came to Maspha over against Jerusalem: for in Maspha was a place of prayer heretofore in Israel.

47 And they fasted that day, and put on haircloth, and put ashes upon their heads: and they rent their garments:

48 And they laid open the books of the law, in which the Gentiles searched for the likeness of their idols:

49 And they brought the priestly ornaments, and the firstfruits and tithes, and stirred up the Nazarites that had fulfilled their days:

50 And they cried with a loud voice toward heaven, saying: What shall we do with these, and whither shall we carry them?

51 For thy holies are trodden down, and are profaned, and thy priests are in mourning, and are brought low.

52 And behold the nations are come together against us to destroy us: thou knowest what they intend against us.

53 How shall we be able to stand before their face, unless thou, O God, help us?

54 Then they sounded with trumpets, and cried out with a loud voice.

55 And after this Judas appointed captains over the people, over thousands, and over hundreds, and over fifties, and over tens.

56 [j] And he said to them that were building houses, or had betrothed wives, or were planting vineyards, or were fearful, that they should return every man to his house, according to the law.

57 So they removed the camp, and pitched on the south side of Emmaus.

58 And Judas said: Gird yourselves, and be valiant men, and be ready against the morning, that you may fight with these nations that are assembled against us to destroy us and our sanctuary.

59 For it is better for us to die in battle, than to see the evils of our nation, and of the holies:

60 Nevertheless as it shall be the will of God in heaven so be it done.

CHAPTER 4.

Judas routs the king's army. Gorgias flies before him. Lysias comes against him with a great army, but is defeated. Judas cleanses the temple, sets up a new altar, and fortifies the sanctuary.

THEN [k] Gorgias took five thousand men, and a thousand of the best horsemen: and they removed out of the camp by night.

2 That they might come upon the camp of the Jews, and strike them suddenly: and the men that were of the castle were their guides.

3 And Judas heard of it, and rose up, he and the valiant men, to attack the king's forces that were in Emmaus.

4 For as yet the army was dispersed from the camp.

5 And Gorgias came by night into the camp of Judas, and found no man, and he sought them in the mountains: for he said: These men flee from us.

6 And when it was day, Judas shewed himself in the plain with three thousand men only, who neither had armour nor swords.

7 And they saw the camp of the Gentiles that it was strong, and the men in breastplates, and the horsemen round about them, and these were trained up to war.

8 And Judas said to the men that were with him: Fear ye not their multitude, neither be ye afraid of their assault.

9 [l] Remember in what manner our fathers were saved in the Red Sea, when Pharao pursued them with a great army.

10 And now let us cry to heaven: and the Lord will have mercy on us, and will remember the covenant of our fathers, and will destroy this army before our face this day:

11 And all nations shall know that there is one that redeemeth and delivereth Israel.

12 And the strangers lifted up their eyes, and saw them coming against them.

13 And they went out of the camp to battle, and they that were with Judas sounded the trumpet.

14 And they joined battle: and the Gentiles were routed, and fled into the plain.

15 But all the hindmost of them fell by the sword, and they pursued them as far as Gezeron, and even to the plains of Idumea, and of Azotus, and of Jamnia: and there fell of them to the number of three thousand men.

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j Deut. 20. 5 and 6; Judges 7. 3.

k B. C. 166.—*l* Ex. 14. 9.

CHAP. 4. Ver. 4. *The army was dispersed.* That is, in different divisions, not all together encamped.

Ver. 6. *Who neither had armour nor swords,* such as they wished for.

16 And Judas returned again with his army that followed him,

17 And he said to the people: Be not greedy of the spoils: for there is war before us:

18 And Gorgias and his army are near us in the mountain: but stand ye now against our enemies, and overthrow them, and you shall take the spoils afterwards with safety.

19 And as Judas was speaking these words, behold part of them appeared looking forth from the mountain.

20 And Gorgias saw that his men were put to flight, and that they had set fire to the camp: for the smoke that was seen declared what was done.

21 And when they had seen this, they were seized with great fear, seeing at the same time Judas and his army in the plain ready to fight.

22 So they all fled away into the land of the strangers.

23 And Judas returned to take the spoils of the camp, and they got much gold, and silver, and blue silk, and purple of the sea, and great riches.

24 And returning home they sung a hymn, and blessed God in heaven, because he is good, because his mercy endureth for ever.

25 So Israel had a great deliverance that day.

26 And such of the strangers as escaped, went and told Lysias all that had happened.

27 And when he heard these things, he was amazed and discouraged: because things had not succeeded in Israel according to his mind, and as the king had commanded.

28 So the year [m] following Lysias gathered together threescore thousand chosen men, and five thousand horsemen, that he might subdue them.

29 And they came into Judea, and pitched their tents in Bethoron, and Judas met them with ten thousand men.

30 And they saw that the army was strong, and he prayed, and said: Blessed art thou, O Saviour of Israel, [n] who didst break the violence of the mighty by the hand of thy servant David, [o] and didst deliver up the camp of the strangers into the hands of Jonathan the son of Saul and of his armourbearer.

31 Shut up this army in the hands of thy people Israel, and let them be confounded in their host and their horsemen.

32 Strike them with fear, and cause the boldness of their strength to languish, and let them quake at their own destruction.

33 Cast them down with the sword of them that love thee: and let all that know thy name, praise thee with hymns.

34 And they joined battle: and there fell of the army of Lysias five thousand men.

35 And when Lysias saw that his men were put to flight, and how bold the Jews were, and that they were ready either to live, or to die manfully, he went to Antioch, and chose soldiers, that they might come again into Judea with greater numbers.

36 Then Judas, and his brethren said: Behold our enemies are discomfited: let us go up now to cleanse the holy places and to repair them.

37 And all the army assembled together, and they went up into mount Sion.

38 And they saw the sanctuary desolate, and the altar profaned, and the gates burnt, and shrubs growing up in the courts as in a forest, or on the mountains, and the chambers joining to the temple thrown down.

39 And they rent their garments, and made great lamentation, and put ashes on their heads:

40 And they fell down to the ground on their faces, and they sounded with the trumpets of alarm, and they cried towards heaven.

41 Then Judas appointed men to fight against them that were in the castle, till they had cleansed the holy places.

42 And he chose priests without blemish, whose will was set upon the law of God:

43 And they cleansed the holy places, and took away the stones that had been defiled into an unclean place.

44 And he considered about the altar of holocausts that had been profaned, what he should do with it.

45 And a good counsel came into their minds, to pull it down: lest it should be

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m B. C. 166. — n 1 Kings 17. 50.

o 1 Kings 14. 13.

a reproach to them, because the Gentiles had defiled it; so they threw it down.

46 And they laid up the stones in the mountain of the temple in a convenient place, till there should come a prophet, and give answer concerning them.

47 Then they took whole stones according to the law, and built a new altar according to the former:

48 And they built up the holy places, and the things that were within the temple: and they sanctified the temple, and the courts.

49 And they made new holy vessels, and brought in the candlestick, and the altar of incense, and the table into the temple.

50 And they put incense upon the altar, and lighted up the lamps that were upon the candlestick, and they gave light in the temple.

51 And they set the loaves upon the table, and hung up the veils, and finished all the works that they had begun to make.

52 And they arose before the morning on the five and twentieth day of the ninth month (which is the month of Casleu) in the hundred and forty-eighth year. [q]

53 And they offered sacrifice according to the law upon the new altar of holocausts which they had made.

54 According to the time, and according to the day wherein the heathens had defiled it, in the same was it dedicated anew with canticles, and harps, and lutes, and cymbals.

55 And all the people fell upon their faces, and adored, and blessed up to heaven, him that had prospered them.

56 And they kept the dedication of the altar eight days, and they offered holocausts with joy, and sacrifices of salvation, and of praise.

57 And they adorned the front of the temple with crowns of gold, and escutcheons, and they renewed the gates, and the chambers, and hanged doors upon them.

58 And there was exceeding great joy among the people, and the reproach of the Gentiles was turned away.

59 [r] And Judas, and his brethren, and all the church of Israel decreed, that the day of the dedication of the altar should be kept in its season from year to year for eight days, from the five and twentieth day of the month of Casleu, with joy and gladness.

60 They built up also at that time mount Sion, with high walls, and strong towers round about, lest the Gentiles should at any time come, and tread it down as they did before.

61 And he placed a garrison there to keep it, and he fortified it to secure Bethsura, that the people might have a defence against Idumea.

CHAPTER 5.

Judas and his brethren attack the enemies of their country, and deliver them that were distressed. Josephus and Azarias, attempting contrary to order to fight against their enemies, are defeated.

NOW it came to pass, when the nations round about heard that the altar and the sanctuary were built up as before, that they were exceeding angry.

2 And they thought to destroy the generation of Jacob that were among them, and they began to kill some of the people, and to persecute them.

3 Then Judas fought against the children of Esau in Idumea, and them that were in Acrabathane: because they beset the Israelites round about, and he made a great slaughter of them.

4 And he remembered the malice of the children of Bean: who were a snare and a stumblingblock to the people, by lying in wait for them in the way.

5 And they were shut up by him in towers, and he set upon them, and devoted them to utter destruction, and burnt their towers with fire, and all that were in them.

6 Then he passed over to the children of Ammon, where he found a mighty power, and much people, and Timotheus was their captain:

7 And he fought many battles with them, and they were discomfited in their sight, and he smote them:

8 And he took the city of Gazer and her towns, and returned into Judea.

9 And the Gentiles that were in Galaad, assembled themselves together against the Israelites that were in their quarters to destroy them: and they fled into the fortress of Datheman.

10 And they sent letters to Judas and

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q B. C. 165. *r* John 10. 22.

his brethren, saying: The heathens that are round about are gathered together against us, to destroy us:

11 And they are preparing to come, and to take the fortress into which we are fled: and Timotheus is the captain of their host.

12 Now therefore come, and deliver us out of their hands, for many of us are slain.

13 And all our brethren that were in the places of Tubin, are killed: and they have carried away their wives, and their children, captives, and taken their spoils, and they have slain there almost a thousand men.

14 And while they were yet reading these letters, behold there came other messengers out of Galilee with their garments rent, who related according to these words:

15 Saying, that they of Ptolemais, and of Tyre, and of Sidon, were assembled against them, and all Galilee is filled with strangers, in order to consume us.

16 Now when Judas and the people heard these words, a great assembly met together to consider what they should do for their brethren that were in trouble, and were assaulted by them.

17 And Judas said to Simon his brother: Choose thee men, and go, and deliver thy brethren in Galilee: and I, and my brother Jonathan will go into the country of Galaad.

18 And he left Joseph the son of Zacharias, and Azarias captains of the people with the remnant of the army in Judea to keep it:

19 And he commanded them, saying: Take ye the charge of this people: but make no war against the heathens, till we return.

20 Now three thousand men were allotted to Simon, to go into Galilee: and eight thousand to Judas to go into the land of Galaad.

21 And Simon went into Galilee, and fought many battles with the heathens: and the heathens were discomfited before his face, and he pursued them even to the gate of Ptolemais.

22 And there fell of the heathens almost three thousand men, and he took the spoils of them,

23 And he took with him those that were in Galilee and in Arbatis with their wives, and children, and all that they had, and he brought them into Judea with great joy.

24 And Judas Machabeus, and Jonathan his brother passed over the Jordan, and went three days' journey through the desert.

25 And the Nabutheans met them, and received them in a peaceable manner, and told them all that happened to their brethren in the land of Galaad,

26 And that many of them were shut up in Barasa, and in Bosor, and in Alima, and in Casphor, and in Mageth, and in Carnaim: all these strong and great cities.

27 Yea, and that they were kept shut up in the rest of the cities of Galaad, and that they had appointed to bring their army on the morrow near to these cities, and to take them and to destroy them all in one day.

28 Then Judas and his army suddenly turned their march into the desert, to Bosor, and took the city: and he slew every male by the edge of the sword, and took all their spoils, and burnt it with fire.

29 And they removed from thence by night, and went till they came to the fortress.

30 And it came to pass that early in the morning, when they lifted up their eyes, behold there were people without number, carrying ladders and engines to take the fortress, and assault them.

31 And Judas saw that the fight was begun, and the cry of the battle went up to heaven like a trumpet, and a great cry out of the city:

32 And he said to his host: Fight ye to day for your brethren.

33 And he came with three companies behind them, and they sounded their trumpets, and cried out in prayer.

34 And the host of Timotheus understood that it was Machabeus, and they fled away before his face: and they made a great slaughter of them: and there fell of them in that day almost eight thousand men.

35 And Judas turned aside to Maspha, and assaulted, and took it, and he slew

every male thereof, and took the spoils thereof, and burnt it with fire.

36 From thence he marched, and took Casbon, and Mageth, and Bosor, and the rest of the cities of Galaad.

37 But after this Timotheus gathered another army, and camped over against Raphon beyond the torrent.

38 And Judas sent men to view the army: and they brought him word, saying: All the nations, that are round about us, are assembled unto him an army exceeding great:

39 And they have hired the Arabians to help them, and they have pitched their tents beyond the torrent, ready to come to fight against thee. And Judas went to meet them.

40 And Timotheus said to the captains of his army: When Judas and his army come near the torrent of water, if he pass over unto us first, we shall not be able to withstand him: for he will certainly prevail over us.

41 But if he be afraid to pass over, and camp on the other side of the river, we will pass over to them and shall prevail against him.

42 Now when Judas came near the torrent of water, he set the scribes of the people by the torrent, and commanded them, saying: Suffer no man to stay behind: but let all come to the battle.

43 And he passed over to them first, and all the people after him, and all the heathens were discomfited before them, and they threw away their weapons, and fled to the temple that was in Carnaim.

44 And he took that city, and the temple he burnt with fire, with all things that were therein: and Carnaim was subdued, and could not stand against the face of Judas.

45 And Judas gathered together all the Israelites that were in the land of Galaad, from the least even to the greatest, and their wives, and children, and an army exceeding great, to come into the land of Juda.

46 And they came as far as Ephron: now this was a great city situate in the way, strongly fortified, and there was no means to turn from it on the right hand or on the left, but the way was through the midst of it.

47 And they that were in the city, shut themselves in, and stopped up the gates with stones: and Judas sent to them with peaceable words,

48 Saying: Let us pass through your land, to go into our country: and no man shall hurt you: we will only pass through on foot. But they would not open to them.

49 Then Judas commanded proclamation to be made in the camp, that they should make an assault every man in the place where he was.

50 And the men of the army drew near, and he assaulted that city all the day, and all the night, and the city was delivered into his hands:

51 And they slew every male with the edge of the sword, and he razed the city, and took the spoils thereof, and passed through all the city over them that were slain.

52 Then they passed over the Jordan to the great plain that is over against Bethsan.

53 And Judas gathered together the hindmost, and he exhorted the people all the way through, till they came into the land of Juda.

54 And they went up to mount Sion with joy and gladness, and offered holocausts, because not one of them was slain, till they had returned in peace.

55 Now in the days that Judas and Jonathan were in the land of Galaad, and Simon his brother in Galilee before Ptolemais,

56 Joseph the son of Zacharias, and Azarias captain of the soldiers, heard of the good success, and the battles that were fought.

57 And he said: Let us also get us a name, and let us go fight against the Gentiles that are round about us.

58 And he gave charge to them that were in his army, and they went towards Jamnia.

59 And Gorgias and his men went out of the city, to give them battle.

60 And Joseph and Azarias were put to flight, and were pursued unto the borders of Judea: and there fell, on that day, of the people of Israel about two thousand men, and there was a great overthrow of the people:

61 Because they did not hearken to Judas, and his brethren, thinking that they should do manfully.

62 But they were not of the seed of those men by whom salvation was brought to Israel.

63 And the men of Juda were magnified exceedingly in the sight of all Israel, and of all the nations where their name was heard.

64 And people assembled to them with joyful acclamations.

65 Then Judas and his brethren went forth and attacked the children of Esau, in the land toward the south, and he took Chebron, and her towns: and he burnt the walls thereof and the towers all round it.

66 And he removed his camp to go into the land of the aliens, and he went through Samaria.

67 In that day some priests fell in battle, while desiring to do manfully they went out unadvisedly to fight.

68 And Judas turned to Azotus into the land of the strangers, and he threw down their altars, and he burnt the statues of their gods with fire: and he took the spoils of the cities, and returned into the land of Juda.

CHAPTER 6.

The fruitless repentance and death of Antiochus. His son comes against Judas with a formidable army. He besieges Sion: but at last makes peace with the Jews.

NOW king Antiochus was going through the higher countries, and he heard that the city of Elymais in Persia was greatly renowned, and abounding in silver and gold.

2 And that there was in it a temple, exceeding rich: and coverings of gold, and breastplates, and shields which king Alexander, son of Philip the Macedonian that reigned first in Greece, had left there.

3 Lo, he came, and sought to take the city and to pillage it: but he was not able, because the design was known to them that were in the city.

4 And they rose up against him in battle, and he fled away from thence, and departed with great sadness, and returned towards Babylonia.

5 And whilst he was in Persia, there came one that told him, how the armies that were in the land of Juda were put to flight:

6 And that Lysias went with a very great power, and was put to flight before the face of the Jews, and that they were grown strong by the armour, and power, and store of spoils, which they had gotten out of the camps which they had destroyed:

7 And that they had thrown down the abomination which he had set up upon the altar in Jerusalem, and that they had compassed about the sanctuary with high walls as before, and Bethsura also his city.

8 And it came to pass when the king heard these words, that he was struck with fear, and exceedingly moved: and he laid himself down upon his bed, and fell sick for grief, because it had not fallen out to him as he imagined.

9 And he remained there many days: for great grief came more and more upon him, and he made account that he should die.

10 And he called for all his friends, and said to them: Sleep is gone from my eyes, and I am fallen away, and my heart is cast down for anxiety.

11 And I said in my heart: Into how much tribulation am I come, and into what floods of sorrow, wherein now I am: I that was pleasant and beloved in my power!

12 But now I remember the evils that I have done in Jerusalem, from whence also I took away all the spoils of gold, and of silver that were in it, and I sent to destroy the inhabitants of Juda without cause.

13 I know therefore that for this cause these evils have found me: and behold I perish with great grief in a strange land.

14 Then he called Philip, one of his friends, and he made him regent over all his kingdom.

15 And he gave him the crown, and his robe, and his ring, that he should go to Antiochus his son, and should bring him up for the kingdom.

16 So king Antiochus died there in the year one hundred and forty-nine. [x]

17 And Lysias understood that the king

[x] B. C. 164.

was dead, and he set up Antiochus his son to reign, whom he brought up young: and he called his name Eupator.

18 Now they that were in the castle, had shut up the Israelites round about the holy places: and they were continually seeking their hurt, and to strengthen the Gentiles.

19 And Judas purposed to destroy them: and he called together all the people, to besiege them.

20 [y] And they came together, and besieged them in the year one hundred and fifty, and they made battering slings and engines.

21 And some of the besieged got out: and some wicked men of Israel joined themselves unto them.

22 And they went to the king, and said: How long dost thou delay to execute the judgment, and to revenge our brethren?

23 We determined to serve thy father and to do according to his orders, and obey his edicts:

24 And for this they of our nation are alienated from us, and have slain as many of us as they could find, and have spoiled our inheritances.

25 Neither have they put forth their hand against us only, but also against all our borders.

26 And behold they have approached this day to the castle of Jerusalem to take it, and they have fortified the strong hold of Bethsura:

27 And unless thou speedily prevent them, they will do greater things than these, and thou shalt not be able to subdue them.

28 Now when the king heard this, he was angry: and he called together all his friends, and the captains of his army, and them that were over the horsemen.

29 There came also to him from other realms, and from the islands of the sea hired troops.

30 And the number of his army was an hundred thousand footmen, and twenty thousand horsemen, and thirty-two elephants, trained to battle.

31 And they went through Idumea, and approached to Bethsura, and fought many days, and they made engines: but they sallied forth and burnt them with fire, and fought manfully.

32 And Judas departed from the castle, and removed the camp to Bethzacharam, over against the king's camp.

33 And the king rose before it was light, and made his troops march on fiercely towards the way of Bethzacharam: and the armies made themselves ready for the battle, and they sounded the trumpets:

34 And they shewed the elephants the blood of grapes, and mulberries to provoke them to fight.

35 And they distributed the beasts by the legions: and there stood by every elephant a thousand men in coats of mail, and with helmets of brass on their heads: and five hundred horsemen set in order were chosen for every beast.

36 These before the time wheresoever the beast was, they were there: and whithersoever it went, they went, and they departed not from it.

37 And upon the beast, there were strong wooden towers, which covered every one of them: and engines upon them: and upon every one thirty-two valiant men, who fought from above; and an Indian to rule the beast.

38 And the rest of the horsemen he placed on this side and on that side at the two wings, with trumpets to stir up the army, and to hasten them forward that stood thick together in the legions thereof.

39 Now when the sun shone upon the shields of gold, and of brass, the mountains glittered therewith, and they shone like lamps of fire.

40 And part of the king's army was distinguished by the high mountains, and the other part by the low places: and they marched on warily and orderly.

41 And all the inhabitants of the land were moved at the noise of their multitude, and the marching of the company, and the rattling of the armour, for the army was exceeding great and strong.

42 And Judas and his army drew near for battle: and there fell of the king's army six hundred men.

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[y] B. C. 163.

CHAP. 6. Ver. 31. *But they sallied forth.* That is, the citizens of Bethsura sallied forth and burnt *them*, that is, burnt the *engines* of the besiegers.

Ver. 36. *These before the time.* That is, these were ready for every occasion.

43 And Eleazar the son of Saura saw one of the beasts harnessed with the king's harness: and it was higher than the other beasts: and it seemed to him that the king was on it:

44 And he exposed himself to deliver his people and to get himself an everlasting name.

45 And he ran up to it boldly in the midst of the legion, killing on the right hand, and on the left, and they fell by him on this side and that side.

