

## 2ND MACCABEES

<sup>1</sup> To brethren Jews, that be *scattered* through Egypt, brethren, that be in Jerusalem, Jews, and that be in the country of Judea, say health and good peace.

<sup>2</sup> God do well to you, and have mind of his testament, that he spake to Abraham, Isaac, and Jacob, *that be of the number of his true servants*;

<sup>3</sup> and give he heart to you all, that ye worship him, and do the will of him with great heart and willful soul.

<sup>4</sup> Open he your heart in his law, and in his behests, and make he peace;

<sup>5</sup> hear he graciously your prayers, and be reconciled to you, neither forsake you in evil time.

<sup>6</sup> And now we be here praying for you.

<sup>7</sup> While Demetrius reigneth in the hundred year and sixty and ninth, we Jews have written to you in tribulation and fierceness, that came above to us in these years, and since Jason went out of the holy land and realm.

<sup>8</sup> They burnt the gate, and shedded out innocent blood; and we prayed to the Lord, and we be graciously heard, and we have offered sacrifice, and clean flour, and have tended lanterns, and have put forth loaves.

<sup>9</sup> And now make ye solemn the days of Scenopegia, *either cleansing of the temple*, of the month Kislev, *that is, November*.

<sup>10</sup> In the hundred year and eight and eightieth, the people that is in Jerusalem, and in Judea, and the elder men [*or the senate*], and Judas, to Aristobulus, master of Ptolemy, king, that is of the kin of anointed priests, and to them that be in Egypt, Jews, health of soul, and health of body.

<sup>11</sup> We delivered of God from great perils, do thankings to him hugely, as we that have fought against such a king.

<sup>12</sup> For he made for to boil out of Persia them that fought against us and the holy city.

<sup>13</sup> For why when the duke himself was in Persia, and with him a great host, he fell in the temple of Nanea, and deceived by the counsel of the priests of Nanea.

<sup>14</sup> Forsooth Antiochus came to the place, as to dwelling with him, and his friends, and for to take many riches [*or much monies*] by name of dower.

<sup>15</sup> And when priests of Nanea had put forth those [*or had put them forth*], and he with few entered within the compass of the temple, they closed the temple, when Antiochus had entered.

<sup>16</sup> And when the privy entry of the temple was opened, they threw stones, and smited the duke, and them that were with him, and they parted limb-meal; and when the heads were girded off, they casted withoutforth.

<sup>17</sup> By all things blessed *be* God, that betook unpius men.

<sup>18</sup> Therefore we to making purifying, *or cleansing*, of the temple, in the five and twentieth day of the month Kislev, *that is, November*, led needful

for to signify to you, that and ye do also the day of Scenopegia, and the day of fire, that was given, when Nehemiah offered sacrifices, after that the temple and the altar were builded.

<sup>19</sup> For why when our fathers were led into Persia, priests that then were worshippers of God, hid privily fire taken of the altar, in a valley, where was a deep pit and dry; and therein they kept it, so that the place was unknown to all men.

<sup>20</sup> Forsooth when many years had passed, and it pleased God that Nehemiah was sent from the king of Persia, he sent the sons' sons of the priests that hidden, for to seek the fire; and as they told to us, they found not fire, but fat water.

<sup>21</sup> And he commanded them for to draw, and bring to him. And Nehemiah, the priest, commanded the sacrifices, that were put on, for to be sprinkled with the water, those and the trees, and those things that were put above.

<sup>22</sup> And as this was done, and the time came, in which the sun shone again, that before was in cloud, a great fire was kindled, so that all men wondered.

<sup>23</sup> Forsooth all priests made prayer, while the sacrifice was ended; and Jonathan began, and others forsooth answered.

<sup>24</sup> And the prayer of Nehemiah was having this manner. Lord God, Maker of nought of all things, dreadful and strong, just and merciful, which alone art good King,

<sup>25</sup> alone giving, alone just, and almighty, and without beginning and end, which deliverest

Israel from all evil, which madest fathers chosen [*or chosen fathers*], and hallowedest them;

<sup>26</sup> take thou sacrifice for all thy people Israel, and keep thy part, and hallow.

<sup>27</sup> Gather our dispersion, *or scattering*, deliver them that serve to heathen men, and behold thou despised men, and made abominable, that heathen men know, that thou art our God.

<sup>28</sup> Torment thou men oppressing us, and doing despite in pride.

<sup>29</sup> Ordain thy people in thine holy place, as Moses said.

<sup>30</sup> Forsooth priests sung hymns, till the sacrifice was ended.

<sup>31</sup> Forsooth when the sacrifice was ended, Nehemiah commanded the more stones for to be beshed of the residue water;

<sup>32</sup> and as this thing was done, flame was kindled of them, but it was wasted of the light, that again-shined of the altar.

<sup>33</sup> Forsooth after the thing was known, it was told to the king of Persia, that in the place in which the priests that were translated, had hid fire, water appeared, of which Nehemiah and they that were with him cleansed sacrifices.

<sup>34</sup> Forsooth the king beholding and diligently examining the thing, made a temple to him, for to prove that thing that was done.

<sup>35</sup> And when he had proved, he gave many goods to priests, and other gifts; and he took with his hand, and he gave to them.

<sup>36</sup> Forsooth Nehemiah called this place Nephthar, that is interpreted, *either expounded*,

cleansing; forsooth with many it is called Naphtha.

## CHAPTER 2

<sup>1</sup> Forsooth it is found in writings [*or in descriptions*] of Jeremy, the prophet, that he commanded them that passed over, for to take fire, as it is signified, and as he bade to men passing over, *or captive*.

<sup>2</sup> And he gave to them the law, lest they forgot the behests of the Lord; and that they should not err in souls, [*or understandings*], seeing golden and silvern simulacra, and ornaments or adornments of them.

<sup>3</sup> And he said other such things, and admonished, that they should not remove the law from their hearts.

<sup>4</sup> Soothly it was in that writing, how the prophet bade, by God's answer made to him, that the tabernacle and the ark follow with them, till he went out into the hill in which Moses ascended, and saw the heritage of God.

<sup>5</sup> And Jeremy came, and found there a place of [*a*] den, and brought in thither the tabernacle, and the ark, and altar of incense, and stopped the door.

<sup>6</sup> And some men came together that followed, for to mark the place to them, and [*they*] might not find.

<sup>7</sup> Forsooth as Jeremy knew, he blamed them, and said, that the place shall be unknown, till God gather the congregation [*together*] of people, and be made helpful, *or merciful*.

<sup>8</sup> And then the Lord shall show these things, and the majesty of the Lord shall appear; and a cloud shall be, as to Moses it was showed, and as when Solomon asked, that the place should be hallowed to the great God, this *cloud* showed;

<sup>9</sup> and as having wisdom, he offered sacrifice of hallowing, and of perform-ing of the temple.

<sup>10</sup> As and Moses prayed to the Lord, and fire came down from heaven, and wasted the burnt sacrifices; as and Solomon prayed, and fire came down from heaven, and wasted the burnt sacrifice[s].

<sup>11</sup> And Moses said, For that it is not cleansed, that was for sin, and it was wasted.

<sup>12</sup> Also and Solomon in eight days made solemn the hallowing.

<sup>13</sup> Forsooth and these same things were put in descriptions, and expo-sitions of Nehemiah; and as he made a little bible, and gathered books of countries, and of prophets, and of David, and epistles of kings, and gifts.

<sup>14</sup> Also soothly and Judas gathered all those things which he learned by battle, that befell to us, and they be with us.

<sup>15</sup> Therefore if ye desire these, send ye which shall bear to you.

<sup>16</sup> Therefore we doing purifying, have written to you; therefore ye shall do well, if ye shall do these days.

<sup>17</sup> Forsooth it is God that delivered his people, and yielded his heritage to all, and realm, and priesthood, and hallowing,

18 as he promised in the law, we hope that soon he shall have mercy on us, and shall gather from under heaven into the holy place; for he delivered us from great perils, and purged the place.

19 Soothly of Judas Maccabeus, and his brethren, and of purifying of the great temple, and of hallowing of the altar;

20 but and of the battles, that pertain to Antiochus the noble *or Epiphanes*, and his son Eupator;

21 and of lightnings that were made from heaven, to them that strongly did for Jews, so that, when they were few, they avenged all the country, and drove an heathen multitude,

22 and recovered the most famous temple in all the world; and delivered the city, that the laws that were done away were restored; for the Lord was made helpful to them, with all peace-ability.

23 And also we attempted or assayed for to abridge in one book, things comprehended of Jason of Cyrene in five books.

24 Forsooth we beheld or beholding the multitude and hardness of books, to men willing for to begin the tellings of stories, for multitude of things;

25 and soothly we had busyness [*or we cared*], that it were delectation, *or liking*, of soul to men willing for to read; forsooth to studious men, that they might lightlier betake to mind; forsooth that to all men reading profit be given.

<sup>26</sup> And soothly we took to us-selves [*or our-selves*] that received this work, by cause of abridging, not easy travail, but soothly a work full of wakings and [*of*] sweat.

<sup>27</sup> As these that make ready a feast, and seek for to please to the will of other men, for grace of many men, we suffer willfully travail;

<sup>28</sup> forsooth we grant the truth of all authors, but we us-self [*or we our-selves*] study to shortness, by the form given.

<sup>29</sup> Forsooth as it is to the chief carpenter [*or the wright*] of a new house, to be busy of all the building; to him soothly that busyeth for to paint, those things be to be sought out, that be covenable to adorning; so it is to be guessed also in us.

<sup>30</sup> Forsooth for to gather under-standing, and ordain a word, and full busily for to inquire all parts of the story, each by themselves, accordeth to an author;

<sup>31</sup> forsooth for to pursue shortness of saying, and for to eschew out pursuings of things, is to be granted to the abridger.

<sup>32</sup> Therefore from henceforth we shall begin the telling; be it enough for to have said so much of prefation, *or before-speaking*; for it is folly for to float out, *either be long*, before the story, but in that story for to be made short.

## CHAPTER 3

<sup>1</sup> Therefore when the holy city was inhabited in all peace, laws also yet were best kept, for the faithfulness of Onias, bishop, [*or for ordinance*



*and piety of Onias, priest*], and for souls hating evil things,

<sup>2</sup> it was made, that both they kings and princes led the place worthy highest honour, and lighted the temple with greatest gifts;

<sup>3</sup> so that Seleucus, king of Asia, gave of his rents all expenses pertain-ing to the service of sacrifices.

<sup>4</sup> Forsooth Simon, of the lineage of Benjamin, that was ordained sovereign [*or provost*] of the temple, when the prince of priests against-stood him, strove for to cast some wicked thing in the city.

<sup>5</sup> But when he might not overcome Onias, he came to Apollonius, son of Tarsus, that in that time was duke of Coelesyria and Phoenicia;

<sup>6</sup> and told to him, that the treasury in Jerusalem was full with riches [*or with monies*] unnumberable; and that common riches be great, which pertain not to the reason of sacrifices; forsooth that it was possible, that all things fall under power of the king.

