea.

¹⁶ (δέ.)

¹⁷ was (ἔστι, but I leave the rendering, on account of the context).

¹⁸ cubits *high*.

¹⁹ round (περιφερές).

²⁰ hanged down.

²¹ *And* whosoever was (Fritzsche strikes out ὄντα as wanting in almost all the MSS.) condemned or had committed there did *all men* (see *Com.*) thrust *him* unto death.

²² τοιούτω μόρῳ.

²³ A. V.: happened *that* wicked *man* to die, not having so much as burial in the earth (64. Ald. read ταφῆς for τῆς γῆς. The sense is right. More lit., *not even having a share of the earth*).

²⁴ most.

²⁵ Now.

²⁶ with a barbarous and haughty mind (Τοῖς δὲ φρονήμασιν βεβαρβαρωμένος. His feelings and purpose were savage), to do far worse to the Jews than had been done.

²⁷ A. V.: Which *things* when J. perceived, he.

commanded the multitude to call upon the Lord night and day, that if ever²⁸ at any other time, so now he would¹ help them, being at the point to be deprived of the ¹¹law, and of fatherland, and² holy temple; and that *he* would not suffer the people, that just now had had a little respite, to become subject³ to the blasphemous nations. ¹²And⁴ when they had all done the same⁵ together, and besought⁶ the merciful Lord with weeping and fasting, and lying flat upon the ground three days uninterruptedly,⁷ Judas exhorted them, and⁸ commanded them to⁹ be in readiness. ¹³And *Judas*, being apart with the elders,¹⁰ determined, before the king's army invaded Judæa, and became master of¹¹ the city, to go forth and try the matter by¹² ¹⁴the help of the Lord.¹³ And having committed the decision¹⁴ to the Creator¹⁵ of the world, and exhorted his soldiers to fight nobly,¹⁶ unto death, for laws, temple, city, fatherland, commonwealth,¹⁷ he camped by Modein. ¹⁵And having given the watchword to his men,¹⁸ Victory is of God, with the most valiant *and* choice young men he fell upon¹⁹ the king's tent by night, and slew in

²⁸ (Fritzsche adopts *καί* from nearly all the Codd., but in the comparison it does not require translation.)

¹ *he* would now also.

² put from *their* law, from *their* country, and from the.

³ that had *even* now been but a little refreshed (I adopt the marg. reading), to be in subjection.

⁴ So.

⁵ this.

⁶ (καταξιοῦν, a strengthened form of ἀξιοῦν.)

⁷ long.

⁸ having exhorted them.

⁹ *they* should.

¹⁰ Lit., *becoming for himself with the elders*. Cf., on καθ' ἑαυτόν, Winer, p. 401, note.

¹¹ A. V.: host should enter into Judea, and get.

¹² *in fight* by.

¹³ (III. 19. 55. 62., θεοῦ.)

¹⁴ So when he had committed all (Grotius renders ἐπιτροπήν by *dispensationem belli*).

¹⁵ (III. 44. 74. 243. Ald., "Lord," which is noticed by the A. V. in the margin).

¹⁶ manfully, *even*.

¹⁷ the laws, the temple, the city, the country, *and* the commonwealth (πολιτείας).

¹⁸ them that were about him.

the camp²⁰ about four²¹ thousand men, and laid low²² the chief elephant,²³ with the many that were upon him.²⁴ ¹⁶And at last they filled the camp with fear and tumult, and departed with ¹⁷good success. And this had taken place at²⁵ the break of the day,²⁶ because the protection of the Lord did help him.

¹⁸But the king having²⁷ taken a taste of the daring²⁸ of the Jews, went²⁹ about to ¹⁹take the strongholds³⁰ by policy. And he marched against³¹ Bethsura, *which was* ²⁰a stronghold of the Jews; was³² put to flight, made *another* attack, failed.³³ And ²¹Judas sent in³⁴ unto them that were in *it* such *things* as were necessary. But Rhodocus, of the Jewish army,³⁵ disclosed the secrets to the enemy;³⁶ but³⁷ he was sought out, and taken, and was put³⁸ in prison. ²²The king treated with them in Bethsura the second time, gave his hand, took *theirs*,³⁹ departed, fought with Judas, was overcome; ²³heard that Philip, who had been left as prime minister⁴⁰ in Antioch, had rebelled, was confounded; he

¹⁹ went in into.

²⁰ (Fritzsche adopts τὴν παρεμβολήν, for ἐν τῇ παρεμβολῇ, i.e., “as it concerns the camp.” The acc. is found in III. 23. 52. 55. 71. al.)

²¹ (Fritzsche adopts “2000” from III. 44. 52. al.)

²² omits laid low (see Com.).

²³ chiefest of the elephants.

²⁴ all that were upon him (see Com.).

²⁵ A. V.: This was done in.

²⁶ (Lit., “while the day was already just appearing.”)

²⁷ Now when. ... had.

²⁸ manliness.

²⁹ he went.

³⁰ holds (lit., “attempted the places through plots. Cf. ver. 19.)

³¹ and marched (lit., *advanced*) towards.

³² but he was (the καί before ἐτροπούτο is stricken out by Fritzsche, with III. 23. 44. 55. al.).

³³ failed, and (so 62. 64. 93. Ald.) lost of *his men*.

³⁴ A. V.: for J. had conveyed.

³⁵ *who was* in the Jew’s host.

³⁶ enemies.

³⁷ therefore (δέ before καί is omitted by III. 55. 64. 93. 106.).

³⁸ when they had gotten him, they put him.

spoke friendly words to the Jews, yielded, and swore to any equitable⁴¹ conditions, agreed with *them*, and offered sacrifice, honored ²⁴the temple, and dealt kindly with the place, and received with friendliness the Maccabee,⁴² made⁴³ *him* principal⁴⁴ governor from Ptolemais unto the Gerrhenians;⁴⁵ ²⁵came to Ptolemais. They of Ptolemais were in ill temper concerning⁴⁶ ²⁶the covenants; for they stormed, because they would make the terms⁴⁷ void. Lysias went forward upon the speaker's stand,⁴⁸ said as much as possible⁴⁹ in defense,⁵⁰ persuaded, pacified, made *them* well affected, returned to Antioch. Thus it went *touching* the king's coming and departing.

CHAPTER 13

Ver. 1. **The hundred forty and ninth year.** According to 1 Macc. 6:20, and Josephus (*Antiq.*, xii. 9, § 3), it was in the year 150, and these authorities are doubtless correct. The present book has made a mistake, as is evident, from comparing it with itself. In chap. 11:21, 33, 38, the author has spoken of events as occurring in the year 148 in harmony with 1 Macc. 4:28, 52 (cf. 3:37), although they took place in consequence of what is described in the present chapter and verse. In both books the time given for the coming of Demetrius Soter into the land of his fathers is the same. Cf. 1 Macc. 7:1; 2 Macc. 14:1. The difference in dates concerns simply the matter of the second campaign of Lysias. Cf. Caspari, in *Stud. u. Kritik.*, 1877, i. p. 182, and Grimm, *Com.*, *ad loc.*

Ver. 2. The number of Syrian soldiers is greatly exaggerated.

Ver. 3. **Menelaus.** He was the former high priest of that name, as is clear from what

³⁹ (i.e., made peace with them.)

⁴⁰ was left over the affairs.