46 And he went between the feet of the elephant, and put himself under it: and slew it, and it fell to the ground upon him, and he died there.

47 Then they seeing the strength of the king and the fierceness of his army, turned away from them.

48 But the king's army went up against them to Jerusalem: and the king's army pitched their tents against Judea and mount Sion.

49 And he made peace with them that were in Bethsura: and they came forth out of the city, because they had no victuals, being shut up there, for it was the year of rest to the land.

50 [a] And the king took Bethsura: and he placed there a garrison to keep it.

51 And he turned his army against the sanctuary for many days: and he set up there battering slings, and engines and instruments to cast fire, and engines to cast stones and javelins, and pieces to shoot arrows, and slings.

52 And they also made engines against their engines, and they fought for many days.

53 But there were no victuals in the city, because it was the seventh year: and such as had stayed in Judea of them that came from among the nations, had eaten the residue of all that which had been stored up.

54 And there remained in the holy places but a few, for the famine had prevailed over them: and they were dispersed every man to his own place.

55 [a] Now Lysias heard that Philip, whom king Antiochus while he lived had appointed to bring up his son Antiochus, and to reign, to be king,

56 Was returned from Persia, and Media, with the army that went with him, and that he sought to take upon him the affairs of the kingdom:

57 Wherefore he made haste to go, and say to the king and to the captains of the army: We decay daily, and our provision of victuals is small, and the place that we lay siege to is strong, and it lieth upon us to take order for the affairs of the kingdom.

58 Now therefore let us come to an agreement with these men, and make peace with them and with all their nation.

59 And let us covenant with them, that they may live according to their own laws as before. For because of our despising their laws, they have been provoked, and have done all these things.

60 And the proposal was acceptable in the sight of the king, and of the princes: and he sent to them to make peace: and they accepted of it.

61 And the king and the princes swore to them: and they came out of the strong hold.

62 Then the king entered into mount Sion, and saw the strength of the place: and he quickly broke the oath that he had taken, and gave commandment to throw down the wall round about.

63 And he departed in haste, and returned to Antioch, where he found Philip master of the city: and he fought against him, and took the city.

CHAPTER 7.

Demetrius is made king, and sends Bacchides and Alcimus the priest into Judea, and after them Nicanor, who is slain by Judas with all his army.

IN [b] the hundred and fifty-first year Demetrius the son of Seleucus departed from the city of Rome, and came up with a few men into a city of the sea coast, and reigned there.

2 And it came to pass, as he entered into the house of the kingdom of his fathers, that the army seized upon Antiochus, and Lysias, to bring them unto him.

3 And when he knew it, he said: Let me not see their face.

4 So the army slew them. And Demetrius sat upon the throne of his kingdom:

5 And there came to him the wicked and ungodly men of Israel: and Alcimus was at the head of them, who desired to be made high priest.

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z B. C. 163. — a Supra ver. 15.

b B. C. 162.

6 And they accused the people to the king, saying: Judas and his brethren have destroyed all thy friends, and he hath driven us out of our land.

7 Now therefore send some man whom thou trustest, and let him go, and see all the havock he hath made amongst us, and in the king's lands: and let him punish all his friends and their helpers.

8 Then the king chose Bacchides, one of his friends that ruled beyond the great river in the kingdom, and was faithful to the king: and he sent him,

9 To see the havock that Judas had made: and the wicked Alcimus he made high priest, and commanded him to take revenge upon the children of Israel.

10 And they arose, and came with a great army into the land of Juda: and they sent messengers, and spoke to Judas and his brethren with peaceable words deceitfully.

11 But they gave no heed to their words: for they saw that they were come with a great army.

12 Then there assembled to Alcimus and Bacchides a company of the scribes to require things that are just:

13 And first the Assideans that were among the children of Israel, and they sought peace of them.

14 For they said: One that is a priest of the seed of Aaron is come, he will not deceive us.

15 And he spoke to them peaceably: and he swore to them, saying: We will do you no harm nor your friends.

16 And they believed him. And he took threescore of them, and slew them in one day, according to the word that is written:

17 [c] The flesh of thy saints, and the blood of them they have shed round about Jerusalem, and there was none to bury them.

18 Then fear and trembling fell upon all the people: for they said: There is no truth, nor justice among them: for they have broken the covenant, and the oath which they made.

19 And Bacchides removed the camp from Jerusalem, and pitched in Bethzecha: and he sent, and took many of them that were fled away from him, and some of the people he killed, and threw them into a great pit.

20 Then he committed the country to Alcimus, and left with him troops to help him. So Bacchides went away to the king:

21 But Alcimus did what he could to maintain his chief priesthood.

22 And they that disturbed the people resorted to him, and they got the land of Juda into their power, and did much hurt in Israel.

23 And Judas saw all the evils that Alcimus, and they that were with him, did to the children of Israel, much more than the Gentiles.

24 And he went out into all the coasts of Judea round about, and took vengeance upon the men that had revolted, and they ceased to go forth any more into the country.

25 And Alcimus saw that Judas, and they that were with him prevailed: and he knew that he could not stand against them, and he went back to the king, and accused them of many crimes.

26 [d] And the king sent Nicanor one of his principal lords, who was a great enemy to Israel: and he commanded him to destroy the people.

27 [e] And Nicanor came to Jerusalem with a great army, and he sent to Judas and to his brethren deceitfully with friendly words,

28 Saying: Let there be no fighting between me and you: I will come with a few men to see your faces with peace.

29 And he came to Judas, and they saluted one another peaceably: and the enemies were prepared to take away Judas by force.

30 And the thing was known to Judas that he was come to him with deceit: and he was much afraid of him, and would not see his face any more.

31 And Nicanor knew that his counsel was discovered: and he went out to fight against Judas near Capharsalama.

32 And there fell of Nicanor's army almost five thousand men, and they fled into the city of David.

33 And after this Nicanor went up into mount Sion: and some of the priests and the people came out to salute him peaceably, and to shew him the holocausts that were offered for the king.

34 But he mocked and despised them, and abused them: and he spoke proudly,

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c Ps. 78. 1, 2, and 3.

d 2 Mac. 15. 1. — B. C. 161.

35 And swore in anger, saying: Unless Judas and his army be delivered into my hands, as soon as ever I return in peace, I will burn this house. And he went out in a great rage.

36 And the priests went in, and stood before the face of the altar and the temple: and weeping, they said:

37 Thou, O Lord, hast chosen this house for thy name to be called upon therein, that it might be a house of prayer and supplication for thy people.

38 Be avenged of this man, and his army, and let them fall by the sword: remember their blasphemies, and suffer them not to continue any longer.

39 Then Nicanor went out from Jerusalem, and encamped near to Bethoron: and an army of Syria joined him.

40 But Judas pitched in Adarsa with three thousand men: and Judas prayed, and said:

41 *f* O Lord, when they that were sent by king Sennacherib blasphemed thee, an angel went out, and slew of them a hundred and eighty-five thousand:

42 Even so destroy this army in our sight to day, and let the rest know that he hath spoken ill against thy sanctuary: and judge thou him according to his wickedness.

43 And the armies joined battle on the thirteenth day of the month Adar: and the army of Nicanor was defeated, and he himself was first slain in the battle.

44 And when his army saw that Nicanor was slain, they threw away their weapons, and fled:

45 And they pursued after them one day's journey from Adazer, even till ye come to Gazara, and they sounded the trumpets after them with signals.

46 And they went forth out of all the towns of Judea round about, and they pushed them with the horns, *g* and they turned again to them, and they were all slain with the sword, and there was not left of them so much as one.

47 And they took the spoils of them for a booty, and they cut off Nicanor's head, and his right hand, which he had proudly stretched out, and they brought it, and hung it up over against Jerusalem.

48 And the people rejoiced exceedingly, and they spent that day with great joy.

49 And he ordained that this day should be kept every year, being the thirteenth of the month of Adar.

50 And the land of Juda was quiet for a short time.

f 4 Kings 19. 35. Tob. 1. 21. Eccli. 48. 24: Isa. 37. 36. 2 Mac. 8. 19. —*g* That is, strength.

CHAPTER 8.

Judas hears of the great character of the Romans: he makes a league with them.

NOW Judas heard of the fame of the Romans, that they are powerful and strong, and willingly agree to all things that are requested of them: and that whosoever have come to them, they have made amity with them, and that they are mighty in power.

2 And they heard of their battles, and their noble acts, which they had done in Galatia, how they had conquered them, and brought them under tribute:

3 And how great things they had done in the land of Spain, and that they had brought under their power the mines of silver and of gold that are there, and had gotten possession of all the place by their counsel and patience:

4 And had conquered places that were very far off from them, and kings that came against them from the ends of the earth, and had overthrown them with great slaughter: and the rest pay them tribute every year.

5 And that they had defeated in battle Philip, and Perses the king of the Ceteans, and the rest that had borne arms against them, and had conquered them:

6 And how Antiochus the great king of Asia, who went to fight against them, having a hundred and twenty elephants, with horsemen, and chariots, and a very great army, was routed by them:

7 And how they took him alive, and appointed to him, that both he and they that should reign after him, should pay a great tribute, and that he should give hostages, and that which was agreed upon,

8 And the country of the Indians, and of the Medes, and of the Lydians, some

CHAP. 8. Ver. 2. *They heard, &c.* What is here set down of the history and character of the ancient Romans, is not an assertion, or affirmation of the sacred writer: but only a relation of what Judas had heard of them.

Ver. 5. *Ceteans.* That is, the Macedonians.

Ver. 8. *Eumenes.* King of Pergamus.

of their best provinces: and those which they had taken from them they gave to king Eumenes.

9 And that they who were in Greece had a mind to go and to destroy them: and they had knowledge thereof,

10 And they sent a general against them, and fought with them, and many of them were slain, and they carried away their wives and their children captives, and spoiled them, and took possession of their land, and threw down their walls, and brought them to be their servants unto this day.

11 And the other kingdoms, and islands, that at any time had resisted them, they had destroyed and brought under their power.

12 But with their friends, and such as relied upon them, they kept amity, and had conquered kingdoms that were near, and that were far off: for all that heard their name, were afraid of them.

13 That whom they had a mind to help to a kingdom, those reigned: and whom they would, they deposed from the kingdom: and they were greatly exalted.

14 And none of all these wore a crown, or was clothed in purple, to be magnified thereby.

15 And that they had made themselves a senate house, and consulted daily three hundred and twenty men, that sat in council always for the people, that they might do the things that were right.

16 And that they committed their government to one man every year, to rule over all their country, and they all obey one, and there is no envy, nor jealousy amongst them.

17 So Judas chose Eupolemus the son of John, the son of Jacob, and Jason the son of Eleazar, and he sent them to Rome to make a league of amity and confederacy with them.

18 And that they might take off from them the yoke of the Grecians, for they saw that they oppressed the kingdom of Israel with servitude.

19 And they went to Rome, a very long journey, and they entered into the senate house, and said:

20 Judas Machabeus, and his brethren, and the people of the Jews have sent us to you, to make alliance and peace with you, and that we may be registered your confederates and friends.

21 And the proposal was pleasing in their sight.

22 And this is the copy of the writing that they wrote back again, graven in tables of brass, and sent to Jerusalem, that it might be with them there for a memorial of the peace and alliance.

23 GOOD SUCCESS BE TO THE ROMANS, and to the people of the Jews, by sea and by land for ever: and far be the sword and enemy from them.

24 But if there come first any war upon the Romans, or any of their confederates, in all their dominions:

25 The nation of the Jews shall help them according as the time shall direct, with all their heart:

26 Neither shall they give them, whilst they are fighting, or furnish them with wheat, or arms, or money, or ships, as it hath seemed good to the Romans: and they shall obey their orders, without taking any thing of them.

27 In like manner also if war shall come first upon the nation of the Jews, the Romans shall help them with all their heart, according as the time shall permit them.

28 And there shall not be given to them that come to their aid, either wheat, or arms, or money, or ships, as it hath seemed good to the Romans: and they shall observe their orders without deceit.

29 According to these articles did the Romans covenant with the people of the Jews.

30 And if after this one party or the other shall have a mind to add to these *articles*, or take away any thing, they may do it at their pleasure: and whatsoever they shall add, or take away, shall be ratified.

31 Moreover concerning the evils that Demetrius the king hath done against them, we have written to him, saying: Why hast thou made thy yoke heavy upon our friends, and allies, the Jews?

32 If therefore they come again to us complaining of thee, we will do them

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Ver. 16. *To one man.* There were two consuls: but one only ruled at one time, each in his day. — Ibid. *No envy*, &c. So Judas had heard: and it was so far true, with regard to the ancient Romans, that as yet no envy or jealousy had divided them into such open factions and civil wars, as they afterwards experienced in the time of Marius and Sylla, &c.

...ed, and will make war against thee by sea and land.

CHAPTER 9.

Bacchides is sent again into Judea: Judas fights against him with eight hundred men and is slain. Jonathan succeeds him and revenges the murder of his brother Judas. He fights against Bacchides, defeats the enemy. Bacchides besieges Bethbasi. He is forced to raise the siege and leave the country.

IN the mean time when Demetrius heard that Nicanor and his army were fallen in battle, he sent again Bacchides and Alcimus into Judea; and the right wing of his army with them.

2 And they took the road that leadeth to Galgal, and they camped in Masaloth, which is in Arabella: and they made themselves masters of it, and slew many people.

3 In the first month of the hundred and fifty-second year they brought the army to Jerusalem:

4 And they arose, and went to Berea with twenty thousand men, and two thousand horsemen.

5 Now Judas had pitched his tents in Laisa, and three thousand chosen men with him:

6 And they saw the multitude of the army that they were many, and they were seized with great fear: and many withdrew themselves out of the camp, and there remained of them no more than eight hundred men.

7 And Judas saw that his army slipped away, and the battle pressed upon him, and his heart was cast down: because he had not time to gather them together, and he was discouraged.

8 Then he said to them that remained: Let us arise, and go against our enemies, if we may be able to fight against them.

9 But they dissuaded him, saying: We shall not be able, but let us save our lives now, and return to our brethren, and then we will fight against them: for we are but few.

10 Then Judas said: God forbid we should do this thing, and flee away from them: but if our time be come, let us die manfully for our brethren, and let us not stain our glory.

11 And the army removed out of the camp, and they stood over against them: and the horsemen were divided into two troops, and the slingers, and the archers went before the army, and they that were in the front *were* all men of valour.

12 And Bacchides was in the right wing, and the legion drew near on two sides, and they sounded the trumpets:

13 And they also that were on Judas' side, even they also cried out, and the earth shook at the noise of the armies: and the battle was fought from morning even unto the evening.

14 And Judas perceived that the stronger part of the army of Bacchides was on the right side, and all the stout of heart came together with him:

15 And the right wing was discomfited by them, and he pursued them even to the mount Azotus.

16 And they that were in the left wing saw that the right wing was discomfited, and they followed after Judas, and them that were with him, at their back:

17 And the battle was hard fought, and there fell many wounded of the one side and of the other.

18 And Judas was slain, and the rest fled away.

19 And Jonathan and Simon took Judas their brother, and buried him in the sepulchre of their fathers in the city of Modin.

20 And all the people of Israel bewailed him with great lamentation, and they mourned for him many days.

21 And said: How is the mighty man fallen, that saved the people of Israel!

22 But the rest of the words of the wars of Judas, and of the noble acts that he did, and of his greatness, are not written: for they were very many.

23 And it came to pass after the death of Judas, that the wicked began to put forth their heads in all the confines of Israel, and all the workers of iniquity rose up.

24 In those days there was a very great famine, and they and all their country yielded to Bacchides.

25 And Bacchides chose the wicked men, and made them lords of the country:

26 And they sought out, and made diligent search after the friends of Judas, and brought them to Bacchides, and he took vengeance of them, and abused them.

j B. C. 161.

27 And there was a great tribulation in Israel, such as was not since the day, that there was no prophet seen in Israel.

28 And all the friends of Judas came together, and said to Jonathan:

29 Since thy brother Judas died, there is not a man like him to go forth against our enemies, Bacchides, and them that are the enemies of our nation.

30 Now therefore we have chosen thee this day to be our prince, and captain in his stead to fight our battles.

31 So Jonathan took upon him the government at that time, and rose up in the place of Judas his brother.

32 And Bacchides had knowledge of it, and sought to kill him.

33 And Jonathan and Simon his brother, knew it, and all that were with them: and they fled into the desert of Thecua, and they pitched by the water of the lake Asphar,

34 And Bacchides understood it, and he came himself with all his army over the Jordan on the sabbath day.

35 And Jonathan sent his brother a captain of the people, to desire the Nabutheans his friends, that they would lend them their equipage, which was copious.

36 And the children of Jambri came forth out of Madaba, and took John, and all that he had, and went away with them.

37 After this it was told Jonathan, and Simon his brother, that the children of Jambri made a great marriage, and were bringing the bride out of Madaba, the daughter of one of the great princes of Chanaan, with great pomp.

38 And they remembered the blood of John their brother: and they went up, and hid themselves under the covert of the mountain.

39 And they lifted up their eyes, and saw: and behold a tumult, and great preparation: and the bridegroom came forth, and his friends, and his brethren to meet them with timbrels, and musical instruments, and many weapons.

40 And they rose up against them from the place where they lay in ambush, and slew them, and there fell many wounded, and the rest fled into the mountains, and they took all their spoils:

41 And the marriage was turned into mourning, and the noise of their musical instruments into lamentation.

42 And they took revenge for the blood of their brother: and they returned to the bank of the Jordan.

43 And Bacchides heard it, and he came on the sabbath day even to the bank of the Jordan with a great power.

44 And Jonathan said to his company: Let us arise, and fight against our enemies: for it is not now as yesterday, and the day before.

45 For behold the battle is before us, and the water of the Jordan on this side and on that side, and banks, and marshes, and woods: and there is no place for us to turn aside.

46 [b] Now therefore cry ye to heaven, that ye may be delivered from the hand of your enemies. And they joined battle.

47 And Jonathan stretched forth his hand to strike Bacchides, but he turned away from him backwards.

48 And Jonathan, and they that were with him leaped into the Jordan, and swam over the Jordan to them:

49 And there fell of Bacchides' side that day a thousand men: and they returned to Jerusalem,

50 And they built strong cities in Judea, the fortress that was in Jericho, and in Ammaus, and in Bethoron, and in Bethel, and Thamnata, and Phara, and Thopo, with high walls, and gates, and bars.

51 And he placed garrisons in them, that they might wage war against Israel:

52 And he fortified the city of Bethsura, and Gazara, and the castle, and set garrisons in them, and provisions of victuals:

53 And he took the sons of the chief men of the country for hostages, and put them in the castle in Jerusalem in custody.

54 [l] Now in the year one hundred and fifty-three, the second month, Alcimus commanded the walls of the inner *court* of the sanctuary to be thrown down, and the works of the prophets to be destroyed: and he began to destroy.

55 At that time Alcimus was struck: and his works were hindered, and his mouth was stopped, and he was taken

[b] 2 Par. 20. 3.

[l] B. C. 160.

with a palsy, so that he could no more speak a word, nor give order concerning his house.

56 And Alcimus died at that time in great torment.

57 And Bacchides saw that Alcimus was dead: and he returned to the king, and the land was quiet for two years.

58 And all the wicked held a council, saying: Behold Jonathan, and they that are with him, dwell at ease, and without fear: now therefore let us bring Bacchides hither, and he shall take them all in one night.

59 So they went, and gave him counsel.

60 And he arose to come with a great army: and he sent secretly letters to his adherents that were in Judea, to seize upon Jonathan, and them that were with him: but they could not, for their design was known to them.

61 And he apprehended of the men of the country, that were the principal authors of the mischief, fifty men, and slew them.

62 And Jonathan, and Simon, and they that were with him retired into Bethbessen, which is in the desert: and he repaired the breaches thereof, and they fortified it.

63 And when Bacchides knew it, he gathered together all his multitude: and sent word to them that were of Judea.

64 And he came, and camped above Bethbessen, and fought against it many days, and made engines.

65 But Jonathan left his brother Simon in the city, and went forth into the country: and came with a number of men.

66 And struck Odares, and his brethren, and the children of Phaseron in their tents, and he began to slay, and to increase in forces.

67 But Simon and they that were with him, sallied out of the city, and burnt the engines.

68 And they fought against Bacchides, and he was discomfited by them: and they afflicted him exceedingly, for his counsel, and his enterprise was in vain.

69 And he was angry with the wicked men that had given him counsel to come into their country, and he slew many of them: and he purposed to return with the rest into their country.

70 And Jonathan had knowledge of it, and he sent ambassadors to him to make peace with him, and to restore to him the prisoners.

71 And he accepted it willingly, and did according to his words, and swore that he would do him no harm all the days of his life.

72 And he restored to him the prisoners which he before had taken out of the land of Juda: and he returned and went away into his own country, and he came no more into their borders.

73 So the sword ceased from Israel: and Jonathan dwelt in Machmas, and Jonathan began there to judge the people, and he destroyed the wicked out of Israel.

CHAPTER 10.

Alexander Bales sets himself up for king: both he and Demetrius seek to make Jonathan their friend. Alexander kills Demetrius in battle, and honours Jonathan. His victory over Apollonius.

NOW [n] in the hundred and sixtieth year Alexander the son of Antiochus, surnamed the Illustrious, came up and took Ptolemais, and they received him, and he reigned there.

2 And king Demetrius heard of it, and gathered together an exceeding great army, and went forth against him to fight.

3 And Demetrius sent a letter to Jonathan with peaceable words, to magnify him.

4 For he said: Let us first make a peace with him, before he make one with Alexander against us.

5 For he will remember all the evils that we have done against him, and against his brother, and against his nation.

6 And he gave him authority to gather together an army, and to make arms, and that he should be his confederate: and the hostages that were in the castle, he commanded to be delivered to him.