<sup>7</sup> And when Apollonius had told to the king of riches [*or monies*] that were borne in, he sent Heliodorus called, that was on his needs, with commandments for to bear out the foresaid money.

<sup>8</sup> And anon Heliodorus took the way, soothly by form as if he were to passing by Coelesyria and Phoenicia cities, but in true thing to performing the king's purpose.

<sup>9</sup> But when he came to Jerusalem, and was received benignly of the highest priest in the city,

he told of doom given of the riches [*or of monies*], and opened for cause of what thing he came; forsooth he asked, if verily these things were so.

<sup>10</sup> Then the highest priest showed, that these things were kept to the lifelodes [*or the livelodes*] of widows, and of fatherless either motherless children;

<sup>11</sup> that some soothly were of Hyrcanus *son of* Tobias, a man full noble in these things, that unpious Simon had told; forsooth that all the talents of silver were four hundred, and of gold two hundred;

<sup>12</sup> for that it was impossible on all manner, that they be deceived, that betook their things to be kept to the place and temple, that by all the world was honoured for his worship-ping, and holiness.

<sup>13</sup> And he said, for these things that he had in commandments of the king, That in all kind those should be borne to the king.

<sup>14</sup> Forsooth in the day ordained Heliodorus entered, to ordain of these things; forsooth there was not a little trembling through all the city.

<sup>15</sup> Forsooth priests casted themselves before the altar, with priests' stoles, and called to help from heaven him that gave law of things put in keeping, that he should keep those things safe to them that had put those [*or had put them*] in keeping.

<sup>16</sup> Now forsooth he that saw the cheer of the highest priest, was wounded in soul; for the face and colour was changed, and declared the inward sorrow of soul.

17 For some sorrowfulness was shed about to the man, and hideousness of body, by which the sorrow of heart was made known to men beholding.

18 Also other men gathered together flock-meal, and came out of houses, beseeching with open beseeching, for that that the place was to coming into despite.

19 And women were gird on the breast with hair-shirts, and flowed together by streets; but and virgins, that were closed altogether, ran to Onias; others forsooth to the walls, some soothly beheld by windows.

20 Forsooth all held forth hands into heaven, and besought;

21 for there was a wretched abiding of multitude mingled, and of the highest priest ordained in strife, *or anguish*.

22 And these soothly called Almighty God to help, that things taken in keeping should be kept in all holiness, to them that had put those [*or had put them*] in keeping.

23 Forsooth Heliodorus performed that thing, that he had deemed,

24 and he was present with his knights in the same place about the treasury. But the Spirit of Almighty God made great evidence of his showing, so that all that were hardy for to obey to him, fell down by virtue of God, and were converted into feebleness, [*or unstrength*], and inward dread.

25 For an horse appeared to them, and had a dreadful sitter, adorned with best coverings;

and he with fierceness rushed the former feet *or forefeet* to Heliodorus; forsooth he that sat on him, seemed [*or was seen*] for to have golden armours.

<sup>26</sup> Also two other young men appeared, fair in virtue, best in glory, and fair in clothing, that stood about him, and on each side scourged him without ceasing, and beat with many wounds.

<sup>27</sup> Soothly forsooth Heliodorus fell down to the earth, and they ravished him shed about with much darkness, and casted out him [*or casted him out*], put in a pack saddle, *either horse's litter*.

<sup>28</sup> And he that entered with many runners and knights into the foresaid treasury, was borne, when no man helped him, for the open virtue of God was known;

<sup>29</sup> and forsooth by God's virtue he lay dumb, and deprived of all hope and health.

<sup>30</sup> Forsooth these *Jews* blessed the Lord, for he magnified his place; and the temple, that a little before was full of dread and noise, is [*full*]-filled with joy and gladness, for the Lord Almighty appeared.

<sup>31</sup> Then forsooth some of Heliodorus' friends prayed anon Onias, for to call to help the Highest, and for to give life to him, that was set in the last spirit.

<sup>32</sup> Soothly the highest priest beheld, lest per-adventure the king would suppose any malice fully done of Jews about Heliodorus, and offered for health of the man a wholeful or an healthful sacrifice.

<sup>33</sup> And when the highest priest prayed, the same younglings, clothed in the same clothes,

stood nigh [*to*] Heliodorus, and said, Do thou thankings to Onias, the priest; for why for him the Lord hath given life to thee;

<sup>34</sup> thou soothly, that art scourged of God, tell to all men the great doings and power of God. And when these things were said, they appeared not.

<sup>35</sup> Heliodorus soothly, when a sacrifice was offered to God, and great avows were promised to him, that granted him for to live, and did thankings or thanks to Onias; and when his host was received, he went again to the king.

<sup>36</sup> Soothly he witnessed to all men the works of great God, which he saw under his eyes.

<sup>37</sup> Forsooth when the king asked Heliodorus, who was able to be sent yet once to Jerusalem, he said,

<sup>38</sup> If thou hast any enemy, either traitor of thy realm, send thither, and thou shalt receive him beaten, if nevertheless he shall escape; for some virtue of God is verily in the place.

<sup>39</sup> For why he that hath dwelling in heavens, is visitor and helper of that place; and he smiteth and loseth them, that come to mis-do.

<sup>40</sup> Therefore of Heliodorus, and keeping of the treasury, thus the thing hath itself.

## CHAPTER 4

<sup>1</sup> Simon forsooth before-said, accuser of riches [*or of monies*], and of the country, spake evil of Onias, as if he had stirred Heliodorus to these things, and he had been stirrer of evils;

<sup>2</sup> and he durst say the purveyor of the city, and defender of his folk, and lover of the law of God, traitor [*or enemy*] of the realm.

<sup>3</sup> But when enmities came forth in so much, that also by some familiar, [*or nigh*], friends of Simon, man-slayings were done,

<sup>4</sup> Onias beheld the peril of strife, and that Apollonius was mad, as duke of Coelesyria and Phoenicia, for to increase the malice of Simon.

<sup>5</sup> And *Onias* gave himself to the king; not as accuser of citizens, but beholding with himself the common profit of all the multitude.

<sup>6</sup> For he saw, that it was impossible that peace were given to things with-out the king's purveyance, and that Simon might not cease of his folly.

<sup>7</sup> But after the passing out of Seleucus' life, when Antiochus, that was called noble *or Epiphanes*, had taken realm, Jason, the brother of Onias, coveted the highest or the high priesthood;

<sup>8</sup> *and Jason* went to the king, and promised to him three hundred talents and sixty of silver, and of other rents fourscore *talents*;

<sup>9</sup> over these things he promised also other *talents* an hundred and fifty, if it were granted to his power, for to ordain a school, and gathering of young men to him; and for to write them that were in Jerusalem Antioch-enes, *or men of Antioch*.

<sup>10</sup> And when the king had granted this, and he wielded the princehood, anon he began to translate to heathen customs, men of his lineage.

11 And when these things were done away, which by cause of humanity, *either courtesy*, were ordained of kings to Jews by John, the father of Eupolemus, which was ordained in lawful message of friendship and fellowship with Romans, he destroyed rights, *or laws*, of citizens, and made shrewd ordinances;

12 for he was hardy for to ordain a school of heathenness under that high tower, and for to put all the best of fair young men in bordel houses.

13 Forsooth this was not beginning, but some increasing and profit of heathen and alien life, for the unleaveful and unheard great trespass of unpiousness, and not priest Jason;

14 so that priests not now were given about offices of the altar, but they despised the temple, and left sacrifices, and they hasted for to be made fellows of wrestling or rassling, and of unjust giving of him, *that is, of his giving of worst teaching*, and in occupations of a dish, *either playing with a leaden discus*.

15 And soothly they had honours of fathers at nought, and deemed Greek glories best.

16 For cause of which perilous contention had them, and they followed their ordinances; and by all things they coveted them for to be like them, which [*or whom*] they had enemies and destroyers.

17 Forsooth for to do unfaithfully [*or unpiously*] against God's laws it befall-eth not without pain, but the time pursuing shall declare these things.

18 Soothly when justice, done once in five years, was made solemnly in Tyre, and the king was present,

19 Jason, full of great trespasses, sent from Jerusalem men sinners, bearing three hundred double drachmas of silver into sacrifice of Hercules; which these men that bare out asked, that those [*or they*] were not given in sacrifices, for it needed not, but that those shall be ordained into other expenses.

20 But soothly these were offered of him that sent into the sacrifice of Hercules; soothly for men present, those [*or they*] were given into making of great ships.

21 Forsooth Apollonius, son of Menestheus, was sent into Egypt for primates, *or princes*, of Ptolemy Philometor, the king; when Antiochus knew him made alien from needs of the realm, he counselled for [*or to*] his own profits, and went from thence, and came to Joppa, and from thence to Jerusalem.

22 And he was received of Jason and the city worshipfully, with lights of brands, and praisings, and went in, and from thence he turned the host into Phoenicia.

23 And after the time of three years, Jason sent Menelaus, the brother of Simon above-said, bearing riches [*or monies*] to the king, and of necessary causes to bearing answers.

24 And he was commended to the king, and, when he had magnified the face of his power, he turned in to himself the highest priesthood,



and setted above Jason [*or above putting to Jason*] three hundred talents of silver.

<sup>25</sup> And by commandments taken of the king, he came, soothly having nothing worthy to priesthood; but he bare the soul of a cruel tyrant, and wrath of [*a*] wild beast.

<sup>26</sup> And soothly that Jason, that took his own brother captive, was deceived, and was outlawed, and put out into the country of Ammonites.

<sup>27</sup> But Menelaus forsooth wielded the principhood, but of riches promised to the king, he did nothing, when Sostratus, that was sovereign of the high tower, made exaction, *or master-ful asking, [or that was provost of the high rock, made exaction, or unjust asking]*,

<sup>28</sup> for why raising [*or extraction*] of tributes pertained to him; for which cause both were called to the king.

<sup>29</sup> And Menelaus was removed from priesthood, and Lysimachus, his brother, was successor; soothly Sostratus was made sovereign of men of Cyprus.

<sup>30</sup> And when these things were done, it befell Tarsus and Mallus for to move debate, for that they were given in gift to the concubine of Antiochus, the king.

<sup>31</sup> Therefore the king hastily came, for to assuage them, and left one of his earls *suffectus or suffect consuls*, Andronicus, in dignity, *or lieutenant*.

<sup>32</sup> Forsooth Menelaus deemed that he had taken covenable time, and stole some golden

vessels of the temple, and gave to Andronicus, and he sold to Tyre others, and by nigh cities.

<sup>33</sup> And when Onias had known this thing most certainly, he reproved him, and held himself in a secure place at Antiochia, beside Daphne.

<sup>34</sup> Wherefore Menelaus went to Andronicus, and prayed that he would slay Onias. And when he came to Onias, and had given right hands with an oath, though he was suspect to him, he counselled him for to go forth of asylum, and anon he slew him, and dreaded not rightwiseness.

<sup>35</sup> For which cause not only Jews, but and other nations, were wroth, and bare heavily of the unjust death of so great a man.

<sup>36</sup> But Jews at Antioch, and Greeks, together complained of the unjust death of Onias, and went to the king, that turned again from places of Cilicia.