⁴¹ was desperately bent (marg., *rebelled*), [was] confounded, intreated the Jews, submitted himself, and sware to all equal.

⁴² A. V.: accepted well of Maccabeus.

⁴³ (Lit., *left*.)

⁴⁴ (See *Com.*)

⁴⁵ (Γερρηνῶν; III., Γεννηρῶν; 55., Γεραρηρῶν. See *Com.*)

⁴⁶ the people there were grieved for.

⁴⁷ *their* covenants.

⁴⁸ up to the judgment seat.

⁴⁹ could be.

⁵⁰ defence of *the cause*.

follows, vers. 4–8. Cf. 2 Macc. 4:23–25.—**Encouraged Antiochus**, i.e., in undertaking a war.

Ver. 4. It was not altogether true what Lysias is said to have spoken against Menelaus (cf. 4:7 ff.). Jason was much more guilty.—**Berœa**. A Syrian city between Antioch and Hierapolis.

Ver. 5. **Full of ashes**. Hot ashes, or coals, are meant.—**A revolving instrument**. We find the word ὀργάνον used in the same sense in 4 Macc. 9:19, 20. A somewhat similar mode of punishment is also mentioned by Valerius Maximus (ix, 2, § 6), who says that Darius Ochus of Persia, wishing to get rid of certain obnoxious chiefs devised a novel mode of punishment, to save himself from violating the letter of a previous oath: “*Septum altis parietibus locum cinere complevit, suppositoque tigno prominente, benigne ciboet potione exceptos in eo collocabat; e quo somno sopiti in illam insidiosam congeriem decidebant.*” Cf. Cotton, p. 204.

Ver. 6. **All**, ἅπαντες. It is difficult to explain what the author would say. If it were the executioners who are referred to, why is the word used at all? Gaab (*Com., ad loc.*) thinks the condemned are thereby indicated, of whom several were executed at the same time, who being thrown about and against one another by the motions of the machine, finally threw one another into the burning ashes. To this Grimm objects that the Greek does not admit of such a rendering. He thinks the spectators may be meant, to whom the right might have been conceded to turn the instrument by which the death of the criminal was effected. But can it be supposed that spectators would have exercised any such supposed privilege?

Vers. 7, 8. The chronology here must be false. According to ver. 3 it was Menelaus who encouraged Antiochus to undertake the war of which we read in vers. 1 and 2. But before it has actually begun, Menelaus is executed. Josephus, who also speaks of this execution (*Antiq., xii. 9. § 7*), places it after the conclusion of peace with the Jews and after Antiochus had returned to his capital. On this point Grimm remarks that Josephus would be right in this, if it were true, “as is presupposed in 2 Macc. 11:29, 32, that Menelaus acted as mediator in the negotiations for peace between the Jews and Lysias; for this could have happened only after the *second* campaign of Lysias, since the report of our book (11:14 ff.) of a peace after the first campaign, is wholly unhistorical. But if Menelaus already, before the beginning of the second campaign, had been put to death, as our narrative represents, then he could not have taken part in the negotiations for peace.”

Ver. 15. **With the many that were upon him.** Lit. *with the multitude in the house*, i.e., the wooden tower on the elephant's back, in which a number of soldiers, but by no means a "multitude," were placed in order to fight with greater security and success. (Cf. 1 Macc. 6:43-46.)—Συνέθηκε. Wahl (*Clavis*, s. v.) renders by *posuit* in the sense of *deposuit*, i.e., *prostravit*. Cf. also, Fritzsche's textual notes.

Ver. 21. The secrets referred to were not those simply relating to the supply of the garrison, but, in general, all that appertained to the strength and movements of the Jewish army.—It has almost the appearance of a satire on modern conjectural criticism to read Hitzig's theory (*Ps.*, ii., p. 144), that Rhodicus repented of his treachery, and expressed his repentance in *Psalms* 86 and 88. Cf. Grimm, *Com.*, *ad loc.*

Ver. 23. Philip had not, in fact, been left to act in this capacity. Cf. 2 Macc. 9:26 ff. and 1 Macc. 6:55 ff.

Ver. 24. **Unto the Gerrhenians**, ἕως τῶν Γερρηνῶν ἢ (or 'H) γεμονίδην. Some would translate the last word as an appellative agreeing with στρατηγόν. So the A. V., "principal governor." Most of the later critics, however (Grimm, Fritzsche, Keil), consider the word to be a proper noun, the name of some unknown person. It could not well refer to Judas, in any case, and on the supposition that it is an appellative, it is not easy to see what use there was for both it and στρατηγόν. One of the words was quite enough. Further, the common text has Γερρηνῶν, i.e., *inhabitants of Gerrha*. This was a city lying between Rhinocolura and Pelusium, and the meaning of the passage would then be: *from Ptolemais to the borders of Egypt*. It has been objected, however, that *Gerrha* did not, at that time, belong to Syria, but Egypt, and hence it has been supposed that the present reading is a corruption, or a mistake of a copyist, for Γεραρηνῶν, and that the inhabitants of the old city Gerar, southeast from Gaza, are meant. One MS., it will be noticed, favors this view.

Ver. 25. The inhabitants of Ptolemais were much enraged that Lysias had made terms with the Jews, and would gladly have nullified his action. With respect to the general character of the history at this point, it may be said that our author, while relating from vers. 9-26 what we have before met with, at 1 Macc. 6:28-63, does it in such a way that we are scarcely able to recognize the events as the same. According to the former book (6:31), the Syrian army entered Palestine from the southeast, through Idumæa; according to the latter (13:13), from the north. The night attack on Lysias's camp by Judas is passed over in the former book, and there seems to be no place for it there. In the matter of killing the principal elephant (ver. 15), the word ὄχλος indicates

that more people were on the elephant than could well have been accommodated. With regard to the attack on Bethsura, the two accounts are in direct conflict, the one stating that it capitulated, the other, that Lysias asked and obtained peace of the beleaguered inhabitants. In the Second Book, whatever relates to any want of success, or humiliation of the Jews, is wholly left out, although found with sufficient clearness in the First Book (1 Macc. 6:47 ff., 62); while statements are made in their honor which on their face are wholly destitute of truth.

CHAPTER 14

AND¹ ¹after three years it came to the ears of Judas and his men, ²that Demetrius the son of Seleucus, having entered by the haven of Tripolis with a great army³ and navy,⁴ ²had taken the country, and killed Antiochus, and Lysias his ³guardian.⁵ And⁶ one Alcimus, who had previously⁷ been high priest, and had defiled himself of his own accord⁸ in the times of the mixing,⁹ seeing that by no means ⁴he could save himself, nor have any more access to¹⁰ the holy altar, came to the¹¹ king Demetrius in the hundred and one and fiftieth year, bringing¹² unto him a crown of gold, and a palm, and besides, some of the customary olive boughs of¹³ ⁵the temple; and¹⁴ that day he held his

¹ A. V.: *omits* And.

² was J. informed.

³ power.

⁴ (Cf. 1 Macc. 1:19.)

⁵ protector.

⁶ Now.

⁷ *omits* previously (πρό in comp.).

⁸ wilfully (ἐκουσίως).

⁹ *their mingling with the Gentiles* (Fritzsche receives ἀμιξίας from III. 23. 44. 52. 55. al., for ἐπιμιξίας. See *Com.*).