7 And Jonathan came to Jerusalem, and read the letters in the hearing of all the people, and of them that were in the castle.

8 And they were struck with great fear, because they heard that the king had given him authority to gather together an army.

9 And the hostages were delivered to

n B. C. 153.

Jonathan, and he restored them to their parents.

10 And Jonathan dwelt in Jerusalem, and began to build, and to repair the city.

11 And he ordered workmen to build the walls, and mount Sion round about with square stones for fortification: and so they did.

12 And the strangers that were in the strong holds, which Bacchides had built, fled away.

13 And every man left his place, and departed into his own country:

14 Only in Bethsura there remained some of them, that had forsaken the law, and the commandments of God: for this was a place of refuge for them.

15 And king Alexander heard of the promises that Demetrius had made Jonathan: and they told him of the battles, and the worthy acts that he, and his brethren had done, and the labours that they had endured.

16 And he said: Shall we find such another man? now therefore we will make him our friend and our confederate.

17 So he wrote a letter, and sent it to him according to these words, saying:

18 King Alexander to his brother Jonathan, greeting.

19 We have heard of thee, that thou art a man of great power, and fit to be our friend:

20 Now therefore we make thee this day high priest of thy nation, and that thou be called the king's friend, (and he sent him a purple robe, and a crown of gold,) and that thou be of one mind with us in our affairs, and keep friendship with us.

21 Then Jonathan put on the holy vestment in the seventh month, in the year one hundred and threescore, at the feast day of the tabernacles: and he gathered together an army, and made a great number of arms.

22 And Demetrius heard these words, and was exceeding sorry, and said:

23 What is this that we have done, that Alexander hath prevented us to gain the friendship of the Jews to strengthen himself?

24 I also will write to them words of request, and offer dignities, and gifts: that they may be with me to aid me.

25 And he wrote to them in these words: King Demetrius to the nation of the Jews, greeting.

26 Whereas you have kept covenant with us, and have continued in our friendship, and have not joined with our enemies, we have heard of it, and are glad.

27 Wherefore now continue still to keep fidelity towards us, and we will reward you with good things, for what you have done in our behalf.

28 And we will remit to you many charges, and will give you gifts.

29 And now I free you, and all the Jews from tributes, and I release you from the customs of salt, and remit the crowns, and the thirds of the seed:

30 And the half of the fruit of trees, which is my share, I leave to you from this day forward, so that it shall not be taken of the land of Juda, and of the three cities that are added thereto out of Samaria and Galilee, from this day forth and for ever:

31 And let Jerusalem be holy and free, with the borders thereof: and let the tenths, and tributes be for itself.

32 I yield up also the power of the castle that is in Jerusalem, and I give it to the high priest, to place therein such men as he shall choose to keep it.

33 And every soul of the Jews that hath been carried captive from the land of Juda in all my kingdom, I set at liberty freely, that all be discharged from tributes even of their cattle.

34 And I will that all the feasts, and the sabbaths, and the new moons, and the days appointed, and three days before the solemn day, and three days after the solemn day, be all *days* of immunity and freedom, for all the Jews that are in my kingdom:

35 And no man shall have power to do any thing against them, or to molest any of them in any cause.

36 And let there be enrolled in the king's army to the number of thirty thousand of the Jews: and allowance shall be made them as is due to all the king's forces, and certain of them shall be appointed to be in the fortresses of the great king:

37 And some of them shall be set over the affairs of the kingdom, that are of trust, and let the governors be taken from among themselves, and let them walk in their own laws, as the king hath commanded in the land of Juda.

38 And the three cities that are added

to Judea, out of the country of Samaria, let them be accounted with Judea: that they may be under one, and obey no other authority but that of the high priest:

39 Ptolemais, and the confines thereof, I give as a free gift to the holy places, that are in Jerusalem, for the necessary charges of the holy things.

40 And I give every year fifteen thousand sicles of silver out of the king's accounts, of what belongs to me:

41 And all that is above, which they that were over the affairs the years before, had not paid, from this time they shall give it to the works of the house.

42 Moreover the five thousand sicles of silver which they received from the account of the holy places, every year, shall also belong to the priests that execute the ministry.

43 And whosoever shall flee into the temple that is in Jerusalem, and in all the borders thereof, being indebted to the king for any matter, let them be set at liberty, and all that they have in my kingdom, let them have it free.

44 For the building also, or repairing the works of the holy places, the charges shall be given out of the king's revenues:

45 For the building also of the walls of Jerusalem, and the fortifying thereof round about, the charges shall be given out of the king's account, as also for the building of the walls in Judea.

46 Now when Jonathan, and the people heard these words, [o] they gave no credit to them nor received them: because they remembered the great evil that he had done in Israel, for he had afflicted them exceedingly.

47 And their inclinations were towards Alexander, because he had been the chief promoter of peace in their regard, and him they always helped.

48 And king Alexander gathered together a great army, and moved his camp near to Demetrius.

49 And the two kings joined battle, and the army of Demetrius fled away, and Alexander pursued after him, and pressed them close.

50 And the battle was hard fought till the sun went down: and Demetrius was slain that day.

51 And Alexander sent ambassadors to Ptolemee king of Egypt, with words to this effect, saying:

52 Forasmuch as I am returned into my kingdom, and am set in the throne of my ancestors, and have gotten the dominion, and have overthrown Demetrius, and possessed our country,

53 And have joined battle with him, and both he and his army have been destroyed by us, and we are placed in the throne of his kingdom:

54 Now therefore let us make friendship one with another: and give me now thy daughter to wife, and I will be thy son in law, and I will give both thee and her gifts worthy of thee.

55 And king Ptolemee answered, saying: Happy is the day wherein thou didst return to the land of thy fathers, and sattest in the throne of their kingdom.

56 And now I will do to thee as thou hast written: but meet me at Ptolemais, that we may see one another, and I may give her to thee as thou hast said.

57 So Ptolemee went out of Egypt, with Cleopatra his daughter, and he came to Ptolemais in the hundred and sixty-second year. [q]

58 And king Alexander met him, and he gave him his daughter Cleopatra: and he celebrated her marriage at Ptolemais, with great glory, after the manner of kings.

59 And king Alexander wrote to Jonathan, that he should come and meet him.

60 And he went honourably to Ptolemais, and he met there the two kings, and he gave them much silver, and gold, and presents: and he found favour in their sight.

61 And some pestilent men of Israel, men of a wicked life, assembled themselves against him to accuse him: and the king gave no heed to them.

62 And he commanded that Jonathan's garments should be taken off, and that he should be clothed with purple: and they did so. And the king made him sit by himself.

63 And he said to his princes: Go out with him into the midst of the city, and make proclamation, that no man complain against him of any matter, and that

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o Supra 7. 11.

q B. C. 151.

CHAP. 10. Ver. 51. *Ptolemee.* Surnamed Philometer.

no man trouble him for any manner of cause.

64 So when his accusers saw his glory proclaimed, and him clothed with purple, they all fled away.

65 And the king magnified him, and enrolled him amongst his chief friends, and made him governor and partaker of his dominion.

66 And Jonathan returned into Jerusalem with peace and joy.

67 [r] In the year one hundred and sixty-five Demetrius the son of Demetrius came from Crete into the land of his fathers.

68 And king Alexander heard of it, and was much troubled, and returned to Antioch.

69 And king Demetrius made Apollonius his general, who was governor of Celesyria: and he gathered together a great army, and came to Jamnia: and he sent to Jonathan the high priest,

70 Saying: Thou alone standest against us, and I am laughed at, and reproached, because thou shewest thy power against us in the mountains.

71 Now therefore if thou trustest in thy forces, come down to us into the plain, and there let us try one another: for with me is the strength of war.

72 Ask, and learn who I am, and the rest that help me, who also say that your foot cannot stand before our face, for thy fathers have twice been put to flight in their own land:

73 And now how wilt thou be able to abide the horsemen, and so great an army in the plain, where there is no stone, nor rock, nor place to flee to?

74 Now when Jonathan heard the words of Apollonius, he was moved in his mind: and he chose ten thousand men, and went out of Jerusalem, and Simon his brother met him to help him.

75 And they pitched their tents near Joppe, but they shut him out of the city: because a garrison of Apollonius was in Joppe, and he laid siege to it.

76 And they that were in the city being affrighted, opened the gates to him: so Jonathan took Joppe.

77 And Apollonius heard of it, and he took three thousand horsemen, and a great army.

78 And he went to Azotus as one that was making a journey, and immediately he went forth into the plain: because he had a great number of horsemen, and he trusted in them. And Jonathan followed after him to Azotus, and they joined battle.

79 And Apollonius left privately in the camp a thousand horsemen behind them.

80 And Jonathan knew that there was an ambush behind him, and they surrounded his army, and cast darts at the people from morning till evening.

81 But the people stood still, as Jonathan had commanded them: and so their horses were fatigued.

82 Then Simon drew forth his army, and attacked the legion: for the horsemen were wearied: and they were discomfited by him, and fled.

83 And they that were scattered about the plain, fled into Azotus, and went into Bethdagon their idol's temple, there to save themselves.

84 But Jonathan set fire to Azotus, and the cities that were round about it, and took the spoils of them, and the temple of Dagon: and all them that were fled into it, he burnt with fire.

85 So they that were slain by the sword, with them that were burnt, were almost eight thousand men.

86 And Jonathan removed his army from thence, and camped against Ascalon: and they went out of the city to meet him with great honour.

87 And Jonathan returned into Jerusalem with his people, having many spoils.

88 And it came to pass: when Alexander the king heard these words, that he honoured Jonathan yet more.

89 And he sent him a buckle of gold, as the custom is, to be given to such as are of the royal blood. And he gave him Accaron and all the borders thereof in possession.

CHAPTER 11.

Ptolemee invades the kingdom of Alexander: the latter is slain: and the former dies soon after. Demetrius honours Jonathan, and is rescued by the Jews from his own subjects in Antioch. Antiochus the younger favours Jonathan. His exploits in divers places.

AND [s] the king of Egypt gathered together an army, like the sand that lieth upon the sea shore, and many ships, and he sought to get the kingdom of

r B. C. 148.

s B. C. 145.

Alexander by deceit, and join it to his own kingdom.

2 And he went out into Syria with peaceable words, and they opened to him the cities, and met him: for king Alexander had ordered them to go forth to meet him, because he was his father in law.

3 Now when Ptolemee entered into the cities, he put garrisons of soldiers in every city.

4 And when he came near to Azotus, they shewed him the temple of Dagon that was burnt with fire, and Azotus, and the suburbs thereof that were destroyed, and the bodies that were cast abroad, and the graves of them that were slain in the battle, which they had made near the way.

5 And they told the king that Jonathan had done these things, to make him odious: but the king held his peace.

6 And Jonathan came to meet the king at Joppe with glory, and they saluted one another, and they lodged there.

7 And Jonathan went with the king as far as the river, called Eleutherus: and he returned into Jerusalem.

8 And king Ptolemee got the dominion of the cities by the sea side, even to Seleucia, and he devised evil designs against Alexander.

9 And he sent ambassadors to Demetrius, saying: Come, let us make a league between us, and I will give thee my daughter whom Alexander hath, and thou shalt reign in the kingdom of thy father.

10 For I repent that I have given him my daughter: for he hath sought to kill me.

11 And he slandered him, because he coveted his kingdom.

12 And he took away his daughter, and gave her to Demetrius, and alienated himself from Alexander, and his enmities were made manifest.

13 And Ptolemee entered into Antioch, and set two crowns upon his head, that of Egypt, and that of Asia.

14 Now king Alexander was in Cilicia at that time: because they that were in those places had rebelled.

15 [t] And when Alexander heard of it, he came to give him battle, and king Ptolemee brought forth his army, and met him with a strong power, and put him to flight.

16 And Alexander fled into Arabia, there to be protected: and king Ptolemee was exalted.

17 And Zabdiel the Arabian took off Alexander's head, and sent it to Ptolemee.

18 And king Ptolemee died the third day after: and they that were in the strong holds were destroyed by them that were within the camp.

19 [u] And Demetrius reigned in the hundred and sixty-seventh year.

20 In those days Jonathan gathered together them that were in Judea, to take the castle that was in Jerusalem: and they made many engines of war against it

21 Then some wicked men that hated their own nation, went away to king Demetrius, and told him that Jonathan was besieging the castle.

22 And when he heard it, he was angry: and forthwith he came to Ptolemais, and wrote to Jonathan, that he should not besiege the castle, but should come to him in haste, and speak to him.

23 But when Jonathan heard this, he bade them besiege it still: and he chose some of the ancients of Israel, and of the priests, and put himself in danger.

24 And he took gold, and silver, and raiment, and many other presents, and went to the king to Ptolemais, and he found favour in his sight.

25 And certain wicked men of his nation made complaints against him.

26 And the king treated him as his predecessors had done before: and he exalted him in the sight of all his friends.

27 And he confirmed him in the high priesthood, and all the honours he had before, and he made him the chief of his friends.

28 And Jonathan requested of the king that he would make Judea free from tribute, and the three governments, and Samaria, and the confines thereof: and he promised him three hundred talents.

29 And the king consented: and he wrote letters to Jonathan of all these things to this effect.

30 King Demetrius to his brother Jonathan, and to the nation of the Jews, greeting.

[t] B. C. 145.

[u] B. C. 145.

31 We send you here a copy of the letter, which we have written to Lasthenes our parent concerning you, that you might know it.

32 King Demetrius to Lasthenes his parent, greeting.

33 We have determined to do good to the nation of the Jews who are our friends, and keep the things that are just with us, for their good will which they bear towards us.

34 We have ratified therefore unto them all the borders of Judea, and the three cities, *Apherema*, Lydda, and Ramatha, which are added to Judea, out of Samaria, and all their confines, to be set apart to all them that sacrifice in Jerusalem, instead of the payments which the king received of them every year, and for the fruits of the land, and of the trees.

35 And as for other things that belonged to us of the tithes, and of the tributes, from this time we discharge them of them: the saltpans also, and the crowns that were presented to us.

36 We give all to them, and nothing hereof shall be revoked from this time forth and for ever.

37 Now therefore see that thou make a copy of these things, and let it be given to Jonathan, and set upon the holy mountain, in a conspicuous place.

38 [v] And king Demetrius seeing that the land was quiet before him, and nothing resisted him, sent away all his forces, every man to his own place, except the foreign army, which he had drawn together from the islands of the nations: so all the troops of his fathers hated him.

39 Now there was one Tryphon who had been of Alexander's party before: who seeing that all the army murmured against Demetrius, went to Emalchuel the Arabian, who brought up Antiochus the son of Alexander.

40 And he pressed him much to deliver him to him, that he might be king in his father's place: and he told him all that Demetrius had done, and how his soldiers hated him. And he remained there many days.

41 And Jonathan sent to king Demetrius, desiring that he would cast out them that were in the castle in Jerusalem, and those that were in the strong holds: because they fought against Israel.

42 And Demetrius sent to Jonathan, saying: I will not only do this for thee, and for thy people, but I will greatly honour thee, and thy nation, when opportunity shall serve.

43 Now therefore thou shalt do well if thou send me men to help me: for all my army is gone from me.

44 And Jonathan sent him three thousand valiant men to Antioch: and they came to the king, and the king was very glad of their coming.

45 And they that were of the city assembled themselves together, to the number of a hundred and twenty thousand men, and would have killed the king.

46 And the king fled into the palace, and they of the city kept the passages of the city, and began to fight.

47 And the king called the Jews to his assistance: and they came to him all at once, and they all dispersed themselves through the city.

48 And they slew in that day a hundred thousand men, and they set fire to the city, and got many spoils that day, and delivered the king.

49 And they that were of the city saw that the Jews had got the city as they would: and they were discouraged in their minds, and cried to the king, making supplication, and saying:

50 Grant us peace, and let the Jews cease from assaulting us, and the city.

51 And they threw down their arms, and made peace, and the Jews were glorified in the sight of the king, and in the sight of all that were in his realm, and were renowned throughout the kingdom, and returned to Jerusalem with many spoils.

52 So king Demetrius sat in the throne of his kingdom: and the land was quiet before him.

53 And he falsified all whatsoever he had said, and alienated himself from Jonathan, and did not reward him according to the benefits he had received from him, but gave him great trouble.

54 And after this Tryphon returned, and with him Antiochus the young boy,

[v] B. C. 144.

CHAP. 11. Ver. 34. *Apherema* is found only in the Greek version.

...he was made king, and put on the diadem.

51 And there assembled unto him all the bands which Demetrius had sent away, and they fought against Demetrius, who turned his back and fled.

52 And Tryphon took the elephants, and made himself master of Antioch.

53 And young Antiochus wrote to Jonathan, saying: I confirm thee in the high priesthood, and I appoint thee ruler over the four cities, and to be one of the king's friends.

54 And he sent him vessels of gold for his service, and he gave him leave to drink in gold, and to be clothed in purple, and to wear a golden buckle:

55 And he made his brother Simon governor from the borders of Tyre even to the confines of Egypt.

56 Then Jonathan went forth and passed through the cities beyond the river: and all the forces of Syria gathered themselves to him to help him, and he came to Ascalon, and they met him honourably out of the city.

57 And he went from thence to Gaza: and they that were in Gaza shut him out: and he besieged it, and burnt all the suburbs round about, and took the spoils.

58 And the men of Gaza made supplication to Jonathan, and he gave them the right hand: and he took their sons for hostages, and sent them to Jerusalem: and he went through the country as far as Damascus.

59 And Jonathan heard that the generals of Demetrius were come treacherously to Cades, which is in Galilee, with a great army, purposing to remove him from the affairs of the kingdom:

60 And he went against them: but left his brother Simon in the country.

61 And Simon encamped against Bethsura, and assaulted it many days, and shut them up.

62 And they desired him to make peace, and he granted it them: and he cast them out from thence, and took the city, and placed a garrison in it.

63 And Jonathan, and his army encamped by the water of Genesar, and before it was light they were ready in the plain of Asor.

64 And behold the army of the strangers met him in the plain, and they laid an ambush for him in the mountains: but he went out against them.

69 And they that lay in ambush rose out of their places, and joined battle.

70 And all that were on Jonathan's side fled, and none was left of them, but Mathathias the son of Absalom, and Judas the son of Calphi, chief captain of the army.

71 And Jonathan rent his garments, and cast earth upon his head, and prayed.

72 And Jonathan turned again to them to battle, and he put them to flight, and they fought.

73 And they of his part that fled saw *this*, and they turned again to him, and they all with him pursued *the enemies* even to Cades to their own camp, and they came even thither.

74 And there fell of the aliens in that day three thousand men: and Jonathan returned to Jerusalem.

CHAPTER 12.

Jonathan renews his league with the Romans and Lacedemonians. The forces of Demetrius flee away from him. He is deceived and made prisoner by Tryphon.

AND Jonathan saw that the time served him, and he chose certain men and sent them to Rome, to confirm and to renew the amity with them:

2 And he sent letters to the Spartans, and to other places according to the same form.

3 And they went to Rome, and entered into the senate house, and said: Jonathan the high priest, and the nation of the Jews have sent us to renew the amity, and alliance as it was before.

4 And they gave them letters to their governors in every place, to conduct them into the land of Juda with peace.

5 And this is a copy of the letters which Jonathan wrote to the Spartans:

6 Jonathan the high priest, and the ancients of the nation, and the priests, and the rest of the people of the Jews, to the Spartans, their brethren, greeting.

7 There were letters sent long ago to Onias the high priest from Arius who reigned then among you, to signify that you are our brethren, as the copy here underwritten doth specify.

8 And Onias received the ambassador with honour: and received the letters wherein there was mention made of the alliance, and amity.

9 We, though we needed none of these things, having for our comfort the holy books that are in our hands,

10 Chose rather to send to you to renew the brotherhood and friendship, lest we should become strangers to you altogether: for there is a long time passed since you sent to us.

11 We therefore at all times without ceasing, both in our festivals, and other days, wherein it is convenient, remember you in the sacrifices that we offer, and in our observances, as it is meet, and becoming to remember brethren.

12 And we rejoice at your glory.

13 But we have had many troubles and wars on every side, and the kings that are round about us, have fought against us.

14 But we would not be troublesome to you, nor to the rest of our allies and friends in these wars.

15 For we have had help from heaven, and we have been delivered, and our enemies are humbled.

16 We have chosen therefore Numenius the son of Antiochus, and Antipater the son of Jason, and have sent them to the Romans to renew with them the former amity and alliance.

17 And we have commanded them to go also to you, and to salute you, and to deliver you our letters, concerning the renewing of our brotherhood.

18 And now you shall do well to give us an answer hereto.

19 And this is the copy of the letter which he had sent to Onias:

20 Arius king of the Spartans to Onias the high priest, greeting.

21 It is found in writing concerning the Spartans, and the Jews, that they are brethren, and that they are of the stock of Abraham.

22 And now since this is come to our knowledge, you do well to write to us of your prosperity.

23 And we also have written back to you: That our cattle, and our possessions are yours: and yours, ours. We therefore have commanded that these things should be told you.

24 Now Jonathan heard that the generals of Demetrius were come again with a greater army than before to fight against him.

25 So he went out from Jerusalem, and met them in the land of Amath: for he gave them no time to enter into his country.

26 And he sent spies into their camp, and they came back and brought him word that they designed to come upon them in the night.

27 And when the sun was set, Jonathan commanded his men to watch, and to be in arms all night long ready to fight, and he set sentinels round about the camp.

28 And the enemies heard that Jonathan and his men were ready for battle, and they were struck with fear, and dread in their heart: and they kindled fires in their camp.