<sup>37</sup> Therefore the king Antiochus was sorry in soul for Onias, and was bowed to mercy, and shedded tears, and bethought on the soberness and mildness of the dead man.

<sup>38</sup> And his heart was kindled, and he commanded that Andronicus, unclothed of purple, be led about by all the city, and that in that place in which he had done unpiously against Onias, the cursed man be deprived of life; for the Lord gave to him even-worthy pain.

<sup>39</sup> Forsooth when many sacrileges were done of Lysimachus, by counsel of Menelaus, in the

temple, and the fame was published, [*a*] multitude was gathered against Lysimachus; for much gold *was* then borne out.

<sup>40</sup> Forsooth when the companies rose, and souls were filled with wrath, Lysimachus began for to use almost three thousand armed wicked hands, by some tyrant leader, eld [*or old*] in age, and also in madness.

<sup>41</sup> But as they understood the endeavouring of Lysimachus, others took stones, others strong staffs, some soothly casted ashes into Lysimachus.

<sup>42</sup> And many soothly were wounded, some forsooth were cast down, all forsooth were altogether turned into flight; also they slew him sacrileger, *either thief of holy things*, beside the treasury.

<sup>43</sup> Therefore of these things doom began for to be moved against Menelaus.

<sup>44</sup> And when the king came to Tyre, three men were sent of the elder men, and brought the cause to him.

<sup>45</sup> And when Menelaus was over-come, he promised for to give many riches [*or many monies*] to Ptolemy, for to counsel the king.

<sup>46</sup> Therefore Ptolemy went to the king, set in some porch, as for cause of refreshing, either colding, [*or cooling*], and led away from sentence;

<sup>47</sup> and assoiled *or absolved* from crimes Menelaus, guilty truly of all the malice. Forsooth he damned or condemned by death these wretches, which should be deemed innocents, yea, if they had led cause with Scythians.

48 Therefore soon they gave unjust pain to them, that pursued cause for the city, and [*for the*] people, and holy vessels.

49 Wherefore and men of Tyre were wroth, and were most liberal with the burying of them.

50 Forsooth for covetousness of them that were in power, Menelaus dwelt in power, waxing in malice, and to deceits of citizens.

## CHAPTER 5

1 In the same time Antiochus made ready the second going into Egypt.

2 Forsooth it befell, that by each city of men of Jerusalem, were seen by forty days, horsemen running about by the air, having golden stoles, and shafts, as companies of knights armed;

3 and courses of horses wisely set by orders, and assailings, *or fightings together*, for to be made nigh, and movings of shields, and multitude of helmeted men, with unrestrained swords, and castings of darts, and shining of golden armours, and of all kind of habergeons.

4 Wherefore all men prayed, that the monsters, *or wonders, tokens of things to coming*, be converted [*or be altogether turned*] into good.

5 But when false tiding [*or false rumour*] went out, as if Antiochus had gone out of life, Jason suddenly assailed the city, with men taken not less than a thousand; and when citizens fled to the wall together, and at the last the city was taken, Menelaus fled into the high tower.

6 Forsooth Jason spared not in slaying his citizens, neither he thought prosperity against

cousins; and he deemed it for to be most evil, that he should take victories of enemies, and not of citizens.

<sup>7</sup> And soothly he wielded not princehood, but took confusion end of his deceits or his espies; and he flew again, and went into Ammonites.

<sup>8</sup> And at the last into undoing of him, he was enclosed altogether of Aretas, tyrant of Arabians, and flew [*or fleeing*] from city into city, and was odious to all men, as apostate, *or forsaker of laws*, and abominable, as enemy of country and citizens, and was cast out into Egypt.

<sup>9</sup> And he that had put out many of their country, perished in pilgrimage, and went to Lacedaemonians, as for cousinage to have there refuge.

<sup>10</sup> And he that had casted away many unburied, is cast out both unwailed and unburied, and neither useth strange sepulchre, neither taketh part of fathers' sepulchre.

<sup>11</sup> And when these things were done so, the king supposed, that Jews should forsake fellowship; and for this he went out of Egypt with mad souls, and took the city soothly with arms.

<sup>12</sup> Forsooth he commanded to the knights, for to slay, neither [*to*] spare to men running against, and to go up by houses, and strangle.

<sup>13</sup> Therefore there were made slayings of young and elder, destroyings of women and children, and deaths of maidens and little children.

<sup>14</sup> Forsooth in all three days, fourscore thousand were slain, forty thousand bound, forsooth not less sold;

15 but neither these things sufficed. Also he was hardy for to enter into the temple holier than all the land, by Menelaus leader, that was traitor of laws and country.

16 And he touched unworthily, and defouled, taking in cursed hands the holy vessels, that were put of other kings and cities, to adorning and glory of the place.

17 Antiochus was so alienated from mind, *or understanding*, and beheld not, that, for sins of men inhabiting, the Lord was wroth a little to the city; for which thing also despising befell about the place.

18 Else if it had not befallen them for to be wrapped in many sins, as Heliodorus, that was sent from king Seleucus for to rob the treasury, also this anon coming should be beaten, and forsooth put aback from hardiness.

19 But the Lord chose not the folk for the place, but place for the folk.

20 And therefore also that place was made partner of evils of the people; afterward forsooth it shall be made fellow also of goods, and it, that is forsaken in wrath of Almighty God, again in reconciling of the great Lord, shall be enhanced with great glory.

21 Therefore Antiochus, when he had taken away a thousand and eight hundred talents of the temple, swiftly turned again to Antiochia, and deemed him for pride to lead the land for to sail, the sea forsooth for to make journey, for pride of soul.

<sup>22</sup> Forsooth he left also sovereigns, to torment the folk, in Jerusalem soothly Philip, of the kin of Phyrigians, crueler than himself in manners [*or in manners crueler than himself*], of whom he was ordained;

<sup>23</sup> forsooth in Gerizim, Andronicus and Menelaus, which more grievously than others lay on, [*or annoyed*], citizens. And when he was set against Jews,

<sup>24</sup> he sent an odious prince, Apollonius, with an host two and twenty thousands, and commanded to him [*or commanding to him*] for to slay all of perfect age, for to sell women and young children.

<sup>25</sup> Which when he came to Jerusalem, feigned peace, and rested till the holy day of sabbath. And then while Jews held holiday, or the holy day, he commanded his men for to take arms,

<sup>26</sup> and [*he*] strangled all that came forth together to the spectacle, or *beholding*; and he ran about the city with armed men, and slew a great multitude.

<sup>27</sup> Forsooth Judas Maccabeus, that was the tenth, went into desert place, and there led life with men, among wild beasts in hills; and [*they*] dwelt eating meat of hay, lest they were partners of defouling.

## CHAPTER 6

<sup>1</sup> But not after much time, the king sent an eld [*or old*] man of Antiochia, which should constrain Jews, that they should translate [*or*

*transfer*] them-selves from laws of fathers, and of God;

<sup>2</sup> also he should defoul the temple in Jerusalem, and should call it of Jupiter Olympus, and in Gerizim, as they were, that inhabited the place, of Jupiter Hospitality.

<sup>3</sup> Forsooth the falling in of evils was worst and grievous to all;

<sup>4</sup> for why the temple was full of lechery and gluttony of heathen men, and of men doing lechery with whores, and women bare in themselves to hallowed houses, at their own will, bearing within those things which it was not leaveful.

<sup>5</sup> Also the altar was full of unleaveful things, which were forbidden by laws.

<sup>6</sup> Soothly neither sabbaths were kept, neither solemn days of fathers were kept, neither simply, neither openly, [*or plainly*], any man acknowledged him a Jew.

<sup>7</sup> Forsooth they were led with bitter need in the day of the king's birth to sacrifices. And when holy things of Liber, *that is Bacchus, either a false god, which the heathen men called god of wine*, were made solemnly, [*or were hallowed*], they were crowned with ivy, and were constrained for to go about with Liber.

<sup>8</sup> Soothly the doom went out into the next cities of heathen men, by Ptolemais procuring, that in like manner also they should do against Jews, that they should do sacrifice;

<sup>9</sup> soothly that they should slay them, that would not pass to the ordinances of heathen



men. Therefore it was to see wretchedness [*or it was wretched-ness for to see these things*].

<sup>10</sup> For why two women were accused, that they had circumcised their children; and when they had led them about openly by the city, with [*the*] infants hanged at *their* breasts, they casted [*them*] down by the walls.

<sup>11</sup> Forsooth other men went together to the next dens, and hallowed privily the day of sabbath, when they were showed to Philip, they were burnt in flames, for they dreaded for religion and observance, for to bear help to themselves with hand.

<sup>12</sup> Therefore I beseech them, that shall read this book, that they dread not for adversities; but areckon they those things that befell to be not to perishing, but to [*or for*] amending of our kin.

<sup>13</sup> For why for to not suffer by much time sinners for to do of sentence, [*or doom*], but anon for to give venge-ances, is the showing of great benefice.

<sup>14</sup> For why, not as in other nations, the Lord abideth patiently, that when the day of doom shall come, he punish them in plenty of sins, so and in us he ordaineth,

<sup>15</sup> that when our sins be turned about into end, so at the last he avenge on us.

<sup>16</sup> For which thing soothly he never removeth his mercy from us; but he chastiseth his people, and forsaketh not in adversities.

<sup>17</sup> But these things be said of us [*or be said to you*] in few words to the admonishing of men reading; now forsooth it is to come to the telling.

18 Therefore Eleazar, one of the former of the scribes, *or men of law*, and a man waxed in age, and fair in cheer, was compelled, yawning with open mouth, for to eat swine's flesh.

19 And he embraced, *or chose*, more glorious death, than hateful life, and willfully went before to torment.

20 Forsooth he beheld how it behooved for to go, and suffered patiently, and ordained for to not do unleaveful things for the love of life.

21 Soothly these that stood nigh, were moved altogether by wicked mercy, for eld [*or old*] friendship of the man, and they took him privily, and prayed that fleshes should be brought, which it was leaveful to him for to eat, that he were feigned to have eaten, as the king commanded, of the flesh of sacrifice;

22 that by this deed he should be delivered from death; and for eld [*or old*] friendship of the man, they did this humanity, *or courtesy*, in him.

23 And he began for to think the worthy excellence of age, and of his eld *age*, and the free-born hoariness of nobility, and of best living from child[hood]; and by [*or after*] the ordinances of holy law, and made of God, he answered soon, saying, that he would be sent before into hell.

24 For he said, It is not worthy to our age for to feign, that many young men deem, that Eleazar of fourscore year and ten, hath passed to the life of aliens,

25 and that they be deceived by my feigning, and that for little time of corruptible life, and

that by this I get spot and execration, *or cursedness*, to mine eld age.

<sup>26</sup> For why though in present time I be delivered from torments of men, but neither quick, neither dead, I shall *not* escape the hand of [*the*] Almighty.

<sup>27</sup> Wherefore in passing the life strongly, *that is, in dying for the law of God*, soothly I shall appear worthy of age;

<sup>28</sup> forsooth I shall leave strong ensample to young men, if I use perfectly honest death with ready will, and strongly for the worthiest and holiest laws. When these things were said, anon he was drawn to torment.