¹⁰ A smoother and clearer sentence would be gained by a different order: "seeing that he could by no means save himself, nor any more have access to."

¹¹ A. V.: *omits* the.

¹² presenting (προσάγων).

¹³ also of the (νομιζομένων. Marg., *thought to be*) boughs which were used solemnly in

peace. But he found¹⁵ opportunity to further *his* foolish enterprise. On being¹⁶ called into counsel by Demetrius, and asked how the Jews stood affected, and what they intended, he answered thereunto, ⁶Those of the Jews called¹⁷ Asidæans, whose leader is Judas the Maccabee,¹⁸ nourish war, and are seditious, and allow not the kingdom to attain to¹⁹ peace. ⁷Therefore I, being deprived of mine ancestral honor,²⁰ I mean of course²¹ the high priesthood, ⁸have²² now come hither:²³ first,²⁴ for the unfeigned care I have of *things* pertaining to the king; but secondly, also having in view mine own fellow citizens;²⁵ for all our race²⁶ is in no small misery through the unadvised dealing²⁷ of *them* aforesaid. ⁹But do thou, O king, having acquainted thyself with all these *things*, in detail, have a care both for the country, and our oppressed race,²⁸ according to the friendly²⁹ clemency that thou showest unto all. ¹⁰For as long as Judas liveth, it is ¹¹not possible that the state attain to peace.³⁰ But such things having been spoken by him,

(Vulg., *qui templi esse videbantur*).

¹⁴ and so.

¹⁵ Howbeit, having gotten.

¹⁶ *and* being (more lit., “But taking as coadjutor an opportunity favorable to his own foolishness: on being”).

¹⁷ that be called.

¹⁸ captain is J. M.

¹⁹ will not let the realm be in.

²⁰ A. V.: ancestor’s honour.

²¹ *omits* of course (δὴ Λέγω δὴ = *I say without circumlocution, plainly*. This particle is often used to render more emphatic, and define more exactly, the word after which it stands, in the sense of *precisely, exactly, even*. Cf. Kühner’s *Gram.*, p. 489, § 315, 2. Cod. 106., with Co., has δέ).

²² am.

²³ (For δεῦρο, III. 23. 62. 64. 93. read δεύτερον. Cf. [1 Macc. 7:9 ff.](#))

²⁴ first verily.

²⁵ and secondly, even for that I intend the good of. ... countrymen.

²⁶ nation.

²⁷ (Lit., *the thoughtlessness*.)

²⁸ Wherefore, O king, seeing thou knowest (*omits* in detail, ἕκαστα). ... be careful. ... nation, which is pressed on every side (properly, *surrounded, encircled*, i.e., with evils).

²⁹ *omits* friendly (and renders as *readily* before *shewest*).

the rest³¹ of the king's friends, being maliciously disposed towards³² Judas, did still³³ more incense Demetrius. ¹²And forthwith calling to him³⁴ Nicanor, who had been master of the elephants, and proclaiming him general³⁵ over Judæa, he ¹³sent *him* forth, commanding him not only to slay³⁶ Judas, but³⁷ to scatter them ¹⁴that were with him, and to make³⁸ Alcimus high priest of the great temple. And³⁹ the heathen that had fled out of Judæa from Judas, came to⁴⁰ Nicanor by flocks, thinking the misfortunes and mishaps⁴¹ of the Jews would redound to their own advantage.

¹⁵But *the Jews* on hearing⁴² of Nicanor's coming, and of the onset of the heathen,⁴³ cast earth upon their *heads*, and made supplication to him that had established⁴⁴ his people for ever, and who always helpeth his portion with visible manifestations.⁴⁵ ¹⁶And⁴⁶ at the commandment of their leader⁴⁷ they removed straight ways from ¹⁷thence, and engaged⁴⁸ them at the village⁴⁹ of Dessau. And⁵⁰ Simon, Judas' brother,

³⁰ A. V.: should be quiet.

³¹ This was no sooner spoken of him, but others.

³² set against.

³³ omits still.

³⁴ omits to him (for προσκαλεσάμενος, III. 23. 52. 55. 64. 93. 106. read προχειρισάμενος. Cf. 3:7, 8:9).

³⁵ making *him* governor.

³⁶ A. V.: *him* to slay (the particles μέν and δέ show that each of these objects was to be kept distinctly in view. Fritzsche adopts ἐπιστολάς, instead of ἐντολάς, after δούς, which would imply *written instructions*. The former is supported by III. 52. 62. 71. 93. 106. 243. Co. Syr.).

³⁷ and.

³⁸ (καταστῆσαι, *install*.)

³⁹ Then

⁴⁰ (Lit., *mingled together with*.)

⁴¹ harm and calamities.

⁴² to be their welfare. Now when *the Jews* heard.

⁴³ and that the heathen were up against *them* (marg., *were joined to*. Cf., for ἐπίθεσιν, 4:41, 5:5) they.

⁴⁴ established (lit., *set together, set up, organized*).

⁴⁵ manifestation of *his presence* (ἐπιφανείας).

⁴⁶ A. V.: So.

had joined battle with Nicanor, but had been somewhat⁵¹ discomfited ¹⁸through the sudden silence of *his* enemies. But,¹ nevertheless, Nicanor, hearing what manliness Judas and them that were with him had, and what courage in their ¹⁹contests for their fatherland,² durst not³ try the matter by the sword.⁴ Wherefore ²⁰he sent Posidonius, and Theodotus, and Mattathias, to make peace. And after a long consideration of the matter, and the leader⁵ had made the troops⁶ acquainted *therewith*, and it appeared that they were all of one mind, they consented to the treaties,⁷ ²¹and appointed a day on which they should come together⁸ by ²²themselves; and he⁹ came, and special¹⁰ stools were set for each of them.¹¹ Judas had¹² placed armed *men* ready in convenient places,

⁴⁷ the captain.

⁴⁸ came near unto (Fritzsche adopts ἀναζεύξας συμμίσγει from III. 23. 44. 55. al.; *text, rec.*, ἀνέζευξαν καὶ συμμίσγουσιν. The above seems to be the force of the verb συμμίσγειν here, as at 15:26, and often in Greek authors. Cf. Herod. i. 127, 6:14. Thucyd. i. 49).

⁴⁹ town.

⁵⁰ Now.

⁵¹ was some what (or for a little time; βραχέως, *text, rec.*; βραδέως, III. al.) through the sudden silence of *his* enemies (διὰ τὴν αἰφνίδιον τῶν ἀντιπάλων ἀφασίαν. See *Com.* for other renderings).

¹ omits But.

² of the manliness of them that were with J., and the courageousness that they had to fight for *their* country (it is too free).

³ (ἐπευλαβεῖτο; but Fritzsche adopts ὑπευλαβεῖτο from III. 44. 74. 93. al., *gradually there stole upon him doubts, hesitation*. Grimm thinks it not sufficiently well supported.)

⁴ (Lit., *make the arbitrament*, i.e., decide the issue, *through blood*.)

⁵ A. V.: So when *they* had taken long advisement thereupon. ... captain (Fritzsche adopts ἡγουμένου from III. 44. 55. al.; *text rec.*, ἡγεμόνος).

⁶ multitude.

⁷ covenants.

⁸ to meet in together (εἰς τὸ αὐτό, *into the same place*; usually, ἐπὶ τὸ αὐτό).