29 But Jonathan and they that were with him knew it not till the morning: for they saw the lights burning.

30 And Jonathan pursued after them, but overtook them not: for they had passed the river Eleutherus.

31 And Jonathan turned upon the Arabians that are called Zabadeans: and he defeated them, and took the spoils of them.

32 And he went forward, and came to Damascus, and passed through all that country.

33 Simon also went forth, and came as far as Ascalon, and the neighbouring fortresses, and he turned aside to Joppe, and took possession of it,

34 (For he heard that they designed to deliver the hold to them that took part with Demetrius,) and he put a garrison there to keep it.

35 And Jonathan came back, and called together the ancients of the people, and he took a resolution with them to build fortresses in Judea,

36 And to build up walls in Jerusalem, and raise a mount between the castle and the city, to separate it from the city, that so it might have no communication, and that they might neither buy nor sell.

37 And they came together to build up the city: for the wall that was upon the brook towards the east was broken

down, and he repaired that which is called Caphetetha.

38 And Simon built Adiada in Sephela, and fortified it, and set up gates and bars.

39 [z] Now when Tryphon had conceived a design to make himself king of Asia, and to take the crown, and to stretch out his hand against king Antiochus:

40 Fearing lest Jonathan would not suffer him, but would fight against him: he sought to seize upon him, and to kill him. So he rose up and came to Bethsan.

41 And Jonathan went out to meet him with forty thousand men chosen for battle, and came to Bethsan.

42 Now when Tryphon saw that Jonathan came with a great army, he durst not stretch forth his hand against him,

43 But received him with honour, and commended him to all his friends, and gave him presents: and he commanded his troops to obey him, as himself.

44 And he said to Jonathan: Why hast thou troubled all the people, whereas we have no war?

45 Now therefore send them back to their own houses: and choose thee a few men that may be with thee, and come with me to Ptolemais, and I will deliver it to thee, and the rest of the strong holds, and the army, and all that have any charge, and I will return and go away: for this is the cause of my coming.

46 And Jonathan believed him, and did as he said: and sent away his army, and they departed into the land of Juda:

47 But he kept with him three thousand men: of whom he sent two thousand into Galilee, and one thousand went with him.

48 Now as soon as Jonathan entered into Ptolemais, they of Ptolemais shut the gates of the city, and took him: and all them that came in with him they slew with the sword.

49 Then Tryphon sent an army and horsemen into Galilee, and into the great plain to destroy all Jonathan's company.

50 But they, when they understood that Jonathan and all that were with him were taken and slain, encouraged one another, and went out ready for battle.

51 Then they that had come after them, seeing that they stood for their lives, returned back.

52 Whereupon they all came peaceably into the land of Juda. And they bewailed Jonathan, and them that had been with him, exceedingly: and Israel mourned with great lamentation.

53 Then all the heathens that were round about them, sought to destroy them. For they said:

54 They have no prince, nor any to help them: now therefore let us make war upon them, and take away the memory of them from amongst men.

CHAPTER 13.

Simon is made captain general in the room of his brother. Jonathan is slain by Tryphon. Simon is favoured by Demetrius: he taketh Gaza, and the castle of Jerusalem.

NOW Simon heard that Tryphon was gathering together a very great army, to invade the land of Juda, and to destroy it.

2 And seeing that the people was in dread, and in fear, he went up to Jerusalem, and assembled the people:

3 And exhorted them, saying: You know what great battles I and my brethren, and the house of my father, have fought for the laws, and the sanctuary, and the distresses that we have seen:

4 By reason whereof all my brethren have lost their lives for Israel's sake, and I am left alone.

5 And now far be it from me to spare my life in any time of trouble: for I am not better than my brethren.

6 I will avenge then my nation and the sanctuary, and our children, and wives: for all the heathens are gathered together to destroy us out of mere malice.

7 And the spirit of the people was enkindled as soon as they heard these words.

8 And they answered with a loud voice, saying: Thou art our leader in the place of Judas, and Jonathan thy brother.

9 Fight thou our battles, and we will do whatsoever thou shalt say to us.

10 So gathering together all the men of war, he made haste to finish all the walls of Jerusalem, and he fortified it round about.

11 And he sent Jonathan the son of Absalom, and with him a new army into Joppe, and he cast out them that were in it, and himself remained there.

[z] B. C. 143.

12 And Tryphon removed from Ptolemais with a great army, to invade the land of Juda, and Jonathan was with him in custody.

13 But Simon pitched in Addus, over against the plain.

14 And when Tryphon understood that Simon was risen up in the place of his brother Jonathan, and that he meant to join battle with him, he sent messengers to him,

15 Saying: We have detained thy brother Jonathan for the money that he owed in the king's account, by reason of the affairs which he had the management of.

16 But now send a hundred talents of silver, and his two sons for hostages, that when he is set at liberty he may not revolt from us, and we will release him.

17 Now Simon knew that he spoke deceitfully to him, nevertheless he ordered the money, and the children to be sent: lest he should bring upon himself a great hatred of the people of Israel, who might have said:

18 Because he sent not the money, and the children, therefore is he lost.

19 So he sent the children, and the hundred talents: and he lied, and did not let Jonathan go.

20 And after this Tryphon entered within the country, to destroy it: and they went about by the way that leadeth to Ador: and Simon and his army marched to every place whithersoever they went.

21 And they that were in the castle, sent messengers to Tryphon, that he should make haste to come through the desert, and send them victuals.

22 And Tryphon made ready all his horsemen to come that night: but there fell a very great snow, and he came not into the country of Galaad.

23 And when he approached to Bascama, he slew Jonathan and his sons there.

24 And Tryphon returned, and went into his own country.

25 And Simon sent, and took the bones of Jonathan his brother, and buried them in Modin, in the city of his fathers.

26 And all Israel bewailed him with great lamentation: and they mourned for him many days.

27 And Simon built over the sepulchre of his father and of his brethren, a building lofty to the sight, of polished stone behind and before:

28 And he set up seven pyramids one against another for his father and his mother, and his four brethren:

29 And round about these he set great pillars: and upon the pillars arms for a perpetual memory: and by the arms ships carved, which might be seen by all that sailed on the sea.

30 This is the sepulchre that he made in Modin even unto this day.

31 But Tryphon when he was upon a journey with the young king Antiochus, treacherously slew him.

32 And he reigned in his place, and put on the crown of Asia: and brought great evils upon the land.

33 And Simon built up the strong holds of Judea, fortifying them with high towers, and great walls, and gates, and bars: and he stored up victuals in the fortresses.

34 And Simon chose men and sent to king Demetrius, to the end that he should grant an immunity to the land: for all that Tryphon did was to spoil.

35 And king Demetrius in answer to this request, wrote a letter in this manner:

36 King Demetrius to Simon the high priest, and friend of kings, and to the ancients, and to the nation of the Jews, greeting.

37 The golden crown, and the palm, which you sent, we have received: and we are ready to make a firm peace with you, and to write to the king's chief officers to release you the things that we have released.

38 For all that we have decreed in your favour, shall stand in force. The strong holds that you have built, shall be your own.

39 And as for any oversight or fault committed unto this day, we forgive it, and the crown which you owed: and if any other thing were taxed in Jerusalem, now let it not be taxed.

40 And if any of you be fit to be enrolled among ours, let them be enrolled, and let there be peace between us.

CHAP. 13. Ver. 20. *Simon and his army marched to every place whithersoever they went:* that is, whithersoever Tryphon and his horsemen went in order to oppose them.

41 [a] In the year one hundred and seventy the yoke of the Gentiles was taken off from Israel.

42 And the people of Israel began to write in the instruments, and public records, The first year under Simon the high priest, the great captain and prince of the Jews.

43 In those days Simon besieged Gaza, and camped round about it, and he made engines, and set them to the city, and he struck one tower, and took it.

44 And they that were within the engine leaped into the city: and there was a great uproar in the city.

45 And they that were in the city went up with their wives and children upon the wall, with their garments rent, and they cried with a loud voice, beseeching Simon to grant them peace.

46 And they said: Deal not with us according to our evil deeds, but according to thy mercy.

47 And Simon being moved, did not destroy them: but yet he cast them out of the city, and cleansed the houses wherein there had been idols, and then he entered into it with hymns, blessing the Lord.

48 And having cast out of it all uncleanness, he placed in it men that should observe the law: and he fortified it, and made it his habitation.

49 But they that were in the castle of Jerusalem were hindered from going out and coming into the country, and from buying and selling: and they were straitened with hunger, and many of them perished through famine.

50 And they cried to Simon for peace, and he granted it to them: and he cast them out from thence, and cleansed the castle from uncleannesses.

51 [b] And they entered into it the three and twentieth day of the second month, in the year one hundred and seventy-one, with thanksgiving, and branches of palm trees, and harps, and cymbals, and psalteries, and hymns, and canticles, because the great enemy was destroyed out of Israel.

52 And he ordained that these days should be kept every year with gladness.

53 And he fortified the mountain of the temple that was near the castle, and he dwelt there himself, and they that were with him.

54 And Simon saw that John his son was a valiant man for war: and he made him captain of all the forces: and he dwelt in Gazara.

CHAPTER 14.

Demetrius is taken by the king of Persia. Judea flourishes under the government of Simon.

IN [c] the year one hundred and seventy-two, king Demetrius assembled his army, and went into Media to get him succours to fight against Tryphon.

2 And Arsaces the king of Persia and Media heard that Demetrius was entered within his borders, and he sent one of his princes to take him alive, and bring him to him.

3 And he went and defeated the army of Demetrius: and took him, and brought him to Arsaces, and he put him into custody.

4 And all the land of Juda was at rest all the days of Simon, and he sought the good of his nation: and his power, and his glory pleased them well all *his* days.

5 And with all his glory he took Joppe for a haven, and made an entrance to the isles of the sea.

6 And he enlarged the bounds of his nation, and made himself master of the country.

7 And he gathered together a great number of captives, and had the dominion of Gazara, and of Bethsura, and of the castle: and took away all uncleanness out of it, and there was none that resisted him.

8 And every man tilled his land with peace: and the land of Juda yielded her increase, and the trees of the fields their fruit.

9 The ancient men sat all in the streets, and treated together of the good things of the land, and the young men put on them glory, and the robes of war.

10 And he provided victuals for the cities, and he appointed that they should be furnished with ammunition, so that the fame of his glory was renowned even to the end of the earth.

11 He made peace in the land, and Israel rejoiced with great joy.

12 And every man sat under his vine,

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a B. C. 143.

b B. C. 142.—*c* B. C. 141.

and under his fig tree: and there was none to make them afraid.

13 There was none left in the land to fight against them: kings were discomfited in those days.

14 And he strengthened all those of his people that were brought low, and he sought the law, and took away every unjust and wicked man.

15 He glorified the sanctuary, and multiplied the vessels of the holy places.

16 And it was heard at Rome, and as far as Sparta, that Jonathan was dead: and they were very sorry.

17 But when they heard that Simon his brother was made high priest in his place, and was possessed of all the country, and the cities therein:

18 They wrote to him in tables of brass, to renew the friendship and alliance which they had made with Judas, and with Jonathan his brethren.

19 And they were read before the assembly in Jerusalem. And this is the copy of the letters that the Spartans sent.

20 The princes and the cities of the Spartans to Simon the high priest, and to the ancients, and the priests, and the rest of the people of the Jews their brethren, greeting.

21 The ambassadors that were sent to our people, have told us of your glory, and honour, and joy: and we rejoiced at their coming.

22 And we registered what was said by them in the councils of the people in this manner: Numenius the son of Antiochus, and Antipater the son of Jason, ambassadors of the Jews, came to us to renew the former friendship with us.

23 And it pleased the people to receive the men honourably, and to put a copy of their words in the public records, to be a memorial to the people of the Spartans. And we have written a copy of them to Simon the high priest.

24 And after this Simon sent Numenius to Rome, with a great shield of gold of the weight of a thousand pounds, to confirm the league with them. And when the people of Rome had heard

25 These words, they said: What thanks shall we give to Simon, and his sons?

26 For he hath restored his brethren, and hath driven away in fight the enemies of Israel from them: and they decreed him liberty, and registered it in tables of brass, and set it upon pillars in mount Sion.

27 And this is a copy of the writing: The eighteenth day of the month Elul, in the year [d] one hundred and seventy-two, being the third year under Simon the high priest at Asaramel,

28 In a great assembly of the priests, and of the people, and the princes of the nation, and the ancients of the country, these things were notified: Forasmuch as there have often been wars in our country,

29 And Simon the son of Mathathias of the children of Jarib, and his brethren have put themselves in danger, and resisted the enemies of their nation, for the maintenance of their holy places, and the law: and have raised their nation to great glory.

30 And Jonathan gathered together his nation, and was made their high priest, and he was laid to his people.

31 And their enemies desired to tread down and destroy their country, and to stretch forth their hands against their holy places.

32 Then Simon resisted and fought for his nation, and laid out much of his money, and armed the valiant men of his nation, and gave them wages:

33 And he fortified the cities of Judea, and Bethsura that lieth in the borders of Judea, where the armour of the enemies was before: and he placed there a garrison of Jews.

34 And he fortified Joppe which lieth by the sea: and Gazara, which bordereth upon Azotus, wherein the enemies dwelt before, and he placed Jews here: and furnished them with all things convenient for their reparation.

35 And the people seeing the acts of Simon, and to what glory he meant to bring his nation, made him their prince, and high priest, because he had done all these things, and for the justice, and faith, which he kept to his nation, and for that he sought by all means to advance his people.

36 And in his days things prospered in his hands, so that the heathens were

[d] B. C. 141.

taken away out of their country, and they also that were in the city of David in Jerusalem in the castle, out of which they issued forth, and profaned all places round about the sanctuary, and did much evil to its purity.

37 And he placed therein Jews for the defence of the country, and of the city, and he raised up the walls of Jerusalem.

38 And king Demetrius confirmed him in the high priesthood.

39 According to these things he made him his friend, and glorified him with great glory.

40 For he had heard that the Romans had called the Jews their friends, and confederates, and brethren, and that they had received Simon's ambassadors with honour

41 And that the Jews, and their priests, had consented that he should be their prince, and high priest for ever, till there should arise a faithful prophet:

42 And that he should be chief over them, and that he should have the charge of the sanctuary, and that he should appoint rulers over their works, and over the country, and over the armour, and over the strong holds.

43 And that he should have care of the holy places. and that he should be obeyed by all, and that all the writings in the country should be made in his name: and that he should be clothed with purple, and gold

44 And that it should not be lawful for any of the people, or of the priests, to disannul any of these things, or to gainsay his words, or to call together an assembly in the country without him: or to be clothed with purple, or to wear a buckle of gold:

45 And whosoever shall do otherwise, or shall make void any of these things shall be punished.

46 And it pleased all the people to establish Simon, and to do according to these words.

47 And Simon accepted thereof, and was well pleased to execute the office of the high priesthood, and to be captain, and prince of the nation of the Jews, and of the priests, and to be chief over all.

48 And they commanded that this writing should be put in tables of brass, and that they should be set up within the compass of the sanctuary, in a conspicuous place:

49 And that a copy thereof should be put in the treasury, that Simon and his sons may have it.

CHAPTER 15.

Antiochus son of Demetrius honours Simon. The Romans write to divers nations in favour of the Jews. Antiochus quarrels with Simon, and sends troops to annoy him.

AND [e] king Antiochus the son of Demetrius sent letters from the isles of the sea to Simon the priest, and prince of the nation of the Jews, and to all the people:

2 And the contents were these: King Antiochus to Simon the high priest, and to the nation of the Jews, greeting.

3 Forasmuch as certain pestilent men have usurped the kingdom of our fathers, and my purpose is to challenge the kingdom, and to restore it to its former estate: and I have chosen a great army, and have built ships of war.

4 And I design to go through the country that I may take revenge of them that have destroyed our country, and that have made many cities desolate in my realm.

5 Now therefore I confirm unto thee all the oblations which all the kings before me remitted to thee, and what other gifts soever they remitted to thee:

6 And I give thee leave to coin thy own money in thy country:

7 And let Jerusalem be holy and free, and all the armour that hath been made, and the fortresses which thou hast built, and which thou keepest in thy hands, let them remain to thee.

8 And all that is due to the king, and whatsoever should be the king's hereafter, from this present and for ever, is forgiven thee.

9 And when we shall have recovered our kingdom, we will glorify thee, and thy nation, and the temple with great glory, so that your glory shall be made manifest in all the earth.

10 In the year one hundred and seventy-four [f] Antiochus entered into the land of his fathers, and all the forces assembled to him, so that few were left with Tryphon.

[e] B. C. 138.

[f] B. C. 138.

11 And king Antiochus pursued after him, and he fled along by the sea coast and came to Dora.

12 For he perceived that evils were gathered together upon him, and his troops had forsaken him.

13 And Antiochus camped above Dora with a hundred and twenty thousand men of war, and eight thousand horsemen:

14 And he invested the city, and the ships drew near by sea: and they annoyed the city by land, and by sea, and suffered none to come in, or to go out.

15 And Numenius, and they that had been with him, came from the city of Rome, having letters written to the kings, and countries, the contents whereof were these:

16 Lucius the consul of the Romans, to king Ptolemee, greeting.

17 The ambassadors of the Jews our friends came to us, to renew the former friendship and alliance, being sent from Simon the high priest, and the people of the Jews.

18 And they brought also a shield of gold of a thousand pounds.

19 It hath seemed good therefore to us to write to the kings, and countries, that they should do them no harm, nor fight against them, their cities, or countries: and that they should give no aid to them that fight against them.

20 And it hath seemed good to us to receive the shield of them.

21 If therefore any pestilent men are fled out of their country to you, deliver them to Simon the high priest, that he may punish them according to their law.

22 These same things were written to king Demetrius, and to Attalus, and to Ariarathes, and to Arsaces,

23 And to all the countries; and to Lampsacus, and to the Spartans, and to Delus, and Myndus, and Sicyon, and Caria, and Samus, and Pamphylia, and Lycia, and Alicarnassus, and Cos, and Side, and Aradus, and Rhodes, and Phaselis, and Gortyna, and Gnidus, and Cyprus, and Cyrene.

24 And they wrote a copy thereof to Simon the high priest, and to the people of the Jews.

25 But king Antiochus moved his camp to Dora the second time, assaulting it continually, and making engines: and he shut up Tryphon, that he could not go out.

26 And Simon sent to him two thousand chosen men to aid him, silver also, and gold, and abundance of furniture.

27 And he would not receive them, but broke all the covenant that he had made with him before, and alienated himself from him.

28 And he sent to him Athenobius one of his friends, to treat with him, saying: You hold Joppe, and Gazara, and the castle that is in Jerusalem, which are cities of my kingdom

29 Their borders you have wasted, and you have made great havock in the land, and have got the dominion of many places in my kingdom.

30 Now therefore deliver up the cities that you have taken, and the tributes of the places whereof you have gotten the dominion without the borders of Judea.

31 But if not, give me for them five hundred talents of silver, and for the havock that you have made, and the tributes of the cities other five hundred talents: or else we will come and fight against you.

32 So Athenobius the king's friend came to Jerusalem, and saw the glory of Simon and his magnificence in gold, and silver, and his great equipage, and he was astonished, and told him the king's words.

33 And Simon answered him, and said to him: We have neither taken other men's land, neither do we hold that which is other men's: but the inheritance of our fathers, which was for some time unjustly possessed by our enemies.

34 But we having opportunity claim the inheritance of our fathers.

35 And as to thy complaints concerning Joppe and Gazara, they did great harm to the people, and to our country: *yet* for these we will give a hundred talents. And Athenobius answered him not a word:

36 But returning in a rage to the king, made report to him of these words, and of the glory of Simon, and of all that he

CHAP 15. Ver. 16. *Ptolemee.* Surnamed Physon, brother and successor to Philometor.

Ver. 22. *Attalus,* &c. Attalus was king of Pergamus; Ariarathes was king of Cappadocia: and Arsaces was king of the Parthians.

had seen, and the king was exceeding angry.

37 And Tryphon fled away by ship to Orthosias.

38 And the king appointed Cendebeus captain of the sea coast, and gave him an army of footmen and horsemen.

39 And he commanded him to march with his army towards Judea: and he commanded him to build up Gedor, and to fortify the gates of the city, and to war against the people. But the king himself pursued after Tryphon.

40 And Cendebeus came to Jamnia, and began to provoke the people, and to ravage Judea, and to take the people prisoners, and to kill, and to build Gedor.

41 And he placed there horsemen, and an army: that they might issue forth, and make incursions upon the ways of Judea, as the king had commanded him.

CHAPTER 16.

The sons of Simon defeat the troops of Antiochus. Simon with two of his sons are treacherously murdered by Ptolemee his son in law.

THEN John came up from Gazara, and told Simon his father what Cendebeus had done against their people.

2 And Simon called his two eldest sons, Judas and John, and said to them: I and my brethren, and my father's house, have fought against the enemies of Israel from our youth even to this day: and things have prospered so well in our hands that we have delivered Israel oftentimes.

3 And now I am old, but be you instead of me, and my brethren, and go out, and fight for our nation: and the help from heaven be with you.

4 Then he chose out of the country twenty thousand fighting men, and horsemen, and they went forth against Cendebeus: and they rested in Modin.

5 And they arose in the morning, and went into the plain: and behold a very great army of footmen and horsemen came against them, and there was a running river between them.

6 And he and his people pitched their camp over against them, and he saw that the people were afraid to go over the river, so he went over first: then the men seeing him, passed over after him.

7 And he divided the people, and set the horsemen in the midst of the footmen: but the horsemen of the enemies were very numerous.

8 And they sounded the holy trumpets: and Cendebeus and his army were put to flight: and there fell many of them wounded, and the rest fled into the strong hold.

9 At that time Judas John's brother was wounded: but John pursued after them, till he came to Cedron, which he had built:

10 And they fled even to the towers that were in the fields of Azotus, and he burnt them with fire. And there fell of them two thousand men, and he returned into Judea in peace.