<sup>29</sup> Forsooth these that led him, and a little before were milder, were turned into wrath, for the words said of him, which they deemed brought forth by pride of heart.

<sup>30</sup> But when he should be slain with wounds, he sorrowed inwardly, and said, Lord, that hast holy knowing, openly thou knowest, that when I might be delivered from death, I suffer hard sorrows of body; forsooth by soul willfully I suffer these things, for thy dread.

<sup>31</sup> And soothly this man on [*or in*] this manner departed from life; not only leaving the mind of his death to young men, but and to all the folk, to ensample of virtue and strength.

## CHAPTER 7

<sup>1</sup> Forsooth it befell, that seven brethren taken together with the mother, were constrained of the king, for to taste against the law swine's

flesh; and were tormented with scourgings, and torment made of bull's leather.

<sup>2</sup> Forsooth one of them, that was the first, said thus, What seekest thou? and what wilt thou learn of us? we be ready for to die, more than to break the fathers' laws of God.

<sup>3</sup> Therefore the king was wroth, and commanded brazen pans [*or pans of brass*], and brass pots for to be made full hot.

<sup>4</sup> And when those anon were made full hot [*or tended*], he commanded the tongue for to be cut off from him that spake first; and when the skin of the head was drawn away, *he bade* both the highest parts of his hands and of his feet for to be cut off, the while the other brethren of him and the mother of him beheld.

<sup>5</sup> And when he was made then [*or made now*] unprofitable by all things, he commanded fire for to be brought to him, and yet all quick, breathing, *or groaning*, for to be burnt in the brazen pan; in which when he was long tormented, the others together with the mother, admonished them together for to die strongly, saying,

<sup>6</sup> The Lord God shall behold truth, and shall give comfort, *or give solace*, in us, as Moses declared in before-witnessing of his song, And in his servants he shall give comfort.

<sup>7</sup> Therefore when that first was dead in this manner, they led forth the next for to be scorned; and when the skin of his head was drawn off, with the hairs, they asked, if he would eat, before that he were punished in all the body, by all members by themselves.

<sup>8</sup> And he answered by the [*country*] voice of fathers, and said, I shall not do *it*. For which thing, and this in pursuing place, received like torments of the first.

<sup>9</sup> And when he was ordained in the last spirit, he said thus, Soothly thou most wicked, *or cursed*, lovest us in this life, but the King of the world shall raise us *that be* dead for his laws, in again-rising of everlasting life.

<sup>10</sup> After this the third was scorned; and when he was bidden, he proffered soon forth his tongue, and steadfastly held forth his hands,

<sup>11</sup> and said with trust, Of heaven I wield these limbs, but for the laws of God now I despise these same; for I hope, that I shall receive those [*or them*] of him.

<sup>12</sup> So that the king, and they that were with him, wondered on the wisdom of the young man, that he led the torments as nought.

<sup>13</sup> And when this was thus dead, they travailed the fourth, and tormented him in like manner.

<sup>14</sup> And when he was then at the death, he said thus, Well the rather it is need [*or Rather it is*], that men given to death of men, abide the hope of God, for they shall be raised-again again of him; forsooth again-rising to life shall not be to thee.

<sup>15</sup> And when they had brought the fifth, they travailed him.

<sup>16</sup> And he beheld into him, and said, Thou hast power among men, and though thou be corruptible, thou doest what thou wilt; but do not thou guess, that our kin is forsaken of God.

17 But abide thou patiently, and thou shalt see the great power of him, how he shall torment thee, and thy seed.

18 After [*this*] they brought also the sixth; and this began for to die, and said thus, [*or this beginning for to die, saith thus*], Do not thou err idly; for we suffer these things for ourselves, sinning against our God, and things worthy of wondering be made in us;

19 but deem thou not, that it shall be without pain to thee, that thou hast tempted for to fight against God.

20 Forsooth the marvellous mother of them/ Forsooth the mother is wonderful above manner, and worthy the mind of good men, which beheld seven sons perishing under the time of one day, and suffered above manner with good will, for the hope that she had into God;

21 she admonished each of them by voice of fathers [*or of country*], and was strongly filled with wisdom, and setted man's wit to woman's thought, and said to them,

22 Sons, I know not how ye appeared in my womb; for neither I have given to you spirit, and soul, and life, and I myself joined not together the members of each;

23 but [*or soothly*] the Maker of nought of the world, that formed the nativity of man, and found beginning of all, shall yield again to you spirit, and life, with mercy, as now ye despise yourselves for the laws of him.

<sup>24</sup> Forsooth Antiochus deemed him for to be despised, and also by despisable voice of a re-prover [*or also despised by voice of the reprovng*], and when yet the younger was alive, not only he admonished by words, but with an oath he affirmed to make him rich and blissful, or blessingful, [*or blessed*], and to have him a friend, translated from laws of fathers, and to give to him needful things.

<sup>25</sup> But when the young man was not bowed to these things, the king called the mother, and softly counselled her, that she should be made to the young man into health.

<sup>26</sup> Forsooth when he admonished her by many words, she promised him for to counsel her son.

<sup>27</sup> Therefore she bowed down to him, and scorned the cruel tyrant [*or scorning the cruel tyrant*], and said in country voice, Son, have mercy on me, that bare thee in womb nine months, and gave milk by three years, and nourished or nursed, and fully brought into this age.

<sup>28</sup> I ask, child, that thou behold to heaven and earth, and all things that be in them, and understand, that God made them of nought, and the kind of men.

<sup>29</sup> So it shall be done, that thou dread not this tormentor, but be thou made worthy to thy brethren, and receive death, that in that mercy doing I receive thee with thy brethren.

<sup>30</sup> When she said yet these things [*or When she yet said these things*], the young man said, Whom abide ye? I obey not to the bidding of the king,

but to commandment of the law, that was given to us by Moses.

<sup>31</sup> Forsooth thou, that art made finder of all malice against Hebrews, shalt not escape the hand of God.

<sup>32</sup> For we suffer these things for our sins;

<sup>33</sup> and though our Lord be a little wroth to us, for blaming and chastising, but again he shall be reconciled to his servants.

<sup>34</sup> Forsooth thou cursed, and most flagitious, *or fullest of evil doings, and stirrings*, of all men, do not thou vainly be enhanced, that art enflamed by vain hope against his servants;

<sup>35</sup> for thou hast not escaped yet the doom of Almighty God, and beholding all things.

<sup>36</sup> For my brethren suffered now a little sorrow, and be made under testament of everlasting life; thou soothly by doom of God shall pay just pains of pride.

<sup>37</sup> Soothly I, as my brethren, betake my soul and body for the laws of fathers; and I call God to help [*or in-calling God*], that more ripely he be made helpful to our folk, and that thou acknowledge with torments and beatings, that he is God alone.

<sup>38</sup> Forsooth the wrath of Almighty shall fail or shall have an end in me, and in my brethren, which is justly brought in on all our kin. [*For in me and in my brethren, the wrath of Almighty God shall fail, which is justly brought in upon all our kin.*]

<sup>39</sup> Then the king was kindled with wrath, and was fierce against him more cruelly above



all; and bare unworthily, *either heavily*, himself scorned.

<sup>40</sup> Therefore this was also clean, and died, trusting by all things in the Lord.

<sup>41</sup> Forsooth at the last also the mother was wasted, *either died*, after the sons.

<sup>42</sup> Therefore of sacrifices, and over-great cruelties, is enough said.

## CHAPTER 8

<sup>1</sup> Forsooth Judas Maccabeus, and they that were with him, entered privily into castles; and called together cousins, and friends, and took them that dwelt in Judea [*or in Jewry*], *or in keeping of the law of Jews*, and led out men to six thousands.

<sup>2</sup> And they called the Lord to help, for to behold on the people, that was defouled of all men; for to have mercy on the temple, that was defouled of unpius men;

<sup>3</sup> and for to have mercy on destroying of the city, that was anon to be made plain altogether; and for to hear the voice of blood crying to him,

<sup>4</sup> and for to have mind on the wickedest deaths of little children innocents, and of blasphemies given to his name; and for to have indignation on these things.

<sup>5</sup> And Maccabeus, with the multitude gathered, was made unsufferable to heathen men; for the wrath of the Lord was converted into mercy.

<sup>6</sup> And he above-came to castles and cities, unwarned, and burnt them; and occupied covenable places, and gave not few slayings of enemies.

<sup>7</sup> Soothly in nights he was most borne to seek out runnings; and fame of his virtue was shed out, *either showed*, everywhere.

<sup>8</sup> Forsooth Philip saw, that the man by little and little came to increase, and that full often things befell to him in prosperity; and he wrote to Ptolemy, duke of Coelesyria and Phoenicia, that he should bear help to the king's needs.

<sup>9</sup> And he swiftly sent Nicanor of Patroclus, of the former, *or worthier*, friends, and gave to him not less than twenty thousands of armed folks mingled together, for to do away all the kin of Jews; and joined to him Gorgias, a knightly man, and most expert in things of battle.

<sup>10</sup> Forsooth Nicanor promised stead-fastly to the king, that he should fill the tribute that was to be given to Romans, two thousands of talents, of the captivity of Jews.

<sup>11</sup> And anon he sent to cities of the sea coast, and called together to even-buying of prisoners, *or of bondmen*, of Jews; and promised, that he shall sell ninety bondmen for a talent [*or one talent*], not beholding to the vengeance that should pursue him of Almighty God.

<sup>12</sup> Forsooth when Judas found, he showed to these Jews that were with him, the coming of Nicanor.

<sup>13</sup> Of which [*or whom*] some inwardly dreaded, and believed not to the rightwiseness of God, and were turned into flight;

<sup>14</sup> others soothly, if any left of them, came, and together besought the Lord, for to deliver

them from wicked Nicanor, which had sold them before that he came nigh;

<sup>15</sup> and though not for them, but for the testament that was to the fathers of them, and for the calling to help of his holy name and great on them.

<sup>16</sup> Forsooth Maccabeus called together seven thousands that were with him, and prayed, that they should not be reconciled to enemies, neither should dread the multitude of enemies wickedly coming against them, but strongly should fight;

<sup>17</sup> having before their eyes, the despite that was done in the holy place, unjustly of them, and also the wrong of the city, had in scorning; yet also the ordinances of eld [*or old*] men destroyed.

<sup>18</sup> For why he said, They soothly trust in arms altogether and hardiness; forsooth we trust in the Lord Almighty, that may do away with one looking, both them that come against us, and all the world.

<sup>19</sup> Forsooth he admonished them also of helps of God, that were done against fathers; and that under Sennacherib an hundred thousand fourscore thousand and five thousand [*or an hundred fourscore and five thousand*] perished;

<sup>20</sup> and of the battle that was to them against Galatians, in Babylon; whether if it come to the thing, *or truth*, when all fellows Macedonians doubted, they six thousands alone slew an hundred thousand and twenty thousands [*or an hundred and twenty thousands*], for help given to them from heaven; and for these things they had full many benefices.

<sup>21</sup> By these words they were made steadfast, and ready for to die for laws and country.