⁹ *when the day*.

¹⁰ omits special (according to Fritzsche's text: παρ' ἐκάστου δίφραξ, ἔθεσαν δίφρους, *they placed stools, a stool by each*. The καὶ is wanting at the beginning, in III. 23. 44. 55. 62. al. Co., and is omitted by Fritzsche. He receives δίφραξ from III. 44. al.; δίφρος, 23. 55.; *text, rec.*, διαφόρους, found also in 52. 62., i.e., *distinguished, special*).

lest *some* treachery should be ²³suddenly practiced by the enemy; so they held a fitting¹³ conference. Nicanor¹⁴ abode in Jerusalem, and did nothing out of place,¹⁵ but sent away the assembled ²⁴troops in flocks. And he had Judas continually in sight; he inclined towards¹⁶ the man from his heart. ²⁵He prayed him to marry,¹⁷ and to beget children; he¹⁸ married, had rest, enjoyed life.¹⁹ ²⁶But Alcimus, perceiving the goodwill²⁰ that was betwixt them, took the treaties that had been made, and²¹ came to Demetrius, and told *him* that Nicanor was not well affected towards the state; for²² he had named²³ ²⁷Judas, that²⁴ traitor to the realm, his²⁵ successor. And²⁶ the king becoming enraged,²⁷ and provoked through the slanders²⁸ of the most wicked *man*, wrote to Nicanor, signifying that *he* was much displeased over the treaties,²⁹ and commanding *him* that *he* should send the Maccabee³⁰ prisoner, in haste³¹ unto Antioch. But³² ²⁸when this came to

¹¹ were set for either of them.

¹² omits had.

¹³ enemies: so they made a peaceable (ἀρμόζουσιν, here *befitting*. “*Colloquium utriusque persona dignum*.” Wahl).

¹⁴ A. V.: Now N. (Fritzsche strikes out δέ, as wanting in III. 44. 55. 62. 74. 93. 106. 243. Co. Ald.).

¹⁵ no hurt.

¹⁶ people that came flocking *unto him*. And he would not willingly have J. out of *his* sight: *for* he loved .

¹⁷ also to take a wife (see following).

¹⁸ so he.

¹⁹ was quiet, *and* took part of *this* life.

²⁰ love.

²¹ and considering the covenants (so Gaab, but it would require μεταλαβών, instead of ἀναλαβών. It is to be closely connected with ἦκε. Grotius, *assumptis conventis*) that were made.

²² for that.

²³ ordained.

²⁴ a (τόν).

²⁵ his realm, *to be the king's* (impossible. See *Com.*).

²⁶ A. V.: Then.

²⁷ being in a rage.

²⁸ with the accusations.

Nicanor's hearing, he was confounded³³ and took it grievously that he should make void what had been³⁴ agreed upon, the man having done nothing wrong.³⁵ ²⁹But because there was no dealing against the king, he watched for ³⁰a favorable opportunity³⁶ to accomplish this *thing* by policy. But the Maccabee³⁷ saw that Nicanor acted more harshly towards³⁸ him, and that he met him with more roughness³⁹ than he was wont, and⁴⁰ perceiving that the harshness⁴¹ came not of good, he gathered together not a few of his men, and concealed⁴² himself from Nicanor. ³¹But the other, though aware that he had been outwitted in a noble way by the man,⁴³ came into the great and holy temple, and commanded the priests, that were offering the appropriate⁴⁴ sacrifices, to deliver up to him the⁴⁵ man. ³²And when they assured him, with oaths, that they knew not at all⁴⁶ where he who was sought was, ³³he stretched out *his* right hand toward the temple, and made an oath of this sort:⁴⁷ If you do⁴⁸ not deliver up to⁴⁹ me Judas as a prisoner, I will lay this temple of God even with the ground, and I will break

²⁹with the covenants.

³⁰send M.

³¹*all* haste.

³²*omits* But.

³³*much* confounded in *himself*.

³⁴the *articles* which were.

³⁵being in no fault.

³⁶his time.

³⁷A. V.: Notwithstanding, when M.

³⁸began to be churlish unto.

³⁹entreated *him* more roughly.

⁴⁰*omits* and.

⁴¹*such* sour behaviour.

⁴²withdrew.

⁴³knowing that he was notably prevented by *Judas'* policy.

⁴⁴*their* usual.

⁴⁵deliver *him*.

⁴⁶sware that *they* could not tell where the *man* was whom he sought.

⁴⁷in this manner.

⁴⁸will.

⁴⁹*omits* up to.

down⁵⁰ the altar, and erect ³⁴here⁵¹ a notable⁵² temple unto Bacchus. And having so spoken,⁵³ he departed. But⁵⁴ the priests stretched their⁵⁵ hands towards heaven, and besought him that was ever a defender of our⁵⁶ nation, speaking thus:⁵⁷ ³⁵Thou, O Lord,⁵⁸ who hast need of nothing, wast pleased that the temple of thine habitation¹ should be among ³⁶us; and² now, O holy Lord of all holiness, keep this house, which but lately was cleansed, ever undefiled.³

³⁷And there was⁴ accused unto Nicanor one Razis, from⁵ the elders of Jerusalem, a lover of his fellow citizens,⁶ and a man of very good report, and on account of⁷ kindness called⁸ a father of the Jews. ³⁸For in the former times of non-intercourse⁹ he had encouraged a separation of¹⁰ Judaism, and imperiled¹¹ body and life with ³⁹all steadfastness for Judaism.¹² And Nicanor, wishing to manifest the ill-will that ⁴⁰he bore

⁵⁰ (Lit., *dig under, dig down*, i.e., *destroy utterly*. Cf. [Judith 3:8](#)).

⁵¹ *omits here*.

⁵² (ἐπιφάνες, *illustris*.)

⁵³ *After these words*.

⁵⁴ A. V.: *Then*.

⁵⁵ *lift up their*.

⁵⁶ *their*.

⁵⁷ *saying in this manner*.

⁵⁸ Lord of all *things* (the words τῶν ὅλων are to be connected with ἀπροσδεής, *without want of anything more*).

¹ (Fritzsche adopts σκηνώσεως from III. 23. 44. 55. 74. 106. Co., instead of κατασκηνώσεως.)

² *Therefore*.

³ *ever undefiled, which lately was cleansed, and stop every unrighteous mouth* (the last clause is added, with slight variations, by 19. 62. 64. 93. Ald.).

⁴ A. V.: *Now was there*.

⁵ *one of*.

⁶ *his countrymen*.

⁷ *who for his*.

⁸ *was called*.

⁹ *when they mingled not themselves with the Gentiles*.

¹⁰ *been accused of* (ἦν κρίσιν εἰσενηγεγμένος. It might mean, *brought in a decision for Judaism*. Grimm renders by *represented*, or, lit., *had presented a defense*).