11 Now Ptolemee the son of Abobus was appointed captain in the plain of Jericho, and he had abundance of silver and gold,

12 For he was son in law of the high priest.

13 And his heart was lifted up, and he designed to make himself master of the country, and he purposed treachery against Simon, and his sons, to destroy them.

14 Now Simon, as he was going through the cities that were in the country of Judea, and taking care for the good ordering of them, went down to Jericho, he and Mathathias and Judas his sons, in the year [h] one hundred and seventy-seven, the eleventh month: the same is the month Sabath.

15 And the son of Abobus received them deceitfully into a little fortress, that is called Doch which he had built: and he made them a great feast, and hid men there.

16 And when Simon and his sons had drunk plentifully, Ptolemee and his men rose up and took their weapons, and entered into the banqueting place, and slew him, and his two sons, and some of his servants.

17 And he committed a great treachery in Israel, and rendered evil for good.

18 And Ptolemee wrote these things.

CHAP. 16. Ver. 1. *John.* He was afterwards surnamed Hircanus, and succeeded his father in both his dignities of high priest and prince. He conquered the Edomites, and obliged them to a conformity with the Jews in religion; and destroyed the schismatical temple of the Samaritans.

Ver. 6. *He.* Viz., John.

Ver. 9. *Cedron.* Otherwise called Gedor, the city that Cendebeus was fortifying.

[h] B. C. 135.

and sent to the king that he should send him an army to aid him, and he would deliver him the country, and their cities, and tributes.

19 And he sent others to Gazara to kill John: and to the tribunes he sent letters to come to him, and that he would give them silver, and gold, and gifts.

20 And he sent others to take Jerusalem, and the mountain of the temple.

21 Now one running before, told John in Gazara, that his father and his brethren were slain, and that he hath sent men to kill thee also.

22 But when he heard it he was exceedingly afraid: and he apprehended the men that came to kill him, and he put them to death: for he knew that they sought to make him away.

23 And as concerning the rest of the acts of John, and his wars, and the worthy deeds, which he bravely achieved, and the building of the walls, which he made, and the things that he did:

24 Behold these are written in the book of the days of his priesthood, from the time that he was made high priest after his father.

THE

SECOND BOOK OF MACHABEES.

This second book of MACHABEES *is not a continuation of the history contained in the first: nor does it come down so low as the first does: but relates many of the same facts more at large, and adds other remarkable particulars, omitted in the first book, relating to the state of the Jews, as well before as under the persecution of* ANTIOCHUS. *The author, who is not the same with that of the first book, has given (as we learn from* chap. 2. 20, &c.) *a short abstract of what* JASON *of* Cyrene *had written in the five volumes, concerning* JUDAS *and his brethren. He wrote in Greek, and begins with two letters, sent by the Jews of Jerusalem to their brethren in Egypt.*

CHAPTER 1.

Letters of the Jews of Jerusalem to them that were in Egypt. They give thanks for their delivery from Antiochus: and exhort their brethren to keep the feast of the dedication of the altar, and of the miraculous fire.

TO the brethren the Jews that are throughout Egypt, the brethren, the Jews that are in Jerusalem, and in the land of Judea, send health, and good peace.

2 May God be gracious to you, and remember his covenant that he made with Abraham, and Isaac, and Jacob, his faithful servants:

3 And give you all a heart to worship him, and to do his will with a great heart, and a willing mind.

4 May he open your heart in his law, and in his commandments, and send you peace.

5 May he hear your prayers, and be reconciled unto you, and never forsake you in the evil time.

6 And now here we are praying for you.

7 When Demetrius reigned, in the year [j] one hundred and sixty-nine, we Jews wrote to you, in the trouble, and violence, that came upon us in those years, after Jason withdrew himself from the holy land, and from the kingdom.

8 They burnt the gate, and shed innocent blood: then we prayed to the Lord, and were heard, and we offered sacrifices, and fine flour, and lighted the lamps, and set forth the loaves.

9 And now celebrate ye the days of Scenopegia in the month of Casleu.

10 In the year [k] one hundred and eighty-eight, the people that is at Jerusalem, and in Judea, and the senate, and Judas, to Aristobolus, the preceptor of king Ptolemee, who is of the stock of the anointed priests, and to the Jews that are in Egypt, health and welfare.

CHAP. 1. Ver. 9. *Scenopegia.* Viz., the *Encenia*, or feast of the dedication of the altar, called here

j B. C. 143. — *k* B. C. 125.

Scenopegia, or feast of tabernacles, from being celebrated with the like solemnity.

11 Having been delivered by God out of great dangers, we give him great thanks, forasmuch as we have been in war with such a king.

12 For he made numbers of men swarm out of Persia that have fought against us, and the holy city.

13 For when the leader himself was in Persia, and with him a very great army, he fell in the temple of Nanea, being deceived by the counsel of the priests of Nanea.

14 For Antiochus, with his friends, came to the place as though he would marry her, and that he might receive great sums of money under the title of a dowry.

15 And when the priests of Nanea had set it forth, and he with a small company had entered into the compass of the temple, they shut the temple,

16 When Antiochus was come in: and opening a secret entrance of the temple, they cast stones and slew the leader, and them that were with him, and hewed them in pieces, and cutting off their heads they threw them forth.

17 Blessed be God in all things, who hath delivered up the wicked.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

33 And when this matter became public, it was told to the king of Persia, that in the place where the priests that were led away, had hid the fire, there appeared

l Deut. 30. 3 and 5; Infra 2. 18.

Ver. 11. *Such a king.* Viz., Antiochus Sidetes, who began to make war upon the Jews, whilst Simon was yet alive. 1 Mac. 15. 39. And afterwards besieged Jerusalem under John Hircanus. So that the Judas here mentioned, ver. 10. is not Judas Machabeus, who was dead long before the year 188 of the kingdom of the Greeks, for he died in the year 146 of that epoch, (see above, 1 Mac. chap. 2., ver. 70, also the note on chap. 1., ver. 2,) but either Judas the eldest son of John Hircanus, or Judas the Essene, renowned for the gift of prophecy, who flourished about that time.

Ver. 13. *Nanea.* A Persian goddess, which some have taken for Diana, others for Venus.

Ver. 19. *Persia.* Babylonia, called here Persia, from being afterwards a part of the Persian empire.

water, with which Nehemias and they that were with him had purified the sacrifices.

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

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

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

CHAPTER 2.

A continuation of the second letter. Of Jeremias' hiding the ark at the time of the captivity. The author's preface.

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

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

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

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

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

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

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

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

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

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

11 And Moses said: [q] Because the sin offering was not eaten, it was consumed.

12 So Solomon also celebrated the dedication eight days.

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

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

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

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

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

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

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

20 Now as concerning Judas Machabeus, and his brethren, and the purification of

m Deut. 34. 1.—*n* 3 Kings 8. 11; 2 Par. 6. 14. *o* Lev. 9. 24.

p 2 Par. 7. 1.—*q* Lev. 10. 16 and 17. *r* Deut. 30. 3 and 5; Supra 1. 29.

Ver. 34. *A temple.* That is, an enclosure, or a wall round about the place where the fire was hid, to separate it from profane uses, to the end that it might be respected as a holy place.

CHAP. 2. Ver. 1. *The descriptions.* That is, the records or memoirs of Jeremias, a work that is now lost.

Ver. 16. *The purification.* That is, the feast of the purifying or cleansing of the temple.

the great temple, and the dedication of the altar:

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

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

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

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

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

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

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

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

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

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

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

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

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

CHAPTER 3.

Heliodorus is sent by king Seleucus to take away the treasures deposited in the temple. He is struck by God, and healed by the prayers of the high priest.

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

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

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

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

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

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

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

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

9 And when he was come to Jerusalem, and had been courteously received in the city by the high priest, he told him what

Ver. 27. *No easy task*, &c. The spirit of God, that assists the sacred penmen, does not exempt them from labour in seeking out the matter which they are to treat of, and the order and manner in which they are to deliver it. So St. Luke writ the gospel *having diligently attained to all things.* Luke 1. ver. 3.

CHAP. 3. Ver. 3. *Seleucus*, son of Antiochus the Great, and elder brother of Antiochus Epiphanes, who reigned 187-175 B. C.

information had been given concerning the money: and declared the cause for which he was come: and asked if these things were so indeed.

10 Then the high priest told him that these were sums deposited, and provisions for the subsistence of the widows and the fatherless.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

25 For there appeared to them a horse with a terrible rider upon him, adorned with a very rich covering: and he ran fiercely and struck Heliodorus with his fore feet, and he that sat upon him, seemed to have armour of gold.

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

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

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

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

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

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

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

33 And when the high priest was praying, the same young men in the same

clothing stood by Heliodorus, and said to him: Give thanks to Onias the priest: because for his sake the Lord hath granted thee life.

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

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

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

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

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

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

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

CHAPTER 4.

Onias has recourse to the king. The ambition and wickedness of Jason and Menelaus. Onias is treacherously murdered.

BUT Simon, of whom we spoke before, who was the betrayer of the money, and of his country, spoke ill of Onias, as though he had incited Heliodorus to do these things, and had been the promoter of evils:

2 And he presumed to call him a traitor to the kingdom, who provided for the city, and defended his nation, and was zealous for the law of God.

3 But when the enmities proceeded so far, that murders also were committed by some of Simon's friends:

4 Onias considering the danger of this contention, and that Apollonius, who was the governor of Celesyria and Phenicia, was outrageous, which increased the malice of Simon, went to the king,

5 Not to be an accuser of his countrymen, but with a view to the common good of all the people.

6 For he saw that, except the king took care, it was impossible that matters should be settled in peace, or that Simon would cease from his folly.

7 But after the death of Seleucus, when Antiochus, who was called the Illustrious, had taken possession of the kingdom, Jason the brother of Onias ambitiously sought the high priesthood:

8 [s] And went to the king, promising him three hundred and sixty talents of silver, and out of other revenues fourscore talents.

9 Besides this he promised also a hundred and fifty more, if he might have license to set him up a place for exercise, and a place for youth, and to entitle them, that were at Jerusalem, Antiochians.

10 Which when the king had granted, and he had gotten the rule into his hands, forthwith he began to bring over his countrymen to the fashion of the heathens.

11 And abolishing those things, which had been decreed of special favour by the kings in behalf of the Jews, by the means of John the father of that Eupolemus, who went ambassador to Rome to make amity and alliance, he disannulled the lawful ordinances of the citizens, and brought in fashions that were perverse.

12 For he had the boldness to set up, [u] under the very castle, a place of exercise, and to put all the choicest youths in brothel houses.

13 Now this was not the beginning, but an increase, and progress of heathenish and foreign manners, through the abominable and unheard of wickedness of Jason, that impious wretch and no priest.

14 Insomuch that the priests were not now occupied about the offices of the altar, but despising the temple and neglecting the sacrifices, hastened to be partakers of the games, and of the unlawful allowance thereof, and of the exercise of the discus.

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

16 For the sake of which they incurred a dangerous contention, and followed

[s] B. C. 175.

[u] 1 Mac. 1. 15.

earnestly their ordinances, and in all things they coveted to be like them, who were their enemies and murderers.

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

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

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

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

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

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

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

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

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

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

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

28 For to him appertained the gathering of the taxes: wherefore they were both called before the king.

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

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

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

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

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

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

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

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

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

38 And being inflamed to anger, he commanded Andronicus to be stripped of his purple, and to be led about through all the city: and that in the same place wherein he had committed the impiety against Onias, the sacrilegious wretch

should be put to death, the Lord repaying him his deserved punishment.

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

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

41 But when they perceived the attempt of Lysimachus, some caught up stones, some strong clubs: and some threw ashes upon Lysimachus,

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

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

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

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

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

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

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

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

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

CHAPTER 5.

Wonderful signs are seen in the air. Jason's wickedness and end. Antiochus takes Jerusalem, and plunders the temple.

AT [w] the same time Antiochus prepared for a second journey into Egypt.

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

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

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

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

6 But Jason slew his countrymen without mercy, not considering that prosperity against one's own kindred is a very great evil, thinking they had been enemies, and not citizens, whom he conquered.

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

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

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

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

11 Now when these things were done,

[w] B. C. 168.

CHAP. 4. Ver. 45. *Ptolemee.* The son of Dorymenus, a favourite of the king.

the king suspected that the Jews would forsake the alliance: whereupon departing out of Egypt with a furious mind, he took the city by force of arms.

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

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

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

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

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

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

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

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

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

21 So when Antiochus had taken away out of the temple a thousand and eight hundred talents, he went back in all haste to Antioch, thinking through pride, that he might now make the land navigable, and the sea passable on foot: such was the haughtiness of his mind.

22 He left also governors to afflict the people: at Jerusalem, Philip, a Phrygian by birth, but in manners more barbarous than he that set him there:

23 And in Gazarim, Andronicus and Menelaus, who bore a more heavy hand upon the citizens than the rest.

24 And whereas he was set against the Jews, he sent that hateful prince Apollonius with an army of two and twenty thousand men, commanding him to kill all that were of perfect age, and to sell the women and the younger sort.

25 Who when he was come to Jerusalem, pretending peace, rested till the holy day of the sabbath: and then the Jews keeping holiday, he commanded his men to take arms.

26 And he slew all that were come forth to see: and running through the city with armed men, he destroyed a very great multitude.

27 But Judas Machabeus, who was the tenth, had withdrawn himself into a desert place, and there lived amongst wild beasts in the mountains with his company: and they continued feeding on herbs, that they might not be partakers of the pollution.

CHAPTER 6.

Antiochus commands the law to be abolished, sets up an idol in the temple, and persecutes the faithful. The martyrdom of Eleazar.

BUT not long after the king sent [y] a certain old man of Antioch, to compel the Jews to depart from the laws of their fathers and of God:

2 And to defile the temple that was in Jerusalem, and to call it the temple of Jupiter Olympius: and that in Gazarim of Jupiter Hospitalis, according as they were that inhabited the place.

3 And very bad was this invasion of evils and grievous to all.

4 For the temple was full of the riot and revellings of the Gentiles: and of men lying with lewd women. And women thrust themselves of their accord into the holy places, and brought in things that were not lawful.

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x Supra 3. 35 and 27.

y B. C. 167.

CHAP. 5. Ver. 27. *Was the tenth.* That is, he had nine others in his company.

CHAP. 6. Ver. 2. *That in Gazarim.* Viz., the temple of the Samaritans. And as they were originally strangers, the name of *Hospitalis* (which signifies *of* or *belonging to strangers*) was applicable to the idol set up in their temple.

5 The altar also was filled with unlawful things, which were forbidden by the laws.
6 And neither were the sabbaths kept, nor the solemn days of the fathers observed, neither did any man plainly profess himself to be a Jew.
7 But they were led by bitter constraint on the king's birthday to the sacrifices: and when the feast of Bacchus was kept, they were compelled to go about crowned with ivy in honour of Bacchus.
8 And there went out a decree into the neighbouring cities of the Gentiles, by the suggestion of the Ptolemeans, that they also should act in like manner against the Jews, to oblige them to sacrifice:
9 And whosoever would not conform themselves to the ways of the Gentiles, should be put to death: then was misery to be seen.
10 [z] For two women were accused to have circumcised their children: whom, when they had openly led about through the city with the infants hanging at their breasts, they threw down headlong from the walls.
11 And others that had met together in caves that were near, and were keeping the sabbath day privately, being discovered by Philip, were burnt with fire, because they made a conscience to help themselves with their hands, by reason of the religious observance of the day.
12 Now I beseech those that shall read this book, that they be not shocked at these calamities, but that they consider the things that happened, not as being for the destruction, but for the correction of our nation.
13 For it is a token of great goodness when sinners are not suffered to go on in their ways for a long time, but are presently punished.
14 For, not as with other nations (whom the Lord patiently expecteth, that when the day of judgment shall come, he may punish them in the fulness of their sins:)
15 Doth he also deal with us, so as to suffer our sins to come to their height, and then take vengeance on us.
16 And therefore he never withdraweth his mercy from us: but though he chastise his people with adversity, he forsaketh them not.
17 But let this suffice in a few words for a warning to the readers. And now we must come to the narration.
18 Eleazar one of the chief of the scribes, a man advanced in years, and of a comely countenance, was pressed to open his mouth to eat swine's flesh.
19 But he, choosing rather a most glorious death than a hateful life, went forward voluntarily to the torment.
20 And considering in what manner he was come to it, patiently bearing, he determined not to do any unlawful things for the love of life.
21 But they that stood by, being moved with wicked pity, for the old friendship they had with the man, taking him aside, desired that flesh might be brought, which it was lawful for him to eat, that he might make as if he had eaten, as the king had commanded of the flesh of the sacrifice:
22 That by so doing he might be delivered from death: and for the sake of their old friendship with the man they did him this courtesy.
23 But he began to consider the dignity of his age, and his ancient years, and the inbred honour of his grey head, and his good life and conversation from a child: and he answered without delay, according to the ordinances of the holy law made by God, saying, that he would rather be sent into the other world.
24 For it doth not become our age, said he, to dissemble: whereby many young persons might think that Eleazar, at the age of fourscore and ten years, was gone over to the life of the heathens:
25 And so they, through my dissimulation, and for a little time of a corruptible life, should be deceived, and hereby I should bring a stain and a curse upon my old age.
26 For though, for the present time, I should be delivered from the punishments of men, yet should I not escape the hand of the Almighty neither alive nor dead.
27 Wherefore by departing manfully out of this life, I shall shew myself worthy of my old age:
28 And I shall leave an example of fortitude to young men, if with a ready mind

z 1 Mac. 1. 63.

Ver. 11. *Philip.* The governor of Jerusalem.
Ver. 21. *Wicked pity.* Their pity was *wicked*, inasmuch as it suggested that wicked proposal of saving his life by dissimulation.

and constancy I suffer an honourable death, for the most venerable and most holy laws. And having spoken thus, he was forthwith carried to execution.

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

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

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

CHAPTER 7.

The glorious martyrdom of the seven brethren and their mother.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

18 After him they brought the sixth, and he being ready to die, spoke thus: Be not deceived without cause: for we suffer these things for ourselves, having

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a B. C. 167.

b Deut. 32. 36.

sinned against our God, and things worthy of admiration are done to us:

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

20 Now the mother was to be admired above measure, and worthy to be remembered by good men, who beheld her seven sons slain in the space of one day, and bore it with a good courage, for the hope that she had in God:

21 And she bravely exhorted every one of them in her own language, being filled with wisdom: and joining a man's heart to a woman's thought,

22 She said to them: I know not how you were formed in my womb: for I neither gave you breath, nor soul, nor life, neither did I frame the limbs of every one of you.

23 But the Creator of the world, that formed the nativity of man, and that found out the origin of all, he will restore to you again in his mercy, both breath and life, as now you despise yourselves for the sake of his laws.

24 Now Antiochus, thinking himself despised, and withal despising the voice of the upbraider, when the youngest was yet alive, did not only exhort him by words, but also assured him with an oath, that he would make him a rich and a happy man, and, if he would turn from the laws of his fathers, would take him for a friend, and furnish him with things necessary.

25 But when the young man was not moved with these things, the king called the mother, and counselled her to deal with the young man to save his life.

26 And when he had exhorted her with many words, she promised that she would counsel her son.

27 So bending herself towards him, mocking the cruel tyrant, she said in her own language: My son, have pity upon me, that bore thee nine months in my womb, and gave thee suck three years, and nourished thee, and brought thee up unto this age.

28 I beseech *thee*, my son, look upon heaven and earth, and all that is in them: and consider that God made them out of nothing, and mankind also:

29 So thou shalt not fear this tormentor, but being made a worthy partner with thy brethren, receive death, that in that mercy I may receive thee again with thy brethren.

30 While she was yet speaking these words, the young man said: For whom do you stay? I will not obey the commandment of the king, but the commandment of the law, which was given us by Moses.

31 But thou that hast been the author of all mischief against the Hebrews, shalt not escape the hand of God.

32 For we suffer thus for our sins.

33 And though the Lord our God is angry with us a little while for our chastisement and correction: yet he will be reconciled again to his servants.

34 But thou, O wicked and of all men most flagitious, be not lifted up without cause with vain hopes, whilst thou art raging against his servants.

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

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

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

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

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

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

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

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

CHAPTER 8.

Judas Machabeus gathering an army gains divers victories

BUT [c] Judas Machabeus, and they that were with him, went privately into

[c] B. C. 165.

the towns: and calling together their kinsmen and friends, and taking unto them such as continued in the Jews' religion, they assembled six thousand men.

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

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

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

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

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

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

8 Then Philip, seeing that the man gained ground by little and little, and that things for the most part succeeded prosperously with him, wrote to Ptolemee the governor of Celesyria and Phenicia, to send aid to the king's affairs.

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

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

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

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

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

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

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

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

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

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

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

20 And of the battle that they had

[e] 4 Kings 19. 35; Tob. 1. 21; Eccli. 48. 24; Isa. 37. 36; 1 Mac. 7. 41.

CHAP. 8. Ver. 8. *Philip seeing*, &c. The governor of Jerusalem found himself unable to contend with Judas, especially after the victories he had obtained over Apollonius and Seron. 1 Mac. 3.

Ver. 9. *Twenty thousand.* The whole number of the forces sent at that time into Judea, was 40,000 footmen, and 7000 horsemen. 1 Mac. 3. 30. But only 20,000 are here taken notice of, because there were no more with Nicanor at the time of the battle.

Ver. 16. *Seven thousand.* In the Greek it is *six thousand.* But then three thousand of them had no arms. 1 Mac. 4. 6.

Ver. 20. *Galatians.* That is, the *Gauls*, who having ravaged Italy and Greece, poured themselves in upon Asia in immense multitudes, where also they founded the kingdom of Galatia or Gallo Græcia.

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

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

22 So he appointed his brethren captains over each division of his army, Simon, and Joseph, and Jonathan giving to each one fifteen hundred men.