<sup>22</sup> Therefore he ordained his brethren leaders to each order, Simon, and Joseph, and Jonathan, and made subject to each a thousand and five hundred.

<sup>23</sup> Also to this thing, when the holy book was read to them of Ezra, and a token was given of God's help, he *was* duke in the first battle array, and joined battle with Nicanor.

<sup>24</sup> And for the Almighty was made helper to them, they slew over nine thousand of men; forsooth they constrained the more part of Nicanor's host, made feeble by wounds, for to flee.

<sup>25</sup> Forsooth when the riches [*or the monies*] of them, that came to the buying of them, were taken up, on each side they pursued them; but they turned again, closed altogether by an hour;

<sup>26</sup> for why it was before sabbath, for which cause they lasted not pursuing.

<sup>27</sup> Forsooth they gathered the arms/ the armours of them, and spoils, and did sabbath, and blessed the Lord, that delivered them in this day, dropping into them beginning of mercy.

<sup>28</sup> Forsooth after the sabbath, they parted spoils to the feeble folks, and fatherless, and motherless, and widows; and they with theirs had the residues.

<sup>29</sup> When these things were thus done, and commonly of all men beseeching was made, they asked the merciful Lord, for to be reconciled into the end to his servants.

30 And of these that were with Timothy and Bacchides, striving against themselves, they slew over twenty thousand, and they wielded his strengths; and they parted more preys, and made even portion to feeble folks, fatherless, and motherless, and widows, but and to elder men.

31 And when they had gathered the arms/the armours of them, diligently they putted together, *or kept*, all things in covenable places; forsooth they bare to Jerusalem the residue spoils.

32 And they slew Philarches, that was with Timothy, a man full of great trespasses, that had tormented Jews in many things.

33 And when feasts of [*or for*] victory were done in Jerusalem, they burnt them that had burnt holy gates, that is to say, Callisthenes, when he had flown into an house; for why worthy meed was yielded to them for their unpiusnesses.

34 Forsooth the wickedest Nicanor, that brought a thousand merchants to the selling [*or to buying*] of Jews,

35 was meeked, *or made low*, by help of the Lord, of them which he guessed none; and when he had put away the clothes of glory, he fled alone by privy places, and came to Antioch, and had highest infelicity, *or wretchedness*, of the death of his host.

36 And he that promised him to restore tribute to Romans, of the captivity of men of Jerusalem, preached now that Jews had one defender God, and for him, they were unable for to be

wounded, for they pursued laws ordained of him.

## CHAPTER 9

<sup>1</sup> In the same time Antiochus turned again unonestly *or dishonoured* from Persia.

<sup>2</sup> For he had entered into that city, that is said Persepolis, *that is, the chief city of Persia*, and he attempted for to rob the temple, and oppress the city; but for the multitude ran together to arms, they were turned into flight; and so it befell, that Antiochus after flight vile-like [*or lowly*], turned again.

<sup>3</sup> And when he came about Ecbatana, he knew what things were done against Nicanor and Timothy.

<sup>4</sup> Forsooth he was enhanced in wrath, and deemed that he might turn into Jews the wrong of them, that had driven him. And therefore he bade the chariot to be led in haste, doing journey without ceasing; for why heavenly doom drove, *or constrained*, him, for that he spake so proudly, that he shall come to Jerusalem, and to make it a gathering of sepulchres of Jews.

<sup>5</sup> But the Lord God of Israel, that beholdeth all things, smote him with a wound incurable and invisible; for as he ended this same word, an hard sorrow of entrails took him, and bitter torments of inward things.

<sup>6</sup> And soothly justly enough, for he that had tormented the entrails of other men, with many and new torments,

<sup>7</sup> though he in no manner ceased of his malice. Forsooth over this he was filled with pride, and breathed fire in soul against Jews, and commanding the need for to be hasted, it befell, that he going in fierceness fell down off the chariot, and that the members were travailed with the grievous hurtling altogether of body.

<sup>8</sup> And he that seemed to himself for to command also to waves of the sea, and over man's manner was filled with pride, and for to weigh in balance the heights of hills, was then made low [*or meeked*] to earth, and was borne in a bier, *either horse-litter*, and witnessed in himself the open virtue of God;

<sup>9</sup> so that worms boiled out of the body of the unpius man, and the quick fleshes of him floated out in sorrows. Also with the savour of him, and stinking, his host was grieved;

<sup>10</sup> and no man might bear him, for unsuffering of stink, that a little before deemed him for to touch the stars of heaven. [*and he, that a little before deemed him to touch the stars of heaven, no man might bear him, for unsuffering of stink.*]

<sup>11</sup> Therefore hereby he was led down from grievous pride, and began for to come to knowing of himself, and was warned by God's vengeance, for by all moments his sorrows took increases.

<sup>12</sup> And when he might not then [*or now*] suffer his stink, thus he said, It is just for to be subject to God, and that a deadly man feel not even things to God.

13 Forsooth the cursed man prayed the Lord of these things, of whom he should not get mercy or should get no mercy.

14 And now he desireth to yield free the city, to which he came hasting, for to draw down it [*or to lead it down*] to earth, and for to make a sepulchre of things borne together.

15 And now he promiseth to make the Jews even to men of Athens, which *Jews* he said that he should not have worthy, yea, of sepulchre, but to betake to fowls and wild beasts, for to be drawn, and to destroy with little children; [*And the Jews, whom he said himself to having neither soothly worthy of sepulchre, but to betaking to fowls and wild beasts, for to be drawn, and to destroying with little children, now he promiseth to making even to Athenians, or men of Athens;*]

16 also to adorn with best gifts the holy temple, which he robbed before, and to multiply holy vessels, and to giving of his rents costs pertaining to sacrifices;

17 over these things and that he shall be made a Jew, and to walk by each place of the land, and to preach the power of God.

18 But, for sorrows ceased not, the just doom of God had above come on him, he despaired, and wrote to Jews, by manner of beseeching, an epistle, containing these things.

19 To the best citizens, Jews, most health, and welfare, and to be rich, *or in prosperity*, the king and prince Antiochus.



<sup>20</sup> If ye fare well, and your sons, and all things be to you of sentence, *that is, befall at your will*, we do most thankings.

<sup>21</sup> And I am ordained in sickness, and soothly I am mindful benignly of you, and I turned again from places of Persia, and am caught with grievous infirmity, and I led needful for to have care for common profit;

<sup>22</sup> and I despair not of myself, but I have much hope to escape [*the*] sick-ness.

<sup>23</sup> For I behold that also my father, in what times he led host in higher places, showed, who after him should receive princehood;

<sup>24</sup> if that any contrary thing befell, or hard thing were told, these that were in countries, shall know to whom the sum, *or charge*, of [*all*] things was left, and should not be troubled.

<sup>25</sup> To these things I beheld of next, that all the mighty men and neighbours espy times, and abide coming, and I have ordained my son Antiochus king, whom I, running again often into high realms, commended to many of you, and I wrote to him what things be subject.

<sup>26</sup> Therefore I pray you, and ask, that ye be mindful of benefices openly and privily, and that each *of you* keep faith to me, and to my son.

<sup>27</sup> For I trust, that he shall do mildly, and manly, *or courteously*, and pursue my purpose, and be common, *or treatable*, to you.

<sup>28</sup> Therefore the man-queller and blasphemer was smitten worst, and as he had treated others,

he died in pilgrimage in mountains, in wretchedful death.

<sup>29</sup> Forsooth Philip, his even-sucker, translated [*or transferred*], or bare over, the body; which dreaded the son of Antiochus, and went to Ptolemy Philometor, into Egypt.

## CHAPTER 10

<sup>1</sup> Forsooth Maccabeus, and they that were with him, for the Lord defended them, received soothly the temple, and city.

<sup>2</sup> Forsooth he destroyed the altars, that aliens made by streets, and also [*the*] temples of washing.

<sup>3</sup> And when the temple was purged, they made another altar, and of stones fired, or *flints*, by fire conceived, they offered sacrifices after two years, and putted incense, and lanterns, and loaves of proposition.

<sup>4</sup> And when these things were done, they were cast down to earth, and prayed the Lord, that they should no more fall in[*to*] such evils; but though in anytime they had sinned, that they should be chastised of him more easily, and should not be betaken to barbarians, [*or heathen*], and blasphemous men.

<sup>5</sup> Forsooth in what day the temple was defouled of aliens, it befell that in the same day cleansing was made, in the five and twentieth day of the month, that was Kislev.

<sup>6</sup> And with gladness in eight days they did by manner of Tabernacles, bethinking that before a little of time they had done the solemn day of

Tabernacles, in hills and in dens, by custom of beasts.

<sup>7</sup> For which thing they bare before rods, and green branches, and palms, to him that gave prosperity for to cleanse his place.

<sup>8</sup> And they deemed with common behest, and with doom, to all the folk of Jews, for to do these feast days in all years.

<sup>9</sup> And the ending of life of Antiochus, that was called noble *or Epiphanes*, had it thus.

<sup>10</sup> Now forsooth we shall tell of Eupator, son of unpious Antiochus, what things were done, and abridge, *or shortly tell*, the evils that were done in battles.

<sup>11</sup> For when this *Eupator* had received the realm, he ordained on needs of the realm a man Lysias, prince of knighthood, of Phoenicia and Coelesyria.

<sup>12</sup> For why Ptolemy, that was said Macron, ordained for to hold just things against Jews, and mostly for wickedness that was done against them, and peaceably for to do with them.

<sup>13</sup> But for this thing he was accused of friends with Eupator, when he heard often, *Thou* traitor, for that he had forsaken Cyprus, betaken to him of Philometor, and had translated to Antiochus noble *or Antiochus Epiph-anes*, also he had gone away from him, with venom he ended the life.

<sup>14</sup> Forsooth Gorgias, when he was duke of places, with comelings taken, overcame often Jews in battle.

15 Forsooth Jews that held covenable strengths, received men driven from Jerusalem, and assayed, *either attempted*, for to fight.

16 These forsooth that were with Maccabeus, prayed the Lord by prayers, that he should be helper to them, and they made assault into strengths of Idumeans.

17 And they were busy by much strength, and wielded places, and slew men running again, and strangled all together, not less than five and twenty thousands.

18 Forsooth when some fled together into two towers full strong, having all apparel to against-fight,

19 Maccabeus left Simon, and Joseph, and again Zacchaeus, and them that were with them, many enough, to the over-coming of them; and he was converted [*or turned again*] to those battles that constrained more.

20 Soothly these that were with Simon, were led by covetousness, and were counselled by money, of some that were in the towers; and when they had taken seventy thousand double drachmas, they let some [*to*] flee out.

21 Forsooth when that thing that was done, was told to Maccabeus, he gathered the princes of people, and he accused, that they had sold brethren for money, for they delivered [*or dismissed*] adversaries of them.

22 Therefore he slew these made traitors, and anon occupied the two towers.

23 Forsooth in doing all things wealsomely, *either by prosperity*, in arms, and hands, he

slew in the two strengths more than twenty thousands.

<sup>24</sup> And Timothy, that before was overcome of Jews, called [*or gathered*] together an host of strange multitude, and gathered the multitude of horse-men of Asia, and came with arms, as to take Judea.