¹¹ *did boldly jeopard his*.

towards¹³ the Jews, sent above five hundred soldiers¹⁴ to take him; for he ⁴¹thought by taking him to work them ill.¹⁵ But as the troops were on the point of taking¹⁶ the tower, and violently broke through the outer¹⁷ door, and ordered¹⁸ that fire should be brought and the doors set on fire,¹⁹ he being surrounded and about ⁴²to be taken,²⁰ fell upon *his* sword, choosing to²¹ die manfully, rather²² than to come into the hands of the wicked wretches, and²³ to be abused in a manner that beseemed ⁴³not his nobility.²⁴ But missing *his* stroke through the haste of the conflict,²⁵ the troops²⁶ also rushing within the doors, he ran nobly upon²⁷ the wall, and cast himself down manfully among the troops.²⁸ ⁴⁴But they quickly giving back, and a ⁴⁵space being made, he fell²⁹ into the midst of the vacant³⁰ place. But, as³¹ there was yet breath within him, and he was³² inflamed with anger, he rose up, though³³ *his* blood gushed out in streams,³⁴ and *his* wounds were grievous, ran through the ⁴⁶midst of the troops,³⁵ and standing upon a

¹² vehemency for the religion of the Jews.

¹³ So N. willing to declare the hate. ... bare unto.

¹⁴ men of war.

¹⁵ do *the Jews much* hurt.

¹⁶ A. V.: Now when the multitude would have taken.

¹⁷ broken into the utter.

¹⁸ bade.

¹⁹ to burn it.

²⁰ being ready. ... taken on every side.

²¹ *rather* to.

²² *omits* rather.

²³ *omits* wretches (cf. 12:23) *and* and.

²⁴ otherwise than beseemed his noble birth.

²⁵ through haste.

²⁶ multitude.

²⁷ boldly up to.

²⁸ *thickest of them*.

²⁹ fell down.

³⁰ void (see Com.).

³¹ A. V.: Nevertheless, while.

³² being.

³³ *and* though.

steep rock, his blood being³⁶ now quite gone, he plucked³⁷ out *his* bowels, and taking *them* in both *his* hands, he cast *them* upon the troops,³⁸ and calling upon the Lord of life and spirit to restore him these³⁹ again, he thus died.

CHAPTER 14 (CF. 1 MACC. 7)

Ver. 1. **After three years**, *i.e.*, three years from the time mentioned in 13:1, or the year 149 of the Seleucian era. That would make 152. But the time was actually 151, as it appears from ver. 4 below. It is to be understood, therefore, as similar statements in the Gospels are explained, as including both the year from which, and the year to which, the reckoning was made.

Ver. 2. **A great army**. It was, on the contrary, by no means a great force. According to 1 Macc, it was with a “few men” And Polybius (33:22, 11) says that he had with him “eight friends, five servants, and three boys.” Keil, however, would translate εἰσπλεύσαντα by *embarked*, and supposes that from there he made a descent on some other part of the coast. He cites Xenophon’s *Anab.* (6:4. 1), to show that εἰσπλέω, in the sense of *sailing in*, is constructed with εἰς τι, or with the accusative, and not with διὰ and the genitive. Cf. also, Liddell and Scott’s *Lex.*, s. v.—The **Tripolis** here referred to was a city and harbor lying north of Sidon. It was so called from the fact that it was colonized from the three cities of Sidon, Tyre, and Aradus.

Ver. 3. **Who had previously been high priest**. He had never actually exercised this office. Josephus states (*Antiq.*, 20:10, § 1) that Lysias had *appointed* him to it, after the execution of Menelaus, which is indeed possible.—**Times of the mixing**, *i.e.*, of the Jews and Greeks, under the rule of Antiochus Epiphanes. Fritzsche’s reading, ἀμιξίας, would require the rendering *times of the separation* (cf. ver. 37.) It is not adopted, however, by Grimm or Keil.—**No means he could save himself**, *i.e.*, with respect to obtaining the right to exercise the office of high priest.—**Nor have any more access**. He had been priest, and as such officiated at the altar.

Ver. 4. **Customary olive boughs**. They were emblems of peace and were presented

³⁴like spouts of water (lit., *like a spring, gushing out*).

³⁵*yet*, he ran (more lit., *passed through on a run*). ... throng.

³⁶when as his blood was.

³⁷pluckt.

³⁸throng.

³⁹those.

from the temple to a ruler as indicative of homage. So De Wette, Grimm, Keil, Holtzmann, and others. Alcimus brought them as though he were a representative of the Jewish people.

Ver. 12. **Nicanor**. He is said in 1 Macc. 7:26 to have borne “deadly hate unto Israel.” He had taken part in the first expedition of **Lysias**. Cf. 1 Macc. 3:38.

Ver. 17. Ἀφασία means *speechlessness*, such as comes upon persons who are greatly frightened, in distinction from ἀφωνία, which means actual *want of speech*. Cf. Schmidt, *Synonymik*, p. 108. Here it seems to be used in the sense of *consternation*, and the passage may be translated: *on account of a sudden panic caused by the enemy*; or more freely: *on account of a panic caused by the sudden appearance of the enemy*. The Vulgate renders: “*conterritus est repentino adventu adversariorum*,” the Syriac: “*quia festinanter incurrerunt in eum*,” apparently having the reading ἄφιξιν. Grotius and Schleusner propose the reading ἐφοδείαν for ἀφασίαν. De Wette suggests the translation “*durch plötzlichen, stummen Angriff*,” “*through a sudden, silent attack*,” as, also, Castellio: *propter hostium repentinum tacitumque adventum*. But there is no authority for using the Greek word concerned in this sense.

Ver. 26. It was, doubtless, a copy of the treaty that Alcimus carried to Demetrius. Whether, as a matter of fact, Nicanor had any such design as that of making Judas the successor of Alcimus in the high priest’s office, cannot be determined. Naturally, he had no thought of making him the *king’s* successor.

Vers. 32, 33. “That Nicanor can speak as here and in 15:3–5, or even assume anew command of the troops directed against Judæa, after having experienced in himself in such a fearful manner, as he himself testifies (8:36), proofs of Jehovah’s power, only such a writer as the present one could think possible.” Grimm.

Ver. 41. **The doors**, i.e., the inner doors in distinction from the door of the court mentioned just before. It is not easy to understand why they should be set on fire. If they had broken in the outer door they could also have demolished the inner ones in the same way, and it would have saved, as it would seem, much trouble.

Ver. 42. **Nobility**. The nobility was that of feeling, since nobility of birth was not recognized among the Jews. The justification and laudation of self murder, which here comes to light, is not only anti-Jewish, but has also been justly urged by Protestant theologians as directly militating against the canonicity of the present book. To this objection Roman Catholics have never been able to make a satisfactory answer. The cases of Saul and of Samson, sometimes cited as parallel, are in quite another category.

Ver. 44. **Into the midst of the vacant place**, κατὰ μέσον τὸν κενεῶνα. The meaning given to the substantive here, by our translators, was not an unusual one in the later Greek, and it is evident from the context that it is correct. But the word meant also, and commonly, that part of the body between the ribs and the hips, and hence, some have supposed that the meaning is that Razis struck in falling, on his bowels. Luther translates by *loins*. The Vulgate has: “*venit per mediam cervicem*,” apparently substituting αὐχένα for the usual reading. The Syriac omits the word entirely.

Vers. 45, 46. These statements are wholly, incredible. There may, indeed, have been a basis of fact, but it would not have gone beyond the point of asserting that there was a person of this name who, to escape from his would-be captors made a fearful leap in which he found his death. Of the lauded act of supposed heroism, which Razis here performs, Grimm says most pertinently: “No true martyr for religious truth acts in this way, but only a conceited and crazy hero of the stage.”