23 And after the holy Book had been read to them by Esdras, and he had given them for a watchword, The help of God: himself leading the first band, he joined battle with Nicanor:

24 And the Almighty being their helper, they slew above nine thousand men: and having wounded and disabled the greater part of Nicanor's army they obliged them to fly.

25 And they took the money of them that came to buy them, and they pursued them on every side.

26 But they came back for want of time: for it was the day before the sabbath: and therefore they did not continue the pursuit.

27 But when they had gathered together their arms and their spoils, they kept the sabbath: blessing the Lord who had delivered them that day, distilling the beginning of mercy upon them.

28 Then after the sabbath they divided the spoils to the feeble and the orphans, and the widows: and the rest they took for themselves and their servants

29 When this was done, and they had all made a common supplication, they besought the merciful Lord to be reconciled to his servants unto the end.

30 Moreover they slew above twenty thousand of them that were with Timotheus and Bacchides who fought against them, and they made themselves masters of the high strong holds: and they divided amongst them many spoils, giving equal portions to the feeble, the fatherless and the widows, yea and the aged also.

31 And when they had carefully gathered together their arms, they laid them all up in convenient places, and the residue of their spoils they carried to Jerusalem:

32 They slew also Philarches who was with Timotheus, a wicked man, who had many ways afflicted the Jews.

33 And when they kept the feast of the victory at Jerusalem, they burnt Callisthenes, that had set fire to the holy gates, who had taken refuge in a certain house, rendering to him a worthy reward for his impieties:

34 But as for that most wicked man Nicanor, who had brought a thousand merchants to the sale of the Jews,

35 Being through the help of the Lord brought down by them, of whom he had made no account, laying aside his garment of glory, fleeing through the midland country, he came alone to Antioch, being rendered very unhappy by the destruction of his army.

36 And he that had promised to levy the tribute for the Romans by the means of the captives of Jerusalem, now professed that the Jews had God for their protector, and therefore they could not be hurt, because they followed the laws appointed by him.

CHAPTER 9.

The wretched end, and fruitless repentance of king Antiochus.

AT that time Antiochus returned with dishonour out of Persia.

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

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

4 And swelling with anger he thought to revenge upon the Jews the injury done by them that had put him to flight. And therefore he commanded his chariot to be driven, without stopping in his journey, the judgment of heaven urging him forward, because he had spoken so

Ver. 24. *Above nine thousand.* Viz., including the three thousand slain in the pursuit.

Ver. 25. *Laying aside his garment of glory.* That is, his splendid apparel, which he wore through ostentation; he now throws it off, lest he should be known on his flight.

CHAP. 9. Ver. 2. *Persepolis.* Otherwise called Elymais.

proudly, that he would come to Jerusalem, and make it a common burying place of the Jews.

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

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

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

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

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

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

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

12 And when he himself could not now abide his own stench, he spoke thus: It is just to be subject to God, and that a mortal man should not equal himself to God.

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

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

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

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

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

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

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

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

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

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

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

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

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

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f 2 Par. 16. 9.

g B. C. 187-175.

Ver. 13. *Of whom he was not like to obtain mercy.* Because his repentance was not for the offence committed against God: but barely on account of his present sufferings.

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

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

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

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

CHAPTER 10.

The purification of the temple and city. Other exploits of Judas. His victory over Timotheus.

BUT [i] Machabeus, and they that were with him, by the protection of the Lord, recovered the temple and the city again.

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

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

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

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

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

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

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

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

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

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

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

13 But being accused for this to Eupator by his friends, and being oftentimes called traitor, because he had left Cyprus which Philometor had committed to him, and coming over to Antiochus the Illustrious, had revolted also from him, he put an end to his life by poison.

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

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

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

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

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

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

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h B. C. 164. — i B. C. 164.

CHAP. 10. Ver. 15. *The Jews*, &c. He speaks of those that had fallen from their religion, and were enemies of their country, who joining with the Idumeans or Edomites, kept possession of the strong holds, and from thence annoyed their countrymen.

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

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

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

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

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

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

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

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

28 But as soon as the sun was risen both sides joined battle: the one part having with their valour the Lord for a surety of victory and success: but the other side making their rage their leader in battle.

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

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

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

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

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

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

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

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

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

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

CHAPTER 11.

Lysias is overthrown by Judas. He sues for peace.

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

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

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

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

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j 1 Mac. 5. 6.

Ver. 37. *Timotheus.* This man, who was killed at the taking of Gazara, is different from that Timotheus who is mentioned in the fifth chapter of the first book of Machabees, and of whom there is mention in the following chapter.

k B. C. 163

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

21 Fare ye well. In the year one hundred and forty-eight, [l] the four and twentieth day of the month of Dioscorus.

22 But the king's letter contained these words: King Antiochus to Lysias his brother, greeting.

23 Our father being translated amongst the gods, we are desirous that they that are in our realm should live quietly, and apply themselves diligently to their own concerns,

24 And we have heard that the Jews would not consent to my father to turn to the rites of the Greeks, but that they would keep to their own manner of living, and therefore that they request us to allow them to live after their own laws.

25 Wherefore being desirous that this nation also should be at rest, we have ordained and decreed, that the temple should be restored to them, and that they may live according to the custom of their ancestors.

26 Thou shalt do well therefore to send to them, and grant them peace, that our pleasure being known, they may be of good comfort, and look to their own affairs.

27 But the king's letter to the Jews was in this manner: King Antiochus to the senate of the Jews, and to the rest of the Jews, greeting.

28 If you are well, you are as we desire, we ourselves also are well.

29 Menelaus came to us, saying that you desired to come down to your countrymen, that are with us.

CHAP. 11. Ver. 21. *In the year* 148. Viz., according to the computation followed by the Greeks; which was different from that of the Hebrews, followed by the writer of the first book of Machabees.

l B. C. 164.

However, by this date, as well as by other circumstances, it appears that the expedition of Lysias, mentioned in this chapter, is different from that which is recorded, 1 Mac. 6.

30 We grant therefore a safe conduct to all that come and go, until the thirtieth day of the month of Xanthicus,

31 That the Jews may use their own kind of meats, and their own laws as before, and that none of them any manner of ways be molested for things which have been done by ignorance.

32 And we have sent also Menelaus to speak to you.

33 Fare ye well. In the year [m] one hundred and forty-eight, the fifteenth day of the month of Xanthicus.

34 The Romans also sent them a letter, to this effect. Quintus Memmius, and Titus Manilius, ambassadors of the Romans, to the people of the Jews, greeting.

35 Whatsoever Lysias the king's cousin hath granted you, we also have granted.

36 But touching such things as he thought should be referred to the king, after you have diligently conferred among yourselves, send some one forthwith, that we may decree as it is convenient for you: for we are going to Antioch.

37 And therefore make haste to write back, that we may know of what mind you are.

38 Fare ye well. In the year one hundred and forty-eight, the fifteenth day of the month of Xanthicus.

CHAPTER 12.

The Jews are still molested by their neighbours. Judas gains divers victories over them. He orders sacrifice and prayers for the dead.

WHEN [n] these covenants were made, Lysias went to the king, and the Jews gave themselves to husbandry.

2 But they that were behind, namely, Timotheus and Apollonius the son of Genneus, also Hieronymus, and Demophon, and besides them Nicanor the governor of Cyprus, would not suffer them to live in peace, and to be quiet.

3 The men of Joppe also were guilty of this kind of wickedness: they desired the Jews who dwelt among them to go with their wives and children into the boats, which they had prepared, as though they had no enmity to them.

4 Which when they had consented to, according to the common decree of the city, suspecting nothing, because of the peace: when they were gone forth into the deep, they drowned no fewer than two hundred of them.

5 But as soon as Judas heard of this cruelty done to his countrymen, he commanded the men that were with him: and after having called upon God the just judge,

6 He came against those murderers of his brethren, and set the haven on fire in the night, burnt the boats, and slew with the sword them that escaped from the fire.

7 And when he had done these things in this manner, he departed as if he would return again, and root out all the Joppites.

8 But when he understood that the men of Jamnia also designed to do in like manner to the Jews that dwelt among them,

9 He came upon the Jamnites also by night, and set the haven on fire with the ships, so that the light of the fire was seen at Jerusalem two hundred and forty furlongs off.

10 And when they were now gone from thence nine furlongs, and were marching towards Timotheus, five thousand footmen and five hundred horsemen of the Arabians set upon them.

11 And after a hard fight, in which by the help of God they got the victory, the rest of the Arabians being overcome, besought Judas for peace, promising to give him pastures, and to assist him in other things.

12 And Judas thinking that they might be profitable indeed in many things, promised them peace, and after having joined hands, they departed to their tents.

13 He also laid siege to a certain strong city, encompassed with bridges and walls, and inhabited by multitudes of different nations, the name of which is Casphin.

14 But they that were within it, trusting in the strength of the walls, and the provision of victuals, behaved in a more negligent manner, and provoked Judas with railing and blaspheming, and uttering such words as were not to be spoken.

15 But Machabeus calling upon the great Lord of the world, who without any rams or engines of war threw down the walls

m B. C. 164.—*n* B. C. 163.

CHAP. 12. Ver. 15. *Rams.* That is, engines for battering walls, &c., which were used in sieges in those times.

of Jericho [o] in the time of Josue, fiercely assaulted the walls.

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

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

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

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

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

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

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

23 But Judas was vehemently earnest in punishing the profane, of whom he slew thirty thousand men.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

38 So Judas having gathered together his army, came into the city Odollam: and when the seventh day came, they

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o Jos. 6. 20.

p B. C. 165.

Ver. 29. *Scythopolis.* Formerly called *Bethsan.*

purified themselves according to the custom, and kept the sabbath in the same place.

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

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

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

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

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

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

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

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

CHAPTER 13.

Antiochus and Lysias again invade Judea. Menelaus is put to death. The king's great army is worsted twice. The peace is renewed.

IN [q] the year one hundred and forty-nine, Judas understood that Antiochus Eupator was coming with a multitude against Judea,

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

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

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

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

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

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

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

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

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

11 Because they were afraid to be de-

[q] B. C. 163.

Ver. 40. *Of the donaries*, &c. That is, of the votive offerings, which had been hung up in the temples of the idols, which they had taken away when they burnt the port of Jamnia, ver. 9, contrary to the prohibition of the law, Deut. 7. 25.

Ver. 45. *With godliness.* Judas hoped that these men who died fighting for the cause of God and religion, might find mercy: either because they might be excused from mortal sin by ignorance; or might have repented of their sin, at least at their death.

Ver. 46. *It is therefore a holy and wholesome thought to pray for the dead.* Here is an evident and undeniable proof of the practice of praying for the dead under the old law, which was then strictly observed by the Jews, and consequently could not be introduced at that time by Judas, their chief and high priest, if it had not been always their custom.

CHAP. 13. Ver. 2. *A hundred and ten thousand*, &c. The difference between the numbers here set down, and those recorded, 1 Mac. 4., is easily accounted for; if we consider that such armies as these are liable to be at one time more numerous than at another; either by sending away large detachments, or being diminished by sickness; or increased by receiving fresh supplies of troops, according to different exigencies or occurrences.

prived of the law, and of their country, and of the holy temple: and that he would not suffer the people, that had of late taken breath for a little while, to be again in subjection to blasphemous nations.

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

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

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

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

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

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

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

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

20 Now Judas sent necessaries to them that were within.

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

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

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

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

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

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

CHAPTER 14.

Demetrius challenges the kingdom. Alcimus applies to him to be made high priest: Nicanor is sent into Judea: his dealings with Judas: his threats. The history of Razias.

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

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

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

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

CHAP. 14. Ver. 3. *Now Alcimus, who had been chief priest.* This Alcimus was of the stock of Aaron, but for his apostasy here mentioned was incapable of the high priesthood, but king Antiochus Eupator appointed him in place of the high priest, (see above, 1 Mac. chap. 7., ver. 9.) as Menelaus had been before him, set up by Antiochus, (above, chap. 4.,) yet neither of them were truly high priests; for the true high priesthood was amongst the Machabees, who were also of the stock of Aaron, and had strictly held their religion, and were ordained according to the rites commanded in the law of Moses.—Ibid. *Mingling* with the heathens; that is, in their idolatrous worship.

r B. C. 162.—s B. C. 162.

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

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

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

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

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

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

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

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

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

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

15 Now when the Jews heard of Nicanor's coming, and that the nations were assembled against them, they cast earth upon their heads, and made supplication to him, who chose his people to keep them for ever, and who protected his portion by evident signs.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CHAPTER 15.

Judas encouraged by a vision gains a glorious victory over Nicanor. The conclusion.

BUT [t] when Nicanor understood that Judas was in the places of Samaria, he purposed to set upon him with all violence on the sabbath day.

2 And when the Jews that were constrained to follow him, said: Do not act so fiercely and barbarously, but give honour to the day that is sanctified: and reverence him that beholdeth all things:

3 That unhappy man asked, if there were a mighty One in heaven, that had commanded the sabbath day to be kept.

4 And when they answered: There is the living Lord himself in heaven, the mighty One, that commanded the seventh day to be kept,

5 Then he said: And I am mighty upon the earth, and I command to take arms, and to do the king's business. Nevertheless he prevailed not to accomplish his design.

6 So Nicanor being puffed up with exceeding great pride, thought to set up

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Ver. 41. *He struck himself*, &c. St. Augustine, (Epist. 61, *ad Dulcitium*, et lib. 2, cap. 23, ad Epist. 2 *Gaud.*) discussing this fact of Razias, says, that the holy scripture relates it, but doth not praise it, as to be admired or imitated, and that either it was not well done by him, or at least not proper in this time of grace.

Ver. 44. *He came upon the midst of the neck. Venit per mediam cervicem.* In the Greek it is κενεῶνα, which signifies a void place, where there is no building.

t B. C. 161. 1 Mac. 7. 26.

a public monument of his victory over Judas.

7 But Machabeus ever trusted with all hope that God would help them.

8 And he exhorted his people not to fear the coming of the nations, but to remember the help they had before received from heaven, and now to hope for victory from the Almighty.

9 And speaking to them out of the law, and the prophets, and withal putting them in mind of the battles they had fought before, he made them more cheerful:

10 Then after he had encouraged them, he shewed withal the falsehood of the Gentiles, and their breach of oaths.

11 So he armed every one of them, not with defence of shield and spear, but with very good speeches and exhortations, and told them a dream worthy to be believed, whereby he rejoiced them all.

12 Now the vision was in this manner: Onias who had been high priest, a good and virtuous man, modest in his looks, gentle in his manners, and graceful in his speech, and who from a child was exercised in virtues, holding up his hands, prayed for all the people of the Jews:

13 After this there appeared also another man, admirable for age, and glory, and environed with great beauty and majesty:

14 Then Onias answering, said: This is a lover of his brethren, and of the people of Israel: this is he that prayeth much for the people, and for all the holy city, Jeremias the prophet of God.

15 Whereupon Jeremias stretched forth his right hand, and gave to Judas a sword of gold, saying:

16 Take this holy sword a gift from God, wherewith thou shalt overthrow the adversaries of my people Israel.

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

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

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

20 And now when all expected what judgment would be given, and the enemies were at hand, and the army was set in array, the beasts and the horsemen ranged in convenient places,

21 Machabeus considering the coming of the multitude, and the divers preparations of armour, and the fierceness of the beasts, stretching out his hands to heaven, called upon the Lord, that worketh wonders, who giveth victory to them that are worthy, not according to the power of their arms, but according as it seemeth good to him.

22 And in his prayer he said after this manner: [u] Thou, O Lord, who didst send thy angel in the time of Ezechias king of Juda, and didst kill a hundred and eighty-five thousand of the army of Sennacherib:

23 Send now also, O Lord of heaven, thy good angel before us, for the fear and dread of the greatness of thy arm,

24 That they may be afraid, who come with blasphemy against thy holy people. And thus he concluded his prayer.

25 But Nicanor, and they that were with him came forward, with trumpets and songs.

26 But Judas, and they that were with him, encountered them, calling upon God by prayers:

27 So fighting with their hands, but praying to the Lord with their hearts, they slew no less than five and thirty thousand, being greatly cheered with the presence of God.

28 And when the battle was over, and they were returning with joy, they understood that Nicanor was slain in his armour.

29 Then making a shout, and a great noise, they blessed the Almighty Lord in their own language.

30 And Judas, who was altogether ready, in body and mind, to die for his countrymen, commanded that Nicanor's head, and his hand with the shoulder should be cut off, and carried to Jerusalem.

[u] Supra 8. 19.

Family Register,

BIRTHS.

Family Register,

MARRIAGES.

Family Register,

DEATHS.

Family Register.

THE

NEW TESTAMENT

OF

OUR LORD AND SAVIOUR

JESUS CHRIST

TRANSLATED FROM THE LATIN VULGATE

DILIGENTLY COMPARED WITH THE ORIGINAL GREEK

AND

FIRST PUBLISHED BY THE ENGLISH COLLEGE AT RHEIMS, A. D. 1582

WITH ANNOTATIONS, REFERENCES, AND AN HISTORICAL AND CHRONOLOGICAL TABLE

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THE

HOLY GOSPEL OF JESUS CHRIST,

ACCORDING TO ST. MATTHEW.

ST. MATTHEW, *one of the twelve Apostles, who from being a publican, that is, a taxgatherer, was called by our Saviour to the Apostleship: in that profession his name was* LEVI. (*Luke* 5. 27, *and Mark* 2. 14.) *He was the first of the Evangelists that wrote the Gospel, and that in Hebrew or Syro-Chaldaic which the Jews in Palestine spoke at that time. The original is not now extant; but as it was translated in the time of the Apostles into Greek, that version was of equal authority. He wrote about six years after our Lord's Ascension.*

CHAPTER 1.

The genealogy of Christ: he is conceived and born of a virgin.

THE book of the generation of Jesus Christ, the son of [a] David, the son of Abraham:

2 [b] Abraham begot Isaac. [c] And Isaac begot Jacob. [d] And Jacob begot Judas and his brethren.

3 [e] And Judas begot Phares and Zara of Thamar. [f] And Phares begot Esron. And Esron begot Aram.

4 And Aram begot Aminadab. [g] And Aminadab begot Naasson. And Naasson begot Salmon.

5 And Salmon begot Booz of Rahab. [h] And Booz begot Obed of Ruth. And Obed begot Jesse.

6 [i] And Jesse begot David the king. [j] And David the king begot Solomon, of her that had been *the wife* of Urias.

7 [k] And Solomon begot Roboam. [l] And Roboam begot Abia. [m] And Abia begot Asa.

8 And Asa begot Josaphat. And Josaphat begot Joram. And Joram begot Ozias.

9 [n] And Ozias begot Joatham. [o] And Joatham begot Achaz. [p] And Achaz begot Ezechias.

10 [q] And Ezechias begot Manasses. [r] And Manasses begot Amon. [s] And Amon begot Josias.

11 [t] And Josias begot Jechonias and his brethren in the transmigration of Babylon.

12 And after the transmigration of Babylon, Jechonias begot Salathiel. And Salathiel begot Zorobabel.

13 And Zorobabel begot Abiud. And Abiud begot Eliacim. And Eliacim begot Azor.

14 And Azor begot Sadoc. And Sadoc begot Achim. And Achim begot Eliud.

15 And Eliud begot Eleazar. And Eleazar begot Mathan. And Mathan begot Jacob.

16 And Jacob begot Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations, from Abraham to David, are fourteen generations. And from David to the transmigration of Babylon, are fourteen generations: and from the transmigration of Babylon to Christ are fourteen generations.

18 Now the generation of Christ was in this wise. [u] When as his mother Mary was espoused to Joseph, before they came together, she was found with child, of the Holy Ghost.

19 Whereupon Joseph her husband, being a just man, and not willing publicly to expose her, was minded to put her away privately.

20 But while he thought on these things, behold the angel of the Lord appeared to him in his sleep, saying: Joseph, son

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a Luke 3. 31. — *b* Gen. 21. 3. — *c* Gen. 25. 25. — *d* Gen. 29. 35. — *e* Gen. 38. 29; 1 Par. 2. 4. — *f* Ruth 4. 18; 1 Par. 2. 5. — *g* Num. 7. 12. — *h* Ruth 4. 22. — *i* 1 Kings 16. 1. — *j* 2 Kings 12. 24. — *k* 3 Kings 11. 43. — *l* 3 Kings 14. 31. — *m* 3 Kings 15. 8. — *n* 2 Par. 26. 23. — *o* 2 Par. 27. 9. — *p* 2 Par. 28. 27. — *q* 2 Par. 32. 33. — *r* 2 Par. 33. 25. — *s* 2 Par. 33. 25. — *t* 2 Par. 36. 2. — *u* Luke 1. 27.

CHAP. 1. Ver. 16. *The husband of Mary.* The Evangelist gives us rather the pedigree of St. Joseph, than that of the blessed Virgin, to conform to the custom of the Hebrews, who in their genealogies took no notice of women; but as they were near akin, the pedigree of the one sheweth that of the other.

of David, fear not: to take unto thee Mary thy wife, for that which is conceived in her, is of the Holy Ghost.

21 And she shall bring forth a son: [v] and thou shalt call his name JESUS. For he shall save his people from their sins.

22 Now all this was done that it might be fulfilled which the Lord spoke by the prophet, saying:

23 [w] *Behold a virgin shall be with child, and bring forth a son, and they shall call his name* Emmanuel, which being interpreted is, *God with us.*

24 And Joseph rising up from sleep, did as the angel of the Lord had commanded him, and took unto him his wife.

25 And he knew her not till she brought forth her firstborn son: and he called his name JESUS.

CHAPTER 2.

The coming of the wise men: the flight into Egypt: the massacre of the Innocents.

WHEN [x] Jesus therefore was born in Bethlehem of Juda, in the days of king Herod, behold, there came wise men from the east to Jerusalem,

2 Saying, Where is he that is born king of the Jews? For we have seen his star in the east, and are come to adore him.

3 And king Herod hearing this, was troubled, and all Jerusalem with him.

4 And assembling together all the chief priests and the scribes of the people, he inquired of them where Christ should be born.