<sup>25</sup> Forsooth Maccabeus, and they that were with him, when he nighed, besought God, and besprinkled the heads with earth, and before-girded the loins with hair-shirts,

<sup>26</sup> and kneeled down at the brink of the altar, that he should be helpful to them, forsooth that to enemies of them he were enemy [*or that he were enemy to the enemies of them*], and were adversary to adversaries, as the law saith.

<sup>27</sup> And so after prayer, when they had taken arms, they went forth far from the city, and they were made next to enemies, and sat.

<sup>28</sup> Forsooth in the first rising of the sun, both joined battle; these soothly had the Lord promiser of victory and prosperity; for they had [*their own*] hardiness the duke of battle.

<sup>29</sup> But when great fight was, five fair man, *that is, angels in the likeness of men*, on horses with golden bridles, appeared to adversaries from heaven, and gave leading to Jews;

<sup>30</sup> of which twain [*or of whom two*] had Maccabeus in the middle, and set about with their armours or arms, and kept him sound, *either without harm*. Forsooth they casted darts and lightnings against adversaries; of which thing and they were shamed [*or confused*] with

blindness, and were *[full]*-filled with perturbation, and fell down.

<sup>31</sup> Forsooth there were slain of footmen twenty thousand and five hundred, and horsemen six hundred.

<sup>32</sup> Soothly Timothy fled into the stronghold *[or a stronghold]* of Gazara, of which *stronghold* Chaereas was sovereign.

<sup>33</sup> Forsooth Maccabeus, and they that were with him, were glad, and besieged the stronghold by four days.

<sup>34</sup> And they that were within, trusted in the secureness of the place, and cursed above manner, and casted, *or proudly pronounced*, cursed words, *that is, blasphemy against God*.

<sup>35</sup> But when the fifth day shined, twenty young men of these that were with Maccabeus, were kindled in souls for blasphemy, and went manly to the wall, and they went with fierce will, and went up;

<sup>36</sup> but and others also ascended *[or going up]*, and assailed for to burn towers and gates, and altogether burn the cursers quick. Forsooth by continual two days they wasted the stronghold,

<sup>37</sup> and slew Timothy, hiding himself, found in some place; and they slew his brother Chaereas, and Apollophanes.

<sup>38</sup> When these things were done, they blessed the Lord in hymns and confessions, which did great things in Israel, and gave them victory.

## CHAPTER 11

<sup>1</sup> But a little time after, Lysias, the procurator of the king, and kinsman, and sovereign of offices [*or provost of needs*], bare grievously of these things that befell,

<sup>2</sup> and gathered fourscore thousands, and all the multitude of horsemen, and came against Jews, and deemed himself to make the city taken a dwelling to heathen men,

<sup>3</sup> forsooth to have the temple into winning of money, as other temples of heathen men, and priesthood set to sale by each year;

<sup>4</sup> and bethought not on the power of God, but in mind, *or understanding*, he was made without bridle, and trusted in multitude of footmen, and in thousands of horsemen, and in fourscore elephants.

<sup>5</sup> Soothly he went into Judea, and came nigh to Bethsura, that was in a strait place, from Jerusalem in space of five furlongs, and fought against that strength.

<sup>6</sup> Soothly when Maccabeus, and they that were with him, knew that strengths were impugned, with weeping and tears they prayed the Lord, and all the company together, for to send a good angel to the health of Israel.

<sup>7</sup> And Maccabeus himself took first arms, and admonished others to take together peril with him, and bear help to their brethren.

<sup>8</sup> And when they went forth together with ready will from Jerusalem, an horseman, *that is, an angel in the likeness of an horseman, or knight*,

appeared going before them in white clothes, in golden armours or arms, and flourishing a shaft.

<sup>9</sup> Then all together blessed the merciful Lord, and waxed strong in souls; and were ready for to pierce not only men, but and most fierce beasts, and iron walls.

<sup>10</sup> Therefore they went ready, having an helper of heaven, and the Lord having mercy on them.

<sup>11</sup> Soothly by custom of lions, in fierceness they hurled into enemies, and casted down of them eleven thousands [*or eleven thousand*] of footmen, and a thousand and six hundred of horsemen. Soothly they turned all into flight;

<sup>12</sup> forsooth many of them wounded, escaped naked, but and Lysias himself foully fleeing escaped.

<sup>13</sup> And for he was not witless, he areckoned with himself the making less done against him, and understood that Hebrews be unovercome, and trust to help of Almighty God;

<sup>14</sup> and he sent to them, and promised him to consent to all things that be just, and to compel the king for to be made friend.

<sup>15</sup> Forsooth Maccabeus granted to the prayers of Lysias, and counselled to profit in all things; and whatever things Maccabeus wrote of Jews to Lysias [*or wrote to Lysias of Jews*], the king granted those things.

<sup>16</sup> For why epistles were written to Jews from Lysias, containing this manner. Lysias to the people of Jews, health.



17 John and Absalom, that were sent from you, betook writs, and asked, that I should [*ful*] fill those things that were signified by them.

18 Therefore whatever things might be brought forth to the king, I expounded, and which the thing suffered, *that is, was covenable and just*, he granted.

19 Therefore if in needs ye [*shall*] keep faith, also from henceforth I shall enforce *or endeavour*, or attempt for to be cause of good things to you.

20 Of other things soothly I commanded by all words, both to these and to them that be sent of me, for to speak together with you.

21 Fare ye well. In the hundred year and eight and fortieth, in the four and twentieth day of the month Dioscorinthius, *that is, in June*.

22 Forsooth the epistle of the king contained these things. King Antiochus to Lysias, brother, health.

23 For our father is translated among gods, we will that they that be in our realm do without noise, and give diligence to their things;

24 we have heard that Jews assented not to the father, to be translated to the custom of Greeks, but will [*for to*] hold their ordinance, and that there-fore they ask of us, that their lawful things be granted to them.

25 Therefore we will that also this folk be quiet, and have ordained and deemed, that the temple be restored to them, that they should do by [*or after*] the custom of their greater men.

<sup>26</sup> Therefore thou shalt do well, if thou shalt send to them, and shalt give right hand; that, when our will is known, they be in good comfort, and serve to their own profits.

<sup>27</sup> Soothly to the Jews the king's epistle was such. King Antiochus to the senate, *or elder men*, of Jews, and to other Jews, health.

<sup>28</sup> If ye fare well, so it is as we will, but and we [*our*] selves fare well.

<sup>29</sup> Menelaus came to us, and said, that ye will go down to yours, that be with us.

<sup>30</sup> Therefore to these that go together, we give right hands of secureness till to the thirtieth day of the month Xanthicus, *that is, April*,

<sup>31</sup> that Jews use their meats, and laws, as and before [*or as before*]; and no man of them in any manner suffer dis-ease of these things, that be done by ignorance.

<sup>32</sup> Soothly we sent also Menelaus, that shall speak to you.

<sup>33</sup> Fare ye well. In the hundred year and eight and fortieth, the fifteenth day of the month Xanthicus,

<sup>34</sup> also Romans sent an epistle, having it thus. Quintus Memmius, and Titus Manlius, legates of Romans, to the people of Jews, health.

<sup>35</sup> Of these things that Lysias, cousin of the king, hath granted to you, also we granted.

<sup>36</sup> Forsooth of which things he deemed to be told again to the king, anon send ye some man; and speak ye among you diligentlier, that we deem as it accordeth unto you. For we go to Antioch,

<sup>37</sup> and therefore haste ye for to again-write, that and we know of what will ye be.

<sup>38</sup> Fare ye well. In the hundred year and four and fortieth, in the fifteenth day of the month Xanthicus,

## CHAPTER 12

<sup>1</sup> when these covenants were made, Lysias went to the king; forsooth Jews gave work to earth-tilling.

<sup>2</sup> But these that dwelt, *or were resident*, Timothy, and Apollonius, the son of Gennaeus, but and Jerome, and Demophon proud, and Nicanor, prince of Cyprus, suffered not them for to do in silence and quiet, *or rest*.

<sup>3</sup> Forsooth men of Joppa have done such a felony; they prayed Jews with which they dwelt, for to go up, with wives, and sons, into small boats, which they had made ready, as if none enmities lay privily among them.

<sup>4</sup> Therefore by [*or after*] the common doom of the city, and for they accorded, and for cause of peace, had nothing suspect, when they came into the depth, they drenched *or drowned* two hundred, not less.

<sup>5</sup> And as Judas knew this cruelty done against men of his folk, he commanded to men that were with him;

<sup>6</sup> and he called to help [*or in-called*] the just doomsman God, and he came against the slayers of brethren, and by night he burnt the haven, he burnt the boats, forsooth he slew by sword them that fled from the fire.

<sup>7</sup> And when he had done these things, he went away, as again to turning again, and utterly to destroying [*or to destroy*] all men of Joppa.

<sup>8</sup> But when he knew, that also they that were at Jamnia would do in like manner to Jews dwelling with them,

<sup>9</sup> also to [*the*] Jamnites he above came by night, and burnt the haven, with ships; so that the light appeared to Jerusalem from two hundred furlongs and forty.

<sup>10</sup> When they had gone then from thence by nine furlongs [*or When now they had gone thence by nine furlongs*], and made journey to Timothy, men of Arabia, five thousand men, and horsemen five hundred, joined battle with him.

<sup>11</sup> And when strong fight was made, and by help of God it befell easily, *or by prosperity*, the residue of men of Arabia, *that were* overcome, asked of Judas the right hands for to be given to them; promising themselves to give pastures, and to profiting in other things.

<sup>12</sup> Forsooth Judas deemed verily them profitable in many things, and promised peace; and when they had taken right hands, they departed to their tabernacles.

<sup>13</sup> Forsooth he assailed also some city *made* firm by bridges *or buttresses*, and about-set with walls, which was inhabited of companies of heathen men mingled, both men and women, to which the name *was* Caspin.

<sup>14</sup> Forsooth these that were within, trusted in the stableness of walls, and in apparel of foods, and did slacklier, stirring Judas with curses,

*either swearings*, and blaspheming, and speaking which things it is not leaveful.

<sup>15</sup> Soothly Maccabeus called to help [*or incalled*] the great Prince of the world, which without wethers, *that be engines like wethers*, and without engines, in the times of Jesus, *either Joshua*, casted down Jericho; and hurled fiercely to the walls,

<sup>16</sup> and took the city by will of the Lord, and did unnumberable slayings; so that the pool of standing water of two furlongs of breadth, seemed [*or was seen*] to flow with blood of slain men.

<sup>17</sup> From thence they went seven hundred and fifty furlongs, and came into Charax, to the Jews that be called Toubiani.

<sup>18</sup> And soothly they caught not Timothy in those places; and when no journey [*or no need*] was fully done, *Timothy* turned again, while most firm strength was left in a certain place.

<sup>19</sup> Forsooth Dositheus and Sosipater, that were dukes with Maccabeus, slew ten thousand men left of Timothy in the strength.