CHAPTER 15

¹BUT Nicanor, hearing that Judas and his men¹ were in the *strong* places of² Samaria, resolved without any danger³ to fall⁴ upon them on the sabbath day.⁵ ²And when⁶ the Jews that were compelled to go with him said, O destroy them⁷ not in any wise⁸ so cruelly and barbarously, but give honor to *that* day, which by ³him, that seeth all *things*, hath been before honored⁹ with holiness,¹⁰ the most ungracious *wretch* inquired¹¹ if there

¹ A. V.: company.

² about (κατά, *about in*. See *Com.*).

³ (Lit., *with all security*.)

⁴ set.

⁵ (Lit., *the day of the rest*.)

⁶ Nevertheless.

⁷ omits them (contained in the context).

⁸ omits in any wise.

⁹ he. ... hath honoured.

¹⁰ above *other days* (the πρό, in comp., refers to time. Others render: “which hath been honoured before by him, who in holiness rules over all things.” Cf. [Gen. 2:3](#); [Ex. 20:8](#)). Then.

were a ruler in heaven,¹² that had commanded the sabbath day to be kept. ⁴And when they declared plainly, It is the living Lord himself, as ruler in heaven,¹³ who commanded the seventh day to be kept, ⁵the other answered,¹⁴ And I am ruler on the¹⁵ earth, and I command to take arms, and to carry out¹⁶ the king's business. Yet he succeeded not in carrying out his ⁶wicked plan. And while¹⁷ Nicanor in exceeding pride and haughtiness had¹⁸ determined to set up a public monument of *his* victory over Judas and them that were ⁷with him, the Maccabee¹⁹ had ever sure confidence²⁰ that the Lord would help him. ⁸And he exhorted those with him²¹ not to fear the coming of the heathen,²² but to remember the help which in former times they had received from heaven, and now¹ to expect the victory and aid,² which should come unto them from the Almighty. ⁹And encouraging³ them out of the law and the prophets, and withal putting them in mind also of the contests that they had carried through,⁴ he made ¹⁰them more ready.⁵ And having stirred up their courage,⁶ he gave *them their* charge, showing *them* therewithal the faithlessness⁷ of the heathen, and their⁸ ¹¹breach of oaths. Thus⁹ he armed every¹¹ demanded.

¹² Mighty One (see ver. 29) in heaven (Others: "whether the ruler who had commanded to keep the Sabbath day was in heaven." The king did not mean, apparently, to deny the existence of God, but only to inquire whether among the gods of heaven there was one who had issued such a command).

¹³ A. V.: said (ἀποφηναιμένων), There is in heaven a living Lord, *and* mighty.

¹⁴ then said the other.

¹⁵ *also am* mighty upon.

¹⁶ do.

¹⁷ obtained not to have his wicked will done. So.

¹⁸ *omits* had (more lit., *carrying high his neck with all vain boasting, had.*)

¹⁹ A. V.: But Maccabeus.

²⁰ (Lit., *who had continually trusted with all*—i.e., *full—hope.*)

²¹ wherefore. ... his people.

²² heathen against *them*.

¹ τὰ νῦν. The article is for emphasis, *at once*. Cf. 1 Macc. 7:35.

² Fritzsche *omits* καὶ βοήθειαν, with III. 19. 23. 52. 55. 62. 64. 74. 93. 106. Co.

³ A. V.: so comforting.

⁴ mind of the battles that they had won *afore*.

⁵ cheerful (προθυμοτέρους, *eager, ready*).

one of them, not so much with confidence in¹⁰ shields and spears, as with the comfort of¹¹ good words; and telling them besides a¹² dream worthy to be believed, a kind of waking vision,¹³ he rejoiced all. ¹²And this was his¹⁴ vision: Onias,¹⁵ who had been high priest, a virtuous and a good man, modest in intercourse, gentle in manners,¹⁶ well spoken¹⁷ also, and exercised from a child in all the¹⁸ points¹⁹ of virtue, stretching forth his²⁰ hands prayed for ¹³the whole body of the Jews. Hereupon,²¹ in like manner there appeared a man distinguished by gray hairs, and a majestic appearance; but something wonderful ¹⁴and exceedingly magnificent was the grandeur about him. And²² Onias answered, saying,²³ This is a lover of the brethren, who prayeth much for the people,

⁶ A. V.: when he had. ... minds.

⁷ falsehood.

⁸ the (art. with the force of the personal pronoun).

⁹ (δέ.)

¹⁰ so much with (οὐ—ὥς=οὐχ οὕτως, ὥς. Wahl's *Clavis*, under ὥς) defence of (lit., the security of).

¹¹ with comfortable and.

¹² and besides *that*, he told *them* a.

¹³ as if it had been so indeed (ὑπαρ = a certain visible appearance in a state of waking. It is added to enhance the trustworthiness of the supposed revelation. It was something more than an ὄναρ, a kind of ὑπαρ. Codd. III. 23. 52. 74. 93., with Co., have ὑπέρ τι, which in the sense of *more credible than anything, very trustworthy*, would give a more natural meaning, and hence is less likely to be original).

¹⁴ (τούτου refers not to Judas but to the dream. Lit., the beholding of this was as follows.)

¹⁵ That O.

¹⁶ reverend in conversation, gentle in condition.

¹⁷ (Lit., bringing forward (his) speech with propriety, πρεπόντως.)

¹⁸ omits the.

¹⁹ (οἰκεῖα, characteristics, demands.)

²⁰ holding up *his*.

²¹ A. V.: This done (εἶθ').

²² with gray hairs, and exceeding glorious, who was of a wonderful and excellent majesty (δόξη before διαφέροντα seems to refer here to the form, and ὑπεροχὴν, which is distinguished from it by δέ, to the halo of glory which surrounded it. The infin., εἶναι, is used in the sense of the imperfect. So Grimm, who refers to Matthiæ, § 499). Then.

and for ¹⁵the holy city, to wit, Jeremias the prophet of God. And ²⁴Jeremias stretching ²⁵forth his right hand delivered over ²⁶to Judas a sword of gold, and in giving it spake ¹⁶thus, Take this holy sword as ²⁷a gift from God, with which ²⁸thou shalt wound the adversaries.

¹⁷And being encouraged by the very beautiful words of Judas, which also had power ²⁹to stir *them* up to valor, and to inspire with manly courage the spirits of ³⁰young *men*, they determined not to pitch camp, but nobly ³¹to set upon *them*, and manfully ³²to try the matter by conflict, because the city and the sanctuary ³³and the temple were in danger. ¹⁸For the care ³⁴that they took for ³⁵wives, and children, and besides for brethren, ³⁶and kinsfolks, was in least account with them; but the greatest ¹⁹and principal fear was for the holy temple. And they also that had been left in the ²⁰city had no little anxiety, being troubled because of the conflict in open field. ³⁷And as already all awaited the issue at hand, and the enemy had already united their forces, ³⁸and the

²³ (Lit., answering, said. See Com.)

²⁴ Whereupon.

²⁵ holding.

²⁶ gave.

²⁷ omits as.

²⁸ the which.

²⁹ A. V.: Thus being well comforted. ... words of J., which were very good, and able.

³⁰ encourage (Fritzsche receives ἐπανδρῶσαι from III. 19. 23. 44. 52. 55. 62. 74. Co., for ἐπανορθῶσαι of the text. rec. The former might easily have been exchanged for the latter, on account of it being unusual in this sense) the hearts of the.