5 But they said to him: In Bethlehem of Juda. For so it is written by the prophet:

6 [y] *And thou Bethlehem the land of Juda art not the least among the princes of Juda: for out of thee shall come forth the captain that shall rule my people Israel.*

7 Then Herod, privately calling the wise men, learned diligently of them the time of the star which appeared to them;

8 And sending them into Bethlehem, said: Go and diligently inquire after the child, and when you have found him, bring me word again, that I also may come and adore him.

9 Who having heard the king, went their way; and behold the star which they had seen in the east, went before them, until it came and stood over where the child was.

10 And seeing the star they rejoiced with exceeding great joy.

11 And entering into the house, they found the child with Mary his mother, and falling down they adored him; [z] and opening their treasures, they offered him gifts; gold, frankincense, and myrrh.

12 And having received an answer in sleep that they should not return to Herod, they went back another way into their country.

13 And after they were departed, behold an angel of the Lord appeared in sleep to Joseph, saying: Arise, and take the child and his mother, and fly into Egypt: and be there until I shall tell thee. For it will come to pass that Herod will seek the child to destroy him.

14 Who arose, and took the child and his mother by night, and retired into Egypt:

15 And he was there until the death of Herod: That it might be fulfilled which the Lord spoke by the prophet, saying: [a] *Out of Egypt have I called my son.*

16 Then Herod perceiving that he was deluded by the wise men, was exceeding angry; and sending killed all the men children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time

v Luke 1. 31; Acts 4. 12. — w Isa. 7. 14.
x B. C. 5. Herod died B. C. 4. Luke 2. 7.

y Mich. 5. 2; John 7. 42. — z Ps. 71. 10. — a Osee 11. 1.

Ver. 25. *Till she brought forth her firstborn son.* From these words Helvidius and other heretics most impiously inferred that the blessed Virgin Mary had other children besides Christ: but St. Jerome shews, by divers examples, that this expression of the Evangelist was a manner of speaking usual among the Hebrews, to denote by the word *until*, only what is done, without any regard to the future. Thus it is said, Genesis 8. 6 and 7, that *Noe sent forth a raven, which went forth, and did not return* till *the waters were dried up on the earth.* That is, did not return any more. Also Isaias 46. 4, God says: *I am till you grow old.* Who dare infer that God should then cease to be? Also in the first book of Machabees 5. 54, *And they went up to mount Sion with joy and gladness, and offered holocausts, because not one of them was slain* till *they had returned in peace.* That is, not one was slain before or after they had returned. — God saith to his divine Son: *Sit on my right hand* till *I make thy enemies thy footstool.* Shall he sit no longer after his enemies are subdued? Yea and for all eternity. St. Jerome also proves by Scripture examples, that an *only begotten* son, was also called firstborn, or *first begotten:* because according to the law, the *firstborn* males were to be consecrated to God: *Sanctify unto me,* saith the Lord, *every firstborn that openeth the womb among the children of Israel,* &c. Ex. 13. 2.

which he had diligently inquired of the wise men.

17 Then was fulfilled that which was spoken by Jeremias the prophet, saying:

18 [b] *A voice in Rama was heard, lamentation and great mourning; Rachel bewailing her children, and would not be comforted, because they are not.*

19 But when Herod was dead, behold an angel of the Lord appeared in sleep to Joseph in Egypt,

20 Saying: Arise, and take the child and his mother, and go into the land of Israel. For they are dead that sought the life of the child.

21 Who arose, and took the child and his mother, and came into the land of Israel.

22 But hearing that Archelaus reigned in Judea in the room of Herod his father, he was afraid to go thither: and being warned in sleep retired into the quarters of Galilee.

23 And coming he dwelt in a city called Nazareth: that it might be fulfilled which was said by the prophets: That he shall be called a Nazarene.

CHAPTER 3.

The preaching of John: Christ is baptized.

AND [c] in those days cometh John the Baptist preaching in the desert of Judea,

2 And saying: [d] Do penance: for the kingdom of heaven is at hand.

3 For this is he that was spoken of by Isaias the prophet, saying: [e] *A voice of one crying in the desert, Prepare ye the way of the Lord, make straight his paths.*

4 And the same John had his garment of camels' hair, and a leathern girdle about his loins: and his meat was locusts and wild honey.

5 [f] Then went out to him Jerusalem and all Judea, and all the country about Jordan:

6 And were baptized by him in the Jordan, confessing their sins.

7 And seeing many of the Pharisees and Sadducees [g] coming to his baptism, he said to them: Ye brood of vipers, who hath shewed you to flee from the wrath to come?

8 Bring forth therefore fruit worthy of penance.

9 And think not to say within yourselves, [h] We have Abraham for our father. For I tell you that God is able of these stones to raise up children to Abraham.

10 For now the axe is laid to the root of the trees. Every tree therefore that doth not yield good fruit, shall be cut down, and cast into the fire.

11 [i] I indeed baptize you in water unto penance, but he that shall come after me, is mightier than I, whose shoes I am not worthy to bear; he shall baptize you in the Holy Ghost and fire.

12 Whose fan is in his hand, and he will thoroughly cleanse his floor and gather his wheat into the barn; but the chaff he will burn with unquenchable fire.

13 [j] Then cometh Jesus from Galilee to the Jordan, unto John, to be baptized by him.

14 [k] But John stayed him, saying: I ought to be baptized by thee, and comest thou to me?

15 And Jesus answering, said to him: Suffer it to be so now. For so it becometh us to fulfil all justice. Then he suffered him.

16 And Jesus being baptized, forthwith came out of the water: and lo, the heavens were opened to him: and he saw the [l] Spirit of God descending as a dove, and coming upon him.

17 [m] And behold a voice from heaven, saying: This is my beloved Son, in whom I am well pleased.

CHAPTER 4.

Christ's fast of forty days: he is tempted. He begins to preach, to call disciples to him, and to work miracles.

THEN [n] Jesus was led by the spirit into the desert, to be tempted by the devil.

2 And when he had fasted forty days

b Jer. 31. 15.—*c* A. D. 25-26.—*d* Mark 1. 4; Luke 3. 3.—*e* Isa. 40. 3; Mark 1. 3.; Luke 3. 4.—*f* Mark 1. 5.—*g* Luke 3. 7.—*h* John 8. 39.—*i* Mark 1. 8; Luke 3. 16; John 1. 26; Acts 1. 5.—*j* Mark 1. 9.—*k* A. D. 27.—*l* Luke 3. 22.—*m* Mark 1. 11; Luke 9. 35; 2 Peter 1. 17.—*n* A. D. 27. Luke 4. 1.

CHAP. 3. Ver. 2. *Do penance. Panitentiam agite*, μετανοεῖτε. Which word, according to the use of the scriptures and the holy fathers, does not only signify repentance and amendment of life, but also punishing past sins by fasting, and such like penitential exercises

Ver. 7. *Pharisees and Sadducees.* These were two sects among the Jews: of which the former were for the most part notorious hypocrites; the latter, a kind of freethinkers in matters of religion.

and forty nights, afterwards he was hungry.

3 And the tempter coming said to him: If thou be the Son of God, command that these stones be made bread.

4 Who answered and said: It is written, [o] *Not in bread alone doth man live, but in every word that proceedeth from the mouth of God.*

5 Then the devil took him up into the holy city, and set him upon the pinnacle of the temple,

6 And said to him: If thou be the Son of God, cast thyself down, for it is written: [p] *That he hath given his angels charge over thee, and in their hands shall they bear thee up, lest perhaps thou dash thy foot against a stone.*

7 Jesus said to him: It is written again: [q] *Thou shalt not tempt the Lord thy God.*

8 Again the devil took him up into a very high mountain, and shewed him all the kingdoms of the world, and the glory of them,

9 And said to him: All these will I give thee, if falling down thou wilt adore me.

10 Then Jesus saith to him: Begone, Satan: for it is written, [r] *The Lord thy God shalt thou adore, and him only shalt thou serve.*

11 Then the devil left him; and behold angels came and ministered to him.

12 And when Jesus had heard that John was delivered up, [s] he retired into Galilee.

13 And leaving the city Nazareth, he came and dwelt in Capharnaum on the sea coast, in the borders of Zabulon and of Nephthalim:

14 That it might be fulfilled which was said by Isaias the prophet:

15 [t] *Land of Zabulon and land of Nephthalim, the way of the sea beyond the Jordan, Galilee of the Gentiles:*

16 *The people that sat in darkness, hath seen great light: and to them that sat in the region of the shadow of death, light is sprung up.*

17 [u] From that time Jesus began to preach, and to say: Do penance, for the kingdom of heaven is at hand.

18 And Jesus walking by the sea of Galilee, [v] saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea (for they were fishers).

19 And he saith to them: Come ye after me, and I will make you to be fishers of men.

20 And they immediately leaving their nets, followed him.

21 And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets: and he called them.

22 And they forthwith left their nets and father, and followed him.

23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom: and healing all manner of sickness and every infirmity, among the people.

24 And his fame went throughout all Syria, and they presented to him all sick people that were taken with divers diseases and torments, and such as were possessed by devils, and lunatics, and those that had the palsy, and he cured them:

25 [w] And much people followed him from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond the Jordan.

CHAPTER 5.

Christ's sermon upon the mount. The eight beatitudes.

AND [x] seeing the multitudes, he went up into a mountain, and when he was set down, his disciples came unto him.

2 And opening his mouth, he taught them, saying:

3 [y] Blessed are the poor in spirit: for theirs is the kingdom of heaven.

4 [z] Blessed are the meek: for they shall possess the land.

5 [a] Blessed are they that mourn: for they shall be comforted.

6 Blessed are they that hunger and thirst after justice: for they shall have their fill.

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o Deut. 8. 3; Luke 4. 4. — *p* Ps. 90. 11. — *q* Deut. 6. 16. — *r* Deut. 6. 13. — *s* Mark 1. 14; Luke 4. 14; John 4. 43. — *t* Isa. 9. 1. — *u* Mark 1. 15. — *v* Mark 1. 16; Luke 5. 2. — *w* Mark 3. 7; Luke 6. 17. — *x* A. D. 27. — *y* Luke 6. 20. — *z* Ps. 36. 11. — *a* Isa. 61. 2.

CHAP. 4. Ver. 8. *Shewed him*, &c. That is, pointed out to him where each kingdom lay; and set forth in words what was most glorious and admirable in each of them. Or also set before his eyes, as it were in a large map, a lively representation of all those kingdoms.

CHAP. 5. Ver. 3. *The poor in spirit.* That is, the humble; and they whose spirit is not set upon riches.

7 Blessed are the merciful: for they shall obtain mercy.

8 [b] Blessed are the clean of heart: for they shall see God.

9 Blessed are the peacemakers: for they shall be called the children of God.

10 [c] Blessed are they that suffer persecution for justice' sake: for theirs is the kingdom of heaven.

11 Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for my sake:

12 Be glad and rejoice, for your reward is very great in heaven. For so they persecuted the prophets that were before you.

13 You are the salt of the earth. [d] But if the salt lose its savour, wherewith shall it be salted? It is good for nothing any more but to be cast out, and to be trodden on by men.

14 You are the light of the world. A city seated on a mountain cannot be hid.

15 [e] Neither do men light a candle and put it under a bushel, but upon a candlestick, that it may shine to all that are in the house.

16 So let your light shine before men, [f] that they may see your good works, and glorify your Father who is in heaven.

17 Do not think that I am come to destroy the law, or the prophets. I am not come to destroy, but to fulfil.

18 [g] For amen I say unto you, till heaven and earth pass, one jot, or one tittle shall not pass of the law, till all be fulfilled.

19 [h] He therefore that shall break one of these least commandments, and shall so teach men, shall be called the least in the kingdom of heaven. But he that shall do and teach, he shall be called great in the kingdom of heaven.

20 For I tell you, that unless your justice abound [i] more than that of the scribes and Pharisees, you shall not enter into the kingdom of heaven.

21 You have heard that it was said to them of old: [j] Thou shalt not kill. And whosoever shall kill shall be in danger of the judgment.

22 But I say to you, that whosoever is angry with his brother, shall be in danger of the judgment. And whosoever shall say to his brother, Raca, shall be in danger of the council. And whosoever shall say, Thou fool, shall be in danger of hell fire.

23 If therefore thou offer thy gift at the altar, and there thou remember that thy brother hath any thing against thee;

24 Leave there thy offering before the altar, and go first to be reconciled to thy brother: and then coming thou shalt offer thy gift.

25 [k] Be at agreement with thy adversary betimes, whilst thou art in the way with him: lest perhaps the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Amen I say to thee, thou shalt not go out from thence till thou repay the last farthing.

27 You have heard that it was said to them of old: [l] Thou shalt not commit adultery.

28 But I say to you, that whosoever shall look on a woman to lust after her, hath already committed adultery with her in his heart.

29 [m] And if thy right eye scandalize

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b Ps. 23. 4. — *c* 1 Peter 2. 20, and 3. 14, and 4. 14. — *d* Mark 9. 49; Luke 14. 34. — *e* Mark 4. 21; Luke 8. 16, and 11. 33. — *f* 1 Peter 2. 12. — *g* Luke 16. 17. — *h* James 2. 10. — *i* Luke 11. 39. — *j* Ex. 20. 13; Deut. 5. 17. — *k* Luke 12. 58. — *l* Ex. 20. 14. — *m* Mark 9. 46; Infra 18. 9.

Ver. 17. *To fulfil.* By accomplishing all the figures and prophecies; and perfecting all that was imperfect.

Ver. 18. *Amen.* That is, *assuredly of a truth.* This Hebrew word, *amen*, is here retained by the example and authority of all the four Evangelists. It is used by our Lord as a strong asseveration, and affirmation of the truth.

Ver. 20. *The scribes and Pharisees.* The scribes were the doctors of the law of Moses: the Pharisees were a precise set of men, making profession of a more exact observance of the law: and upon that account greatly esteemed among the people.

Ver. 21. *Shall be in danger of the judgment.* That is, shall deserve to be punished by that lesser tribunal among the Jews, called the *Judgment*, which took cognizance of such crimes.

Ver. 22. *Raca.* A word expressing great indignation or contempt. — *Shall be in danger of the council.* That is, shall deserve to be punished by the highest court of judicature, called the *Council*, or *Sanhedrim*, consisting of seventy-two persons, where the highest causes were tried and judged, which was at Jerusalem. — Ibid. *Thou fool.* This was then looked upon as a heinous injury, when uttered with contempt, spite, or malice: and therefore is here so severely condemned. — *Shall be in danger of hell fire:* literally, according to the Greek, shall deserve to be cast into the *Gehenna of fire.* Which words our Saviour made use of to express the fire and punishments of hell.

Ver. 29. *Scandalize thee.* That is, if it be a stumblingblock, or occasion of sin to thee. By which we are taught to fly the immediate occasions of sin, though they be as dear to us, or as necessary as a hand or an eye.

thee, pluck it out and cast it from thee. For it is expedient for thee that one of thy members should perish, rather than that thy whole body be cast into hell.

30 And if thy right hand scandalize thee, cut it off, and cast it from thee: for it is expedient for thee that one of thy members should perish, rather than that thy whole body go into hell.

31 And it hath been said, [n] Whosoever shall put away his wife, let him give her a bill of divorce.

32 But I say to you, [o] that whosoever shall put away his wife, excepting for the cause of fornication, maketh her to commit adultery: and he that shall marry her that is put away, committeth adultery.

33 Again you have heard that it was said to them of old, [p] Thou shalt not forswear thyself: but thou shalt perform thy oaths to the Lord.

34 But I say to you not to swear at all, neither by heaven, for it is the throne of God:

35 Nor by the earth, for it is his footstool: nor by Jerusalem, for it is the city of the great king:

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 [q] But let your speech be yea, yea: no, no: and that which is over and above these, is of evil.

38 You have heard that it hath been said, [r] An eye for an eye, and a tooth for a tooth.

39 But I say to you not to resist evil: [s] but if one strike thee on thy right cheek, turn to him also the other:

40 [t] And if a man will contend with thee in judgment, and take away thy coat, let go thy cloak also unto him.

41 And whosoever will force thee one mile, go with him other two.

42 [u] Give to him that asketh of thee, and from him that would borrow of thee turn not away.

43 You have heard that it hath been said, [v] Thou shalt love thy neighbour, and hate thy enemy.

44 But I say to you, [w] Love your enemies: [x] do good to them that hate you: [y] and pray for them that persecute and calumniate you:

45 That you may be the children of your Father who is in heaven, who maketh his sun to rise upon the good, and bad, and raineth upon the just and the unjust.

46 For if you love them that love you, what reward shall you have? do not even the publicans this?

47 And if you salute your brethren only, what do you more? do not also the heathens this?

48 Be you therefore perfect, as also your heavenly Father is perfect.

CHAPTER 6.

A continuation of the sermon on the mount.

TAKE heed that you do not your justice before men, to be seen by them: otherwise you shall not have a reward of your Father who is in heaven.

2 Therefore when thou dost an almsdeed, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may be honoured by men. Amen I say to you, they have received their reward.

3 But when thou dost alms, let not thy left hand know what thy right hand doth.

4 That thy alms may be in secret, and thy Father who seeth in secret will repay thee.

5 And when ye pray, you shall not be as the hypocrites, that love to stand and pray in the synagogues and corners of the streets, that they may be seen by men: Amen I say to you, they have received their reward.

6 But thou when thou shalt pray, enter into thy chamber, and having shut the door, pray to thy Father in secret: and

[n] Deut. 24. 1; Infra 19. 7. — [o] Mark 10. 11; Luke 16. 18; 1 Cor. 7. 10. — [p] Ex. 20. 7; Lev. 19. 12; Deut. 5. 11; James 5. 12. — [q] James 5. 12. — [r] Ex. 21. 24; Lev. 24. 20; Deut. 19. 21. — [s] Luke 6. 29. — [t] 1 Cor. 6. 7. — [u] Deut. 15. 8. — [v] Lev. 19. 18. — [w] Luke 6. 27. — [x] Rom. 12. 20. — [y] Luke 23. 34; Acts 7. 59.

Ver. 34. *Not to swear at all.* It is not forbid to swear in truth, justice and judgment; to the honour of God, or our own or neighbour's just defence: but only to swear rashly, or profanely, in common discourse, and without necessity.

Ver. 39. *Not to resist evil,* &c. What is here commanded, is a Christian patience under injuries and affronts, and to be willing even to suffer still more, rather than to indulge the desire of revenge: but what is further added does not strictly oblige according to the letter, for neither did Christ nor St. Paul turn the other cheek. St. John 18., and Acts 23.

Ver. 46. *The publicans.* These were the gatherers of the public taxes: a set of men, odious and infamous among the Jews, for their extortions and injustice.

CHAP. 6. Ver. 1. *Your justice,* that is, *works of justice*; viz., fasting, prayer, and almsdeeds; which ought to be performed not out of ostentation, or a view to please men, but solely to please God.

thy Father who seeth in secret will repay thee.

7 And when you are praying, speak not much, as the heathens. For they think that in their much speaking they may be heard.

8 Be not you therefore like to them, for your Father knoweth what is needful for you, before you ask him.

9 Thus therefore shall you pray: [z] Our Father who art in heaven, hallowed be thy name.

10 Thy kingdom come. Thy will be done on earth as it is in heaven.

11 Give us this day our supersubstantial bread.

12 And forgive us our debts, as we also forgive our debtors.

13 And lead us not into temptation. But deliver us from evil. Amen.

14 [a] For if you will forgive men their offences, your heavenly Father will forgive you also your offences.

15 But if you will not forgive men, neither will your Father forgive you your offences.

16 And when you fast, be not as the hypocrites, sad. For they disfigure their faces, that they may appear unto men to fast. Amen I say to you, they have received their reward.

17 But thou, when thou fastest anoint thy head, and wash thy face;

18 That thou appear not to men to fast, but to thy Father who is in secret: and thy Father who seeth in secret, will repay thee.

19 Lay not up to yourselves treasures on earth: where the rust, and moth consume, and where thieves break through and steal.

20 [b] But lay up to yourselves treasures in heaven: where neither the rust nor moth doth consume, and where thieves do not break through, nor steal.

21 For where thy treasure is, there is thy heart also.

22 [c] The light of thy body is thy eye. If thy eye be single, thy whole body shall be lightsome.

23 But if thy eye be evil thy whole body shall be darksome. If then the light that is in thee, be darkness: the darkness itself how great shall it be!

24 [d] No man can serve two masters. For either he will hate the one, and love the other: or he will sustain the one, and despise the other. You cannot serve God and mammon.

25 [e] Therefore I say to you, be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. Is not the life more than the meat: and the body more than the raiment?

26 Behold the birds of the air, for they neither sow, nor do they reap, nor gather into barns: and your heavenly Father feedeth them. Are not you of much more value than they?

27 And which of you by taking thought, can add to his stature one cubit?

28 And for raiment why are you solicitous? Consider the lilies of the field, how they grow: they labour not, neither do they spin.

29 But I say to you, that not even Solomon in all his glory was arrayed as one of these.

30 And if the grass of the field, which is to day, and to morrow is cast into the oven, God doth so clothe: how much more you, O ye of little faith?

31 Be not solicitous therefore, saying, What shall we eat: or what shall we drink, or wherewith shall we be clothed?

32 For after all these things do the heathens seek. For your Father knoweth that you have need of all these things.

33 Seek ye therefore first the kingdom of God, and his justice, and all these things shall be added unto you.

34 Be not therefore solicitous for to morrow; for the morrow will be solicitous for itself. Sufficient for the day is the evil thereof.

CHAPTER 7.

The third part of the sermon on the mount.

JUDGE [f] not, that you may not be judged.