<sup>20</sup> And Maccabeus ordained about him six thousand, and ordained by cohorts, *or companies of knights*, and went forth against Timothy, having with him an hundred and twenty thousand of footmen, and of horsemen two thousand and five hundred.

<sup>21</sup> Forsooth when the coming of Judas was known, Timothy before-sent women, and sons, and other apparel into a strength that is called Carnaim; for it was unable to be overcome, and hard in going-to, for straitnesses of places.

22 And when the first company of Judas appeared, dread was made [*or in-smitten*] to enemies by presence of God, that beholdeth all things; and they were turned into flight, one after another, so that they were cast down more of their own, and were feebled with strokes of their swords.

23 Judas soothly continued greatly, punishing unholy men, and [*he*] casted down of them thirty thousand of men.

24 Timothy soothly himself fell into the parts of Dositheus and Sosipater; and he asked by many prayers, that he were delivered quick; for he had fathers, and mothers, and brethren, of many of Jews, which it should befall for to be deceived by his death.

25 And when he had given faith, that he should restore them by covenant [*or after thing ordained*], they dismissed him unhurt, for health of brethren.

26 Forsooth Judas turned again from Carnaim, after that he had slain five and twenty thousands.

27 After the flight and death of these, he moved the host to Ephron, strong city, in which the multitude of diverse folks dwelt; and strong young men, standing together for walls, strongly fought against; forsooth in this were many engines, and apparels of darts.

28 But when they had called to help the Almighty, that by his power all-breaketh might of enemies, they took the city, and casted down

of them that were within five and twenty thousand.

<sup>29</sup> From thence they went to the city of Scythes or Scythopolis, which was far from Jerusalem six hundred furlongs.

<sup>30</sup> Forsooth for these Jews that were with Scythopolitans witnessed, that they were had of them benignly, yea, in times of adversity, and that they did mildly with them,

<sup>31</sup> they did thankings to them; and also stirred from henceforth for to be benign against their kin, and came to Jerusalem, when the solemn day of weeks nighed.

<sup>32</sup> And after Pentecost, they went against Gorgias, sovereign [*or provost*] of Idumea.

<sup>33</sup> Soothly he went out with three thousand footmen, and four hundred horsemen;

<sup>34</sup> and when they were assembled, it befell that a few of Jews felled down.

<sup>35</sup> Forsooth Dositheus, an horsemen of Bacenor, a strong man, held Gorgias; and when he would take him quick, an horseman of Thracia fell on him, and cutted off his shoulder, and so Gorgias flew into Marisa.

<sup>36</sup> And when they that were with Gorgias fought longer, and they were made weary, Judas inwardly called the Lord for to be made helper, and duke of battle;

<sup>37</sup> and he began with country voice, and with hymns raised cry, and made the knights of Gorgias to flee.

<sup>38</sup> Forsooth Judas with the host gathered, came into the city Adullam; and when the seventh day

came above, they were cleansed by [*or after*] custom, and did sabbath in the same place.

<sup>39</sup> And in the day pursuing, Judas came with his *men*, for to take away the bodies of men cast down, and for to put with fathers, and mothers, in sepulchres of fathers.

<sup>40</sup> Forsooth they found under coats of slain men, of the gifts of idols that were at Jamnia, from which the law forbiddeth Jews; therefore it was made known to all men, that they fell down for this cause.

<sup>41</sup> And therefore all blessed the just doom of the Lord, which made privy things known.

<sup>42</sup> And so they converted to prayers, and prayed, that that trespass that was done, were betaken to forgetting. And soothly the strongest Judas admonished the people, for to keep them without sin, seeing under eyes, what things were done for sins of them that were cast down.

<sup>43</sup> And when collection was made, he sent twelve thousand drachmas of silver to Jerusalem, to be offered a sacrifice for sins of dead men, and bethought well and religiously of again-rising;

<sup>44</sup> for if he hoped not, that they that fell should rise again, it was seen superfluous and vain for to pray for dead men;

<sup>45</sup> and for he beheld, that they that took sleeping, *or death*, with piety, had best grace kept. Therefore holy and healthful thinking is, for to pray for dead men, that they be released of sins.



## CHAPTER 13

<sup>1</sup> In the hundred and nine and fortieth year Judas knew, that Antiochus Eupator came with multitude against Judea;

<sup>2</sup> and with him *came* Lysias, procurator and sovereign of offices [*or provost of needs*], having with him an hundred and ten thousand of footmen, and of horsemen five thousand, and elephants two and twenty, chariots with scythes [*or with sickles*] three hundred.

<sup>3</sup> Forsooth and Menelaus joined him to them, and with great deceit besought Antiochus, not for health of the country, but hoping that he should be ordained into princehood.

<sup>4</sup> But the King of kings raised the wills of Antiochus against the sinner; and when Lysias showed that he was cause of all evils, he commanded, as custom is to them, him taken, for to be slain in the same place.

<sup>5</sup> Soothly in the same place was a tower of fifty cubits, having on each side a gathering of ashes; this was beholding into a ditch.

<sup>6</sup> From thence he commanded the sacrileger, *or cursed man*, for to be cast down into ashes, when all men putted forth him [*or putting him forth*] to the death.

<sup>7</sup> And by such law it befell the breaker of law for to die, neither Menelaus for to be given to earth. And forsooth justly enough;

<sup>8</sup> for why for he did many trespasses against the altar of God, whose fire and ashes was holy, he was condemned in the death of ashes.

<sup>9</sup> But the king without bridle in mind, *or understanding*, came to show him worse to Jews, than his father.

<sup>10</sup> And when these things were known, Judas commanded the people, that by night and day they should call to help the Lord; that as evermore, also now he should help them; which soothly dreaded for to be deprived of law, and country, and [*of*] holy temple;

<sup>11</sup> and that he suffered not the people, that a while ago had a little quickened again, for to be subject again to blasphemous nations.

<sup>12</sup> Therefore when all men did together that thing, and asked mercy of the Lord with weeping, in fasting/s by all three days, and kneeled [*or cast down*], Judas admonished them for to make them ready.

<sup>13</sup> Forsooth he with elder men thought for to go out, before that the king moved host to Judea, and got the city, and to betake the end of the thing to the doom of the Lord.

<sup>14</sup> Therefore he gave power of all things to God, Maker of nought of the world, and admonished his to fight strongly, and stand till to the death [*or unto death*], for laws, temple, city, country, and citizens; and he ordained the host about Modin.

<sup>15</sup> And when a token was given to his of victory of God, he chose the strongest young men, and by night he assailed the king's hall in tents, and he slew fourteen thousand men, and the most of elephants, with these that were put above.

<sup>16</sup> And they filled the tents of enemies with highest dread and disturbing, and when these

things were done easily, [*or wealsomely*], *either in prosperity*, they went away.

<sup>17</sup> Forsooth this was done in the day lighting, for the protection of the Lord helped him.

<sup>18</sup> But when the king had taken taste of hardiness of Jews by craft, he assayed [*or attempted*] hardinesses of places;

<sup>19</sup> and moved the tents to Bethsura, that was a stronghold of Jews; but he was driven, hurtled, and diminished, *or wasted*.

<sup>20</sup> Forsooth to these that were within, Judas sent needful things.

<sup>21</sup> Forsooth Rhodocus, some man of the host of Jews, told out privates to enemies; which was sought, and taken, and imprisoned.

<sup>22</sup> Again the king had word to them that were in Bethsura, and gave the right hand, and received, and went away. He joined battle with Judas, and *Judas* was overcome.

<sup>23</sup> Forsooth as he knew that Philip had rebelled at Antioch, which was left on needs, he was astonished in mind, *either understanding*, and besought Jews, and was subject to them, and swore of all things, of which it was seen just; and he was reconciled, and offered sacrifice, and worshipped the temple, and putted gifts.

<sup>24</sup> He embraced, *or kissed*, Maccabeus, and made him prince and duke from Ptolemais till to Gerrhenians or Gerar.

<sup>25</sup> Soothly as he came to Ptolemais, men of Ptolemais bare grievously according of friendship, and had indignation, lest peradventure they would break peace.

<sup>26</sup> Then Lysias went up into the doom place, and expounded reason, and ceased the people, and returned again to Antioch; and in this manner the king's going out and turning again went forth.

## CHAPTER 14

<sup>1</sup> But after time of three years Judas knew, and they that were with him, that Demetrius *son of Seleucus* went up to covenable places, with strong multitude, and ships, by the haven of Tripoli,

<sup>2</sup> and hath holden countries against Antiochus, and his duke Lysias.

<sup>3</sup> Forsooth one Alcimus, that was highest priest, but willfully was defouled in times of mingling together, beheld that in no manner health was to him, neither access, *or nighing, [or coming to]*, to the altar,

<sup>4</sup> and he came to king Demetrius, in the hundred and fiftieth year, and offered to him a golden crown, and palm, over these things and offered vessels, that were seen to be of the temple; and soothly in that day he was still.

<sup>5</sup> Forsooth he got a covenable time of his madness, and he was called of Demetrius to counsel, and was asked with what things and counsels Jews endeavoured, and he answered,

<sup>6</sup> They that be said Hasideans of Jews, of which *[or to whom]* Judas Maccabeus is sovereign, nourish battles, and move dissensions, neither suffer the realm for to be quiet.

<sup>7</sup> For why and I am defrauded of glory of father and mother, soothly I say, of highest priesthood, and I came hither,

<sup>8</sup> first, soothly keeping faith to the king's profits, the second time, soothly counselling also to citizens, for why by shrewdness of them, all our kin is travailed greatly.

<sup>9</sup> But I pray, thou king, when all these things be known, behold to the country, and kin, by [*or after*] thy manliness, *or courtesy*, showed to all men.

<sup>10</sup> For why as long as Judas liveth, it is impossible that peace be to needs.

<sup>11</sup> Forsooth when such things were said of him, and other friends, having them enmity, enflamed Demetrius against Judas.

<sup>12</sup> Which anon sent Nicanor, sove-reign of elephants, a duke into Judea,

<sup>13</sup> with commandments given for to take that Judas quick, for to scatter soothly them that were with him, and for to ordain Alcimus highest priest of the most temple.

<sup>14</sup> Then heathen men, that fled Judas from Judea, flock-meal joined them to Nicanor, and guessed the wretchednesses and deaths of Jews prosperities of their things.

<sup>15</sup> Therefore when coming of Nicanor was heard, and coming together of nations, Jews besprinkled with earth prayed him, that ordained his people into without end for to keep, and which covereth, *or defendeth*, his part with open signs.

16 Forsooth for the duke commanded, anon they moved from thence, and came together to the castle Dessau.

17 Simon forsooth, brother of Judas, joined battle with Nicanor, but he was all-broken with sudden coming of adversaries.

18 Nevertheless Nicanor heard the virtue of Judas' fellows, and greatness of hardiness, which they had for strives of the country, and dreaded for to make doom by blood.

19 Wherefore he before-sent Posidon-ius, and Theodotus, and Mattathias, for to give right hands, and take.

20 And when long counsel was done of these things, and the duke himself had told to the multitude, one sentence was of all, for to grant to friendships.

21 Therefore they ordained a day, in which they should do privily betwixt themselves; and stools, *or small seats*, were brought forth, and set to each.