³¹ courageously.

³² (μετὰ πάσης εὐανδρίας.)

³³ (τὰ ἅγια, and followed by τὸ ἱερόν. Grimm, Keil, and others refer it to the *theocracy*, *sacred constitution of the state*.)

³⁴ (Fritzsche strikes out ἁγών, with III. 23. 52. 106.: 44. 74. Co. Ald. have for it κίνδυνος.)

³⁵ for *their*.

³⁶ and *their* children, *their* brethren.

³⁷ Also they that were in the city took not the least care, being troubled for the conflict abroad.

³⁸ A. V.: now, when as all looked what should be the trial, and the enemies were already come near (συμμιξάντων; III. 64. 93., προσμιξάντων).

army been put³⁹ in array, and the elephants fittingly⁴⁰ placed, and ²¹the horsemen set on the wings, the Maccabee⁴¹ seeing the coming of the masses of soldiers,⁴² and the manifold equipment of weapons, and the fierceness of the elephants,⁴³ stretched out *his* hands towards heaven, and called upon the Lord⁴⁴ that worketh wonders, knowing that the⁴⁵ victory cometh not by arms, but even as it ²²seemeth good to him, he giveth the victory to the worthy.¹ And in prayer he spoke after² this manner: O Lord,³ thou didst send thine angel in the time of Ezekias the⁴ king of Judæa, and didst slay out of the camp of Sennacherim⁵ an hundred ²³fourscore and five thousand. And now,⁶ O Lord⁷ of heaven, send a good angel ²⁴before us for a fear and dread.⁸ Through the might of thine arm let those be stricken with terror, that come with blasphemy against thy holy people.⁹ And he ended thus.¹⁰ ²⁵But¹¹ Nicanor and they that were with him came forward

³⁹ was set.

⁴⁰ beasts conveniently.

⁴¹ in (κατά, with a distributive force, *on the two wings*) wings, Maccabeus.

⁴² multitude (πληθῶν, as frequently in the present book, for *soldiers*, with the collateral idea of their being a multitude of them).

⁴³ divers preparations of armour, beasts (see ver. 20).

⁴⁴ (Fritzsche strikes out τὸν κατόπτην before κύριον, the same failing in III. 19. 23. 44. 52. 55. 62. 74. 93. 106. Co. Syr. Vulg. If found in the original, there was no apparent ground for leaving them out).

⁴⁵ omits the (Fritzsche strikes out also νίκη, as wanting in III. 23. 52. 55. 74. 106. Co. If omitted, τὸ πρᾶγμα, or ἡ κρίσις, should be supplied).

¹ A. V.: *it to such as are worthy*.

² therefore in his prayer he said *after*.

³ (δέεποτα.)

⁴ omits the (as 44. 106.).

⁵ slay (ἀνεῖλεν. Fritzsche adopts this, for ἀνεῖλες of the *text, rec.*, from III. 19. 44. 52. 62. 64. 74. 93. 106. Co. Ald.) in the host of Sennacherib.

⁶ A. V.: *wherefore* now also.

⁷ (δυνάστα. Cf. Vers. 3, 22.)

⁸ dread unto them (62. 64. 93. Ald. add αὐτῶν): *and*.

⁹ come against. ... people (ναόν, 23. 52. 74.) to blaspheme.

¹⁰ (Lit., *with these*, i.e., words).

¹¹ A. V.: Then.

with trumpets and ²⁶songs.¹² Judas, on the contrary,¹³ and his men¹⁴ encountered the enemy¹⁵ with invocation ²⁷and prayers. And while¹⁶ fighting with *their* hands, and praying unto God with *their* hearts, they slew¹⁷ no less than thirty and five thousand *men*, greatly ²⁸rejoicing at the interposition of God.¹⁸ But¹⁹ when the battle was done, and they were returning²⁰ with joy, they discovered Nicanor who had fallen in his armor.²⁹ And there arose a²¹ shout and a tumult,²² and they blessed the Lord²³ in their native²⁴ ³⁰language. And he²⁵ who had been in all respects²⁶ the chief defender of his fellow citizens²⁷ with body and soul, who had kept his²⁸ love towards *his* countrymen all *his* life,²⁹ commanded to strike off Nicanor's head, and *his* hand with *his* ³¹arm,³⁰ and bring *them* to Jerusalem. And having come there, and called *his* countrymen³¹ together, and set the priests before the altar, he sent for them of the fortress,³² ³²and showed *them* vile Nicanor's head, and the hand of *that* blasphemer, which ³³boastingly³³ he had stretched

¹² (war songs. See *Com.*)

¹³ But J.

¹⁴ company.

¹⁵ enemies.

¹⁶ prayer. So that.

¹⁷ (Lit., *laid low*.)

¹⁸ for through the appearance (ἐπιφανεία, as at 12:22, 14:15, a visible manifestation, interposition) of God they were greatly cheered.

¹⁹ A. V.: Now.

²⁰ returning *again*.

²¹ knew that N. lay dead in *his* harness. Then *they* made a great.

²² noise (ταραχή).

²³ praising the Almighty (δυνάστην. Cf. ver. 23).

²⁴ own

²⁵ *Judas* (might have been purposely omitted for the sake of emphasizing it the more).

²⁶ was ever (καθ' ἅπαν)

²⁷ the citizens.

²⁸ *both* in body and mind, *and* who continued *his*.

²⁹ (Lit., *who had kept the goodwill of his youth toward his countrymen*.)

³⁰ shoulder (cf. 12:35).

³¹ A. V.: So when he was there, and had called them of *his* nation.

³² that were of the tower.

out against the holy temple of the Almighty. And cutting³⁴ out the tongue of *that* ungodly Nicanor, he commanded that *they* should give it by pieces unto the birds,³⁵ and hang up the token of the punishment of his ³⁴foolishness³⁶ before the temple. And every man blessed³⁷ towards the heaven the ³⁵interposing³⁸ Lord, saying, Blessed *be* he that hath kept his own place undefiled. He hung out³⁹ also Nicanor's head from the fortress,⁴⁰ an evident and manifest sign unto all of the help of the Lord. ³⁶And they ordained all by means of a common ordinance⁴¹ in no case to let that day pass without observance,⁴² but to celebrate the thirteenth *day* of the twelfth month, *which* in the Syrian tongue is called Adar, the day before Mardochæus' day.⁴³ ³⁷Since, now, it went thus⁴⁴ with Nicanor, and from that time forth the Hebrews had the city in their power, I also will here close the narrative.⁴⁵ ³⁸And if *I have done* well, and as befitteth the book,⁴⁶ *it is that which* I also⁴⁷ desired; but if slenderly and indifferently,⁴⁸ *it is that which* I

³³ with proud brags he had.

³⁴ when he had cut.

³⁵ fowls.

³⁶ reward of *his* madness (see *Com.*).

³⁷ A. V.: So. ... praised (cf. just below, and ver. 29).

³⁸ glorious (cf. 27).

³⁹ hanged.

⁴⁰ head upon the tower (Fritzsche adopts the reading προτομήν, from III. 23. 44. 71. 74. 106. Co., for κεφαλὴν of the *text. rec.* That would be, *head together with shoulder and breast*).

⁴¹ with a common decree.

⁴² solemnity (ἀπαρσήμενον, *unmarked, unnoiced*).

⁴³ (πρὸ μιᾶς ἡμέρας τῆς M. The cardinal number is used in the sense of the ordinal πρῶτος. Cf. Add. to [Esth. 1:1](#); [Matt. 28:1](#); [Mark 16:2](#). It is sometimes regarded as a Hebraism, but occurs also in classical writers. See Herod, iv. 161; Thucyd. iv. 115; also Cicero, *Senec.*, v., "*Uno et octogesimo anno.*" Cf. Winer, p. 248; Buttmann, p. 29.)

⁴⁴ A. V.: Thus went it.

⁴⁵ And here will I make an end.

⁴⁶ and (omitted by III. 64. 74. 93. Ald.) is fitting the story (συντάξει. Grimm would supply ἦν ὁ λόγος, and take the adverbs as adjectives, and render συντάξει in the sense of *arrangement, with respect to the arrangement*. But in the following verse he renders it by "book," which change of meaning seems unlikely).

could attain unto. ³⁹For as it is hurtful to drink wine, and so, too, on the other hand, water,⁴⁹ alone, but⁵⁰ as wine mingled with water is pleasant, and maketh the enjoyment delightful, so also, the *proper* arrangement of the narrative delighteth the taste¹ of them that read the book.² But here shall be the end.³

CHAPTER 15

Ver. 1. **Places of Samaria.** Cf. 3 Macc. 1:1. According to 1 Macc. 7:39 f. it was the border region between Gophna and Bethhoron.

Ver. 5. We are not informed how Nicanor was prevented from making the proposed attack on Judas on the Sabbath.

Ver. 9. **The law and the prophets**, i.e., from the Bible of that time.

Ver. 10. **Gave (them their) charge**, namely, to put themselves in readiness for battle.—**Breach of oaths.** This could not well refer to Demetrius, who was not bound by the treaties of Antiochus V., since he did not regard him as the legitimate sovereign. But it may have reference to the conduct of Antiochus V. himself (cf. 1 Macc. 6:62), and to other instances like that of Apollonius (5:25 f.) and of the inhabitants of Joppa (12:5).

Ver. 12. **Worthy to be believed.** The question would be whether Judas had really had a dream of this kind, for no one of his men could have doubted his words in this respect, but simply to the matter of its being a direct revelation from God.

Ver. 13. **In like manner**, namely, with his hands outstretched in prayer, like those of Onias.

Ver. 14. **Answered.** The appearance itself was what he answered. He gave an interpretation of it. It is like the Hebrew עֲנָה, and always has reference to some definite

⁴⁷ omits also.

⁴⁸ meanly (properly, *mediocre*, *middling*)

⁴⁹ hurtful (πολέμιον, and might mean *unpleasant*) to drink wine or water.

⁵⁰ and.

¹ A. V.: delighteth the taste: even so speech finely framed (τὸ τῆς κατασκευῆς τοῦ λόγου = *the way of arranging the narrative*) delighteth the ears (ἀκοάς here *spiritual perceptions*, *taste*).

² story.

³ And here shall be an end (the fut. often stands for the imperative. Buttman, p. 257. Cod. 55. has the imperative).

occasion, demanding a reply. Cf. [1 Macc. 2:17](#).

Ver. **14. Prayeth much.** The representation seems to be that these dead persons made supplications for the living. (Cf. [Luke 16:27](#) f.) Such was also the teaching of Philo as quoted by Grimm (*Com., in loc*). Cf. also, Josephus (*Antiq., i. 13, § 3*), where he makes Abraham say to Isaac, as he is on the point of sacrificing him, “He will receive thy soul with prayers and holy offices of religion, and will place thee near to himself, and thou wilt be to me a succorer, a supporter in my old age.” But it is to be remembered, (1) that the canonical Scriptures give no support to such a doctrine. The passage just referred to ([Luke 16:27](#)), cannot be justly adduced in its support, not only on the ground of the figurative representation, but also on that of the refusal of Abraham to give to Dives’ prayer any hearing. And (2) that here it has only the support of what is acknowledged to be a dream. And (3) that, at the most, it would be taught, simply, that the pious dead pray for their people, and the church in general, by no means, as Romanists teach, that prayers are to be addressed to them in order to secure such supplication.

Ver. **25.** Such war songs were common. Cf. Thucyd. (4:43) where it is said of the Corinthian soldiery that they made an attack with a battle song. A song was sung to Mars before the battle and to Apollo after it.

Ver. **31. Them of the fortress.** But was the fortress, at this time, in the possession of the Jews? It would seem not. It did not come into their possession until the year 171 of the Seleucian era. Keil thinks that it is not meant to be intimated that the fortress was held at this time by the Jews, since the persons spoken of are clearly distinguished from τοὺς ὁμοεθνεῖς. The antithesis, however, which he finds is by no means so clear. Grotius supposes that *some* of the garrison were present with reference to making peace, but τοὺς could not well be taken in this sense.

Ver. **33.** Τὰ δὲ ἐπίχειρα. The original meaning of this word is *wages, pay*, whether as reward or punishment. Many commentators have falsely taken it here in the sense of *hand*, which meaning (or rather *arm*) the word has, indeed, in Hebraistic Greek, but only in the singular number. Cf. the LXX. at [Jer. 48:25](#). But the most common meaning of the word in the plural is *punishment*. Here it is plainly to be taken in the sense of *sign, token of punishment*.—**Before the temple.** The word used for *temple* is ναός, i.e., *the proper temple building*, in distinction from ἱερόν, *the temple as a whole*. Grimm infers, therefore, that there must have been, if this statement be true, a defiling of the temple. Keil, however, argues that this is taking the word ναός in a too limited sense, since there is nothing in the context to make it necessary so to use it, and it is often employed

with the same meaning as ἱερὸν. But the context does favor the view of Grimm (see ver. 31), as well as the fact that the writer was well acquainted, as the book shows, with this distinction between the two words. It is only an additional proof, however, that the whole matter is a pure invention. Nothing is said of it in the parallel account in 1 Macc. 7:47.

Ver. 35. Here, too, it would appear as though the fortress were in possession of the Jews. How, otherwise, could they have hung the head of Nicanor out from (ἐκ) it? And if it were not in their possession, why should it have been hung there at all, where the Syrian garrison could not have seen it, since naturally, to hang it up before the eyes of their enemies would be first thought of?

Ver. 36. **Mardocheus' day**, i.e., *the day of Mordecai*, the day which celebrated the deliverance of the Jews through Mordecai.

Ver. 37. It could not be said with truth, that the Jews remained *undisturbed* in possession of Jerusalem from this time forth. Cf. Grimm, *Einleit.*, p. 19 f.

Ver. 38. The figure here employed is, to say the least, somewhat extraordinary and will not bear being pressed. If taken in its most natural sense, it would furnish sufficient ground for condemning the low aim of the epitomist in his work. Cf. 2:26. Just how much he would have his apology cover does not appear. But any apology, above all an apology of this sort, cannot be thought to harmonize with a proper view of inspiration.—The last two verses of this chapter, according to Cotton (p. 217), are wanting in Coverdale's English translation (1535), in Matthews' (1537), Cranmer's (1539), and in the various reprints of these works. They first appear in English dress, as he supposes, in the Genevan version of 1560.