22 Forsooth Judas commanded armed men for to be in covenable places, lest peradventure anything of evil should rise suddenly of enemies; and they made a covenable speech together.

23 Forsooth Nicanor dwelt in Jerusalem, and nothing did evil; and he let go flocks of companies, that were gathered.

24 Forsooth he had Judas evermore dearworthy of heart, and was bowed to the man;

<sup>25</sup> and prayed him for to wed a wife, and *[to]* engender sons; and he made weddings, did quietly, and they lived commonly, or communally, *or together*.

<sup>26</sup> Alcimus forsooth saw the charity of them together, and accordings, and came to Demetrius, and said, that Nicanor assenteth to alien, *either other men's*, things, and hath ordained Judas, traitor of the realm, successor to him.

<sup>27</sup> Therefore the king was made sharp, and stirred to wrath with such worst accusings, and wrote to Nicanor, and said, that soothly he bare grievously of according of friendship, and nevertheless commanded for to send Maccabeus bound to Antioch.

<sup>28</sup> And when these things were known, Nicanor was astonied, and grievously bare, if he made void those things that were accorded *[or that accorded]*, and he was nothing hurt, *or harmed*, of the man;

<sup>29</sup> but for he might not against-stand the king, he kept covenability, in which he should perform the commandment.

<sup>30</sup> And Maccabeus saw, that Nicanor did with him most sternly, and gave fiercelier customable coming together, and he understood that this sternness *[or fierceness]* was not of good, and with a few of his gathered, he hid him from Nicanor.

<sup>31</sup> And as he knew this thing, that he was strongly before-come, *or espied*, of the man, he came to the most and holiest temple, and he commanded to the priests offering customable sacrifices, that the man be betaken to him.

<sup>32</sup> And when they said with oath, that they knew not, where he was that was sought,

<sup>33</sup> he stretched forth the hand to the temple, and swore, If ye shall not betake to me Judas bound, I shall draw down this temple of God into plainness, and dig out the altar, and I shall hallow this temple to Liber, *or Bacchus, that is, god of wine*, the father.

<sup>34</sup> And when he had said these things, he went away. Forsooth the priests held forth hands into heaven, and called him to help that ever is fighter of the folk of them, and said these things,

<sup>35</sup> Thou, Lord of all creatures [*or Thou, Lord of university, or of all creatures*], that of nothing hast need, wouldest that the temple of thine habitation be made in us.

<sup>36</sup> And now, thou Lord, holy of all holy, keep without end this house undefouled, that a little ago was cleansed.

<sup>37</sup> Forsooth Razis, one of the elder men of Jerusalem, was accused to Nicanor; and *Razis* was a man, lover of the city, and well-hearing or well-praising, that for affection, *or love*, was called father of Jews.

<sup>38</sup> This man many times held purpose of continence in Judea [*or in Jewry*], and was appeased for to betake body and soul for perseverance, *or lasting*.

<sup>39</sup> Forsooth Nicanor would show the hatred, that he had against Jews, and sent five hundred knights, for to take him.

<sup>40</sup> For he guessed, if he had deceived him, that he should bring in most death to Jews.



<sup>41</sup> Forsooth when companies coveted for to fall into his house, and for to break the gate, and for to move to fire, when now he was taken, *that is, was nigh the taking*, he assailed him-self with sword;

<sup>42</sup> choosing to die nobly, rather than to be made subject to sinners, and against his birth for to be led with unworthy wrongs.

<sup>43</sup> But when by hasting he had given wound with uncertain stroke, and companies betwixt doors burst in, he ran again hardily to the wall, and casted down himself manly into the companies.

<sup>44</sup> And when they gave swiftly place to his fall, he came by the middle of the knoll,

<sup>45</sup> and yet while he breathed, he was kindled in heart, and rose. And when his blood with great flowing flowed down, and with most grievous wounds he was wounded, by running he passed the company; and stood on an high stone,

<sup>46</sup> and now was made without blood, and embraced his entrails with both hands, and casted forth on the companies, and called to help [*or in-calling*] the lordshipper of life and spirit, that he should yield again these things to him; and thus he was dead from life.

## CHAPTER 15

<sup>1</sup> Forsooth as Nicanor found that Judas was in the place of Samaria, he thought for to join battle in the day of sabbath with all fierceness.

<sup>2</sup> Forsooth when Jews, that pursued him by need, said, Do thou not so fiercely and heathenly,

but give thou honour to the day of hallowing, and worship thou him, that beholdeth all things.

<sup>3</sup> And he unblessed, asked, If there is a Mighty in heaven, that commanded the day of sabbaths for to be done?

<sup>4</sup> And when they answered, There is a quick Lord [*or There is one Lord*], and he is mighty in heaven, that commanded the seventh day for to be done.

<sup>5</sup> And he said, And I am mighty on earth, which command arms for to be taken, and needs of the king for to be fulfilled. Nevertheless he got not, for to perform counsel.

<sup>6</sup> And soothly Nicanor was enhanced with sovereign or masterful pride, and thought for to ordain a common victory of Judas.

<sup>7</sup> Forsooth Maccabeus trusted ever-more with all hope, that help should come to him of the Lord,

<sup>8</sup> and he admonished his, that they should not inwardly dread at the coming to of nations, but should have in mind the helps done to them of heaven, and now should hope that the victory should come to them of the Almighty.

<sup>9</sup> And he spake to them of the law, and prophets, and admonished of battles which they did before, and ordained, [*or confirmed*], them readier.

<sup>10</sup> And so when the souls of them were raised, he showed altogether the falseness of heathen men, and breaking of oaths.

<sup>11</sup> Forsooth he armed each of them, not by strengthening of shield and shaft, but with best

words and admonishings, and expounded a sween worthy of believe, by which he gladdened all.

<sup>12</sup> Soothly the vision was such. *Judas saw* Onias, that was highest priest, a good man and benign, shamefast in sight, and mild in manners, and fair in speech, and which was exercised in virtues from a child, holding forth the hands for to pray for all the people of Jews.

<sup>13</sup> After this thing, that also another man appeared, wonderful in age and glory, and in having of great fairness about him.

<sup>14</sup> Forsooth *he saw* Onias answering for to have said, This is the lover of brethren, and of the people of Israel; this is he, that much prayeth for the people, and [*for*] all the holy city, Jeremy, the prophet of God.

<sup>15</sup> Forsooth *he saw* that Jeremy hath stretched forth the right hand, and hath given a golden sword to Judas, and said,

<sup>16</sup> Take thou the holy sword, a gift of God, in which thou shalt cast down the adversaries of my people Israel.

<sup>17</sup> Therefore they were admonished with full great words of Judas, of which fierceness might be enhanced, and souls of young men be comforted, and they ordained for to fight, and torment altogether strongly, that virtue should deem of needs, *or causes*, for that the holy city, and temple were in peril.

<sup>18</sup> For why [*or Soothly*] for wives, and sons, and also for brethren, and cousins, was less busyness,

but the most and first dread was [*for*] holiness of the temple.

<sup>19</sup> But not least busyness had them that were in the city, for these that should assail, *or fight*, together.

<sup>20</sup> And when now all men hoped doom to be, and enemies come [*or came*], and the host was ordained, beasts and horsemen put together in covenable places,

<sup>21</sup> Maccabeus beheld the coming of multitude, and diverse apparel of arms, and fierceness of beasts, and he stretched out the hands to heaven, and called to help the Lord doing great wonders, which not by [*or after*] power of arms, but as it pleaseth to him, giveth victory to worthy men.

<sup>22</sup> Forsooth he said, calling to help in this manner; Thou Lord, that sentest thine angel under Hezekiah, king of Judea, and hast slain of the tents, *either hosts*, of Sennacherib, an hundred thousand fourscore and five thousand [*or an hundred fourscore and five thousand*];

<sup>23</sup> and now, lordshipper of heavens, send thou thy good angel before us, in dread and trembling of greatness of thine arm,

<sup>24</sup> that they dread, that come with blasphemy against thine holy people. And soothly thus he perfectly prayed.

<sup>25</sup> Forsooth Nicanor, and they that were with him, moved to with trumps and songs.

<sup>26</sup> Judas forsooth, and they that were with him, called God to help by prayers [*of acknowledging*], and went together.

27 Soothly they fighting with hands, but praying God in hearts, casted down five and thirty thousand, not less, and delighted greatly by presence of God.

28 And when they had ceased, and with joy turned again, they knew that Nicanor had fallen, with his armours.

29 Therefore when cry was made, and perturbation was stirred, by country voice they blessed the Lord Almighty.

30 Forsooth Judas, that by all things in body and soul was ready for to die for citizens, bade [*or commanded*], that the head of Nicanor, and hand with the shoulder girded off, should be brought forth to Jerusalem.

31 Whither when he fully came, when men of his lineage were called together, and priests to the altar, he called also them that were in the high tower.

32 And when the head of Nicanor was showed, and the cursed hand, which he holding forth against the holy house of Almighty God greatly gloried,

33 also he commanded the tongue of unpius Nicanor cut off, for to be given to birds gobbetmeal; forsooth *he commanded* the hand of the mad man for to be hanged up against the temple.

34 Therefore all blessed the Lord of heaven, and said, Blessed *be* the Lord, that kept his place undefouled.

35 Forsooth he hanged up Nicanor's head in the highest tower, that it were evident, *or known*, and open sign of the help of God.

<sup>36</sup> Therefore all men, by common counsel, deemed in no manner for to pass this day without solemnity, but for to have solemnity [*or worshipping*] in the thirteenth day of the month Adar, that is said, by voice of Syria, the first day of Mordecai.

<sup>37</sup> Therefore when these things were done against Nicanor, and of those times when the city was wielded of Hebrews, also I in these things shall make an end of words.

<sup>38</sup> And soothly if well, and as it accordeth to the story, this thing and I will; if else less worthily, it is to forgive [*or to be granted*] to me.

<sup>39</sup> Soothly as for to drink evermore wine, either evermore water, it is contrary, but for to use changeable, *either now one, now another*, is delightful; so to men reading, if the word be evermore sought to each part, it shall not be covenable, *or pleasing*; therefore here it shall be ended.

*Here endeth the second book of Maccabees, which is end of the Old Testament, [or Here endeth the story of Maccabees, the which is the last book of the Old Testament]; see now the New Testament.*

## **Wycliffe's Bible with Modern Spelling English: Wycliffe's Bible Modern Spelling (with Deuterocanon)**

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Language: English

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Wycliffe's Bible with Modern Spelling, was made in response to requests from readers who wanted my Wycliffe's Old and New Testaments and Apocrypha in one volume. Printing limitations dictated the number of pages available to me and the letter size. In my previous books, Wycliffe's Bible, Wycliffe's Old Testament, Vols. 1 amp 2, Wycliffe's New Testament, and Wycliffe's Apocrypha, I have tens of thousands of rewritten verses, presented in parentheses "( )", to provide help in comprehending the 14th century Middle English vocabulary and grammar. In this present volume, with space at a premium, those "helps" had to be eliminated, to make room for the text of the Apocrypha.

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