2 For with what judgment you judge, you shall be judged: [g] and with what

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z Luke 11. 2. — *a* Eccli. 28. 3, 4, and 5; Infra 18. 35; Mark 11. 25. — *b* Luke 12. 33; 1 Tim. 6. 19. — *c* Luke 11. 34. — *d* Luke 16. 13. — *e* Ps. 54. 23; Luke 12. 22; Phil. 4. 6; 1 Tim. 6. 7; 1 Peter 5. 7. — *f* Luke 6. 37; Rom. 2. 1. — *g* Mark 4. 24.

Ver. 11. *Supersubstantial bread.* In St. Luke the same word is rendered *daily bread.* It is understood of the bread of life, which we receive in the Blessed Sacrament.

Ver. 13. *Lead us not into temptation.* That is, suffer us not to be overcome by temptation.

Ver. 24. *Mammon.* That is, riches, worldly interest.

measure you mete, it shall be measured to you again.

3 And why seest thou the mote that is in thy brother's eye; and seest not the beam that is in thy own eye?

4 Or how sayest thou to thy brother: Let me cast the mote out of thy eye; and behold a beam is in thy own eye?

5 Thou hypocrite, cast out first the beam out of thy own eye, and then shalt thou see to cast out the mote out of thy brother's eye.

6 Give not that which is holy to dogs; neither cast ye your pearls before swine, lest perhaps they trample them under their feet, and turning upon you, they tear you.

7 [h] Ask, and it shall be given you: seek, and you shall find: knock, and it shall be opened to you.

8 For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.

9 [i] Or what man is there among you, of whom if his son shall ask bread, will he reach him a stone?

10 Or if he shall ask him a fish, will he reach him a serpent?

11 If you then being evil, know how to give good gifts to your children: how much more will your Father who is in heaven, give good things to them that ask him?

12 [j] All things therefore whatsoever you would that men should do to you, do you also to them. For this is the law and the prophets.

13 [k] Enter ye in at the narrow gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there are who go in thereat.

14 How narrow is the gate, and strait is the way that leadeth to life: and few there are that find it!

15 Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves.

16 By their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit.

19 [l] Every tree that bringeth not forth good fruit, shall be cut down, and shall be cast into the fire.

20 Wherefore by their fruits you shall know them.

21 [m] Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father who is in heaven, he shall enter into the kingdom of heaven.

22 Many will say to me in that day: Lord, Lord, have not we prophesied in thy name, [n] and cast out devils in thy name, and done many miracles in thy name?

23 And then will I profess unto them, I never knew you: [o] depart from me, you that work iniquity.

24 [p] Every one therefore that heareth these my words, and doth them, shall be likened to a wise man that built his house upon a rock,

25 And the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell not, for it was founded on a rock.

26 And every one that heareth these my words, and doth them not, shall be like a foolish man that built his house upon the sand,

27 And the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell, and great was the fall thereof.

28 And it came to pass when Jesus had fully ended these words, the people were in admiration at his doctrine.

29 [q] For he was teaching them as one having power, and not as the scribes and Pharisees.

CHAPTER 8.

Christ cleanses the leper, heals the centurion's servant, Peter's mother in law, and many others: he stills the storm at sea, drives the devils out of two men possessed, and suffers them to go into the swine.

AND [r] when he was come down from the mountain, great multitudes followed him:

2 [s] And behold a leper came and adored

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h Infra 21. 22; Mark 11. 24; Luke 11. 9; John 14. 13; James 1. 6.—i Luke 11. 11.—j Tob. 4. 16; Luke 6. 31.—k Luke 13. 24.—l Supra 3. 10.—m Infra 25. 11; Luke 6. 46.—n Acts 19. 13.—o Ps 6. 9; Infra 25. 41; Luke 13. 27.—p Luke 6. 48; Rom. 2. 13; James 1. 22.—q Mark 1. 22; Luke 4. 32.—r A. D. 27.—s Mark 1. 40; Luke 5. 12.

him, saying: Lord, if thou wilt, thou canst make me clean.

3 And Jesus stretching forth his hand, touched him, saying: I will, be thou made clean. And forthwith his leprosy was cleansed.

4 And Jesus saith to him: See thou tell no man: but go, [t] shew thyself to the priest, and offer the gift which Moses commanded for a testimony unto them.

5 [u] And when he had entered into Capharnaum, there came to him a centurion, beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsy, and is grievously tormented.

7 And Jesus saith to him: I will come and heal him.

8 And the centurion making answer, said: [v] Lord, I am not worthy that thou shouldst enter under my roof: but only say the word, and my servant shall be healed.

9 For I also am a man subject to authority, having under me soldiers; and I say to this, Go, and he goeth, and to another, Come, and he cometh, and to my servant, Do this, and he doeth it.

10 And Jesus hearing this, marvelled; and said to them that followed him: Amen I say to you, I have not found so great faith in Israel.

11 And I say to you that many shall come from the [w] east and the west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven:

12 But the children of the kingdom shall be cast out into the exterior darkness: there shall be weeping and gnashing of teeth.

13 And Jesus said to the centurion: Go, and as thou hast believed, so be it done to thee. And the servant was healed at the same hour.

14 And when Jesus was come into Peter's house, he saw his wife's mother lying, and sick of a fever:

15 And he touched her hand, and the fever left her, and she arose and ministered to them.

16 [x] And when evening was come, they brought to him many that were possessed with devils: and he cast out the spirits with his word: and all that were sick he healed:

17 That it might be fulfilled, which was spoken by the prophet [y] Isaias, saying: *He took our infirmities, and bore our diseases.*

18 And Jesus seeing great multitudes about him, gave orders to pass over the water.

19 And a certain scribe came and said to him: Master, I will follow thee whithersoever thou shalt go.

20 And Jesus saith to him: [z] The foxes have holes, and the birds of the air nests: but the son of man hath not where to lay his head.

21 And another of his disciples said to him: Lord, suffer me first to go and bury my father.

22 But Jesus said to him: Follow me, and let the dead bury their dead.

23 [a] And when he entered into the boat, his disciples followed him:

24 And behold a great tempest arose in the sea, so that the boat was covered with waves, but he was asleep.

25 And they came to him, and awaked him, saying: Lord, save us, we perish.

26 And Jesus saith to them: Why are you fearful, O ye of little faith? Then rising up he commanded the winds, and the sea, and there came a great calm.

27 But the men wondered, saying: What manner of man is this, for the winds and the sea obey him?

28 [b] And when he was come on the other side of the water, into the country of the Gerasens, there met him two that were possessed with devils, coming out of the sepulchres, exceeding fierce, so that none could pass by that way

29 And behold they cried out, saying: What have we to do with thee, Jesus Son of God? art thou come hither to torment us before the time?

30 [c] And there was, not far from them, an herd of many swine feeding.

31 And the devils besought him, saying: If thou cast us out hence, send us into the herd of swine.

32 And he said to them: Go. But they going out went into the swine, and behold the whole herd ran violently down a steep place into the sea: and they perished in the waters.

33 And they that kept them fled: and coming into the city, told every thing,

t Lev. 14. 2. — *u* Luke 7. 1. — *v* Luke 7. 6. — *w* Mal. 1. 11. — *x* Mark 1. 32. — *y* Isa. 53. 4; 1 Peter 2. 24. — *z* Luke 9. 58. — *a* Mark 4. 36; Luke 8. 22. — *b* Mark 5. 1; Luke 8. 26. — *c* Mark 5. 11; Luke 8. 32.

and concerning them that had been possessed by the devils.

34 And behold the whole city went out to meet Jesus, [e] and when they saw him, they besought him that he would depart from their coasts.

CHAPTER 9.

Christ heals one sick of the palsy: calls Matthew: raises the ruler's daughter to life: gives sight to two blind men: and heals a dumb man possessed by the devil.

AND entering into a boat, he passed over the water and came into his own city.

2 [f] And behold they brought to him one sick of the palsy lying in a bed. And Jesus seeing their faith, said to the man sick of the palsy: Be of good heart, son, thy sins are forgiven thee.

3 And behold some of the scribes said within themselves: He blasphemeth.

4 And Jesus seeing their thoughts, said: Why do you think evil in your hearts?

5 Whether is easier, to say, Thy sins are forgiven thee: or to say, Arise, and walk?

6 But that you may know that the Son of man hath power on earth to forgive sins, (then said he to the man sick of the palsy,) Arise, take up thy bed, and go into thy house.

7 And he arose, and went into his house.

8 And the multitude seeing it, feared, and glorified God that gave such power to men.

9 [g] And when Jesus passed on from thence, he saw a man sitting in the custom house, named Matthew; and he saith to him: Follow me. And he arose up and followed him.

10 And it came to pass as he was sitting at meat in the house, behold many publicans and sinners came, and sat down with Jesus and his disciples.

11 And the Pharisees seeing it, said to his disciples: Why doth your master eat with publicans and sinners?

12 But Jesus hearing it, said: They that are in health need not a physician, but they that are ill.

13 Go then and learn what this meaneth, *I will have mercy and not sacrifice.* For I am not come to call the just, [h] but sinners.

14 Then came to him the disciples of John, saying: [i] Why do we and the Pharisees fast often, but thy disciples do not fast?

15 And Jesus said to them: Can the children of the bridegroom mourn, as long as the bridegroom is with them? But the days will come, when the bridegroom shall be taken away from them, and then they shall fast.

16 And nobody putteth a piece of raw cloth unto an old garment. For it taketh away the fulness thereof from the garment, and there is made a greater rent.

17 Neither do they put new wine into old bottles. Otherwise the bottles break, and the wine runneth out, and the bottles perish. But new wine they put into new bottles: and both are preserved.

18 [j] As he was speaking these things unto them, behold a certain ruler came up, and adored him, saying: Lord, my daughter is even now dead; but come, lay thy hand upon her, and she shall live.

19 And Jesus rising up followed him, with his disciples.

20 [k] And behold a woman who was troubled with an issue of blood twelve years, came behind him, and touched the hem of his garment.

21 For she said within herself: If I shall touch only his garment, I shall be healed.

22 But Jesus turning and seeing her, said: Be of good heart, daughter, thy faith hath made thee whole. And the woman was made whole from that hour.

23 And when Jesus was come into the house of the ruler, and saw the minstrels and the multitude making a rout,

24 He said: Give place, for the girl is not dead, but sleepeth. And they laughed him to scorn.

25 And when the multitude was put forth, he went in, and took her by the hand. And the maid arose.

26 And the fame hereof went abroad into all that country.

27 And as Jesus passed from thence, there followed him two blind men crying out and saying, Have mercy on us, O Son of David.

28 And when he was come to the house,

[e] Mark 5. 17. Luke 8. 37. — [f] Mark 2. 3; Luke 5. 18. — [g] Mark 2. 14; Luke 5. 27. — [h] Osee 6. 6; Infra 12. 7. — [i] Mark 2. 18; Luke 5. 33. — [j] Mark 5. 23; Luke 8. 41. — [k] Mark 5. 25; Luke 8. 43.

CHAP. 9. Ver. 15. *Can the children of the bridegroom.* This by a Hebraism, signifies the *friends or companions* of the bridegroom.

the blind men came to him. And Jesus saith to them, Do you believe, that I can do this unto you? They say to him, Yea, Lord.

29 Then he touched their eyes, saying, According to your faith, be it done unto you.

30 And their eyes were opened, and Jesus strictly charged them, saying, See that no man know this.

31 But they going out, spread his fame abroad in all that country.

32 And when they were gone out, [l] behold they brought him a dumb man, possessed with a devil.

33 And after the devil was cast out, the dumb man spoke, and the multitudes wondered, saying, Never was the like seen in Israel.

34 But the Pharisees said, By the prince of devils he casteth out devils.

35 [m] And Jesus went about all the cities, and towns, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every disease, and every infirmity.

36 And seeing the multitudes, he had compassion on them: because they were distressed, and lying like sheep that have no shepherd.

37 Then he saith to his disciples, [n] The harvest indeed is great, but the labourers are few.

38 Pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest.

CHAPTER 10.

Christ sends out his twelve apostles, with the power of miracles. The lessons he gives them.

AND [o] having called his twelve disciples together, he gave them power over unclean spirits, to cast them out, and to heal all manner of diseases, and all manner of infirmities.

2 And the names of the twelve apostles are these: The first, Simon who is called Peter, and Andrew his brother,

3 James the son of Zebedee, and John his brother, Philip and Bartholomew, Thomas and Matthew the publican, and James *the son* of Alpheus, and Thaddeus,

4 Simon the Cananean, and Judas Iscariot, who also betrayed him.

5 These twelve Jesus sent: commanding them, saying: Go ye not into the way of the Gentiles, and into the city of the Samaritans enter ye not.

6 But go ye rather [p] to the lost sheep of the house of Israel.

7 And going, preach, saying: The kingdom of heaven is at hand.

8 Heal the sick, raise the dead, cleanse the lepers, cast out devils: freely have you received, freely give.

9 [q] Do not possess gold, nor silver, nor money in your purses:

10 Nor scrip for your journey, nor two coats, nor shoes, nor a staff; for the workman is worthy of his meat.

11 And into whatsoever city or town you shall enter, inquire who in it is worthy, and there abide till you go thence.

12 And when you come into the house, salute it, saying: Peace be to this house.

13 And if that house be worthy, your peace shall come upon it; but if it be not worthy, your peace shall return to you.

14 And whosoever shall not receive you, nor hear your words: going forth out of that house or city shake off the dust from your feet.

15 Amen I say to you, it shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.

16 [r] Behold I send you as sheep in the midst of wolves. Be ye therefore wise as serpents and simple as doves.

17 But beware of men. For they will deliver you up in councils, and they will scourge you in their synagogues.

18 And you shall be brought before governors, and before kings for my sake, for a testimony to them and to the Gentiles:

19 But when they shall deliver you up, [s] take no thought how or what to speak: for it shall be given you in that hour what to speak.

20 For it is not you that speak, but the Spirit of your Father that speaketh in you.

21 The brother also shall deliver up the brother to death, and the father the son and the children shall rise up against

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l Infra 12. 22; Luke 11. 14. — *m* Mark 6. 6. — *n* Luke 10. 2. — *o* Mark 3. 13; Luke 6. 13, and 9. 1. — *p* Acts 13. 46. — *q* Mark 6. 8; Luke 9. 3, and 10. 4. — *r* Luke 10. 3. — *s* Luke 12. 11.

CHAP. 10. Ver. 16. *Simple.* That is, harmless, plain, sincere, and without guile.

their parents, and shall put them to death.

22 And you shall be hated by all men for my name's sake: but he that shall persevere unto the end, he shall be saved.

23 And when they shall persecute you in this city, flee into another. Amen I say to you, you shall not finish all the cities of Israel, till the Son of man come.

24 [t] The disciple is not above the master, nor the servant above his lord.

25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the goodman of the house Beelzebub, how much more them of his household?

26 Therefore fear them not. [u] For nothing is covered that shall not be revealed: nor hid, that shall not be known.

27 That which I tell you in the dark, speak ye in the light: and that which you hear in the ear, preach ye upon the housetops.

28 And fear ye not them that kill the body, and are not able to kill the soul: but rather fear him that can destroy both soul and body in hell.

29 [v] Are not two sparrows sold for a farthing? and not one of them shall fall on the ground without your Father.

30 But the very hairs of your head are all numbered.

31 Fear not therefore: better are you than many sparrows.

32 [w] Every one therefore that shall confess me before men, I will also confess him before my Father who is in heaven.

33 But he that shall deny me before men, I will also deny him before my Father who is in heaven.

34 [x] Do not think that I came to send peace upon earth: I came not to send peace, but the sword.

35 For I came to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

36 [y] And a man's enemies shall be they of his own household.

37 [z] He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me.

38 [a] And he that taketh not up his cross, and followeth me, is not worthy of me.

39 He that findeth his life, shall lose it: [b] and he that shall lose his life for me, shall find it.

40 [c] He that receiveth you, receiveth me: and he that receiveth me, receiveth him that sent me.

41 He that receiveth a prophet in the name of a prophet, shall receive the reward of a prophet: and he that receiveth a just man in the name of a just man, shall receive the reward of a just man.

42 [d] And whosoever shall give to drink to one of these little ones a cup of cold water only in the name of a disciple, amen I say to you, he shall not lose his reward.

CHAPTER 11.

John sends his disciples to Christ, who upbraids the Jews with their incredulity, and calls to him such as are sensible of their burdens.

AND it came to pass, when Jesus had made an end of commanding his twelve disciples, he passed from thence, to teach and preach in their cities.

2 [e] Now when John had heard in prison the works of Christ: sending two of his disciples he said to him:

3 Art thou he that art to come, or look we for another?

4 And Jesus making answer said to them: Go and relate to John what you have heard and seen.

5 [f] The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, [g] the poor have the gospel preached to them.

6 And blessed is he that shall not be scandalized in me.

7 [h] And when they went their way, Jesus began to say to the multitudes

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s Luke 9. 39; John 15. 16, and 15. 20. — *u* Mark 4. 22; Luke 8. 17, and 12. 2. — *v* 3 Kings 14. 11. — *w* Mark 8. 38; Luke 9. 26, and 12. 8; 2 Tim. 2. 12. — *x* Luke 12. 51. — *y* Mich. 7. 6. — *z* Luke 14. 26. — *a* Infra 16. 24; Mark 8. 34; Luke 14. 27. — *b* Luke 9. 24, and 17. 33; John 12. 25. — *c* Luke 10. 16; John 13. 20. — *d* Mark 9. 40. — *e* Luke 7. 18. — *f* Isa. 35. 5. — *g* Isa. 61. 1. — *h* Luke 7. 24.

Ver. 35. *I came to set a man at variance*, &c. Not that this was the end or design of the coming of our Saviour; but that his coming and his doctrine would have this effect, by reason of the obstinate resistance that many would make, and of their persecuting all such as should adhere to him.

CHAP. 11. Ver. 6. *Scandalized in me.* That is, who shall not take occasion of scandal or offence from my humility, and the disgraceful death of the cross which I shall endure.

concerning John: What went you out into the desert to see? a reed shaken with the wind?

8 But what went you out to see? a man clothed in soft garments? Behold they that are clothed in soft garments, are in the houses of kings.

9 But what went you out to see? a prophet? yea I tell you, and more than a prophet.

10 For this is he of whom it is written: [i] *Behold I send my angel before thy face, who shall prepare thy way before thee.*

11 Amen I say to you, there hath not risen among them that are born of women a greater than John the Baptist: yet he that is the lesser in the kingdom of heaven is greater than he.

12 And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent bear it away.

13 For all the prophets and the law prophesied until John:

14 And if you will receive it, [j] he is Elias that is to come.

15 He that hath ears to hear, let him hear.

16 But whereunto shall I esteem this generation to be like? It is like to children sitting in the market place.

17 Who crying to their companions say: We have piped to you, and you have not danced: we have lamented, and you have not mourned.

18 For John came neither eating nor drinking; and they say: He hath a devil.

19 The Son of man came eating and drinking, and they say: Behold a man that is a glutton and a wine drinker, a friend of publicans and sinners. And wisdom is justified by her children.

20 Then began he to upbraid the cities wherein were done the most of his miracles, for that they had not done penance.

21 [k] Woe to thee, Corozain, woe to thee, Bethsaida: for if in Tyre and Sidon had been wrought the miracles that have been wrought in you, they had long ago done penance in sackcloth and ashes.

22 But I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you.

23 And thou Capharnaum, shalt thou be exalted up to heaven? thou shalt go down even unto hell. For if in Sodom had been wrought the miracles that have been wrought in thee, perhaps it had remained unto this day.

24 But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

25 At that time Jesus answered and said: I confess to thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to little ones.

26 Yea, Father; for so hath it seemed good in thy sight.

27 All things are delivered to me by my Father. [l] And no one knoweth the Son, but the Father: neither doth any one know the Father, but the Son, and he to whom it shall please the Son to reveal *him.*

28 Come to me, all you that labour, and are burdened, and I will refresh you.

29 Take up my yoke upon you, and learn of me, because I am meek, and humble of heart: [m] and you shall find rest to your souls.

30 [n] For my yoke is sweet and my burden light.

CHAPTER 12.

Christ reproves the blindness of the Pharisees, and confutes their attributing his miracles to Satan.

AT [o] that time Jesus went through the corn on the sabbath: and his disciples being hungry, began to pluck the ears, and to eat.

2 And the Pharisees seeing them, said to him: Behold thy disciples do that which is not lawful to do on the sabbath days.

3 But he said to them: Have you not read [p] what David did when he was hungry, and they that were with him:

4 How he entered into the house of God, and did eat the loaves of proposition, which it was not lawful for him to eat, nor for them that were with him, [q] but for the priests only?

i Mal. 3. 1; Mark 1. 2; Luke 7. 27. — *j* Mal. 4. 5. — *k* Luke 10. 13. — *l* John 6. 46; 7. 28; 8. 19, and 10. 15. — *m* Jer. 6. 16. — *n* 1 John 5. 3. — *o* Mark 2. 23; Luke 6. 1. — *p* 1 Kings 21. 6. — *q* Lev. 24. 9.

Ver. 12 *Suffereth violence,* &c. It is not to be obtained but by main force, by using violence upon ourselves, by mortification and penance, and resisting our perverse inclinations.

Ver. 14. *He is Elias,* &c. Not in person, but in spirit. St. Luke 1. 17.

CHAP. 12. Ver. 4. *The loaves of proposition.* So were called the twelve loaves which were placed before the sanctuary in the temple of God.

5 Or have ye not read in the law, that on the sabbath days the priests in the temple break the sabbath, and are without blame?

6 But I tell you that there is here a greater than the temple.

7 And if you knew what this meaneth: *I will have mercy, and not sacrifice:* you would never have condemned the innocent.

8 For the Son of man is Lord even of the sabbath.

9 And when he had passed from thence, he came into their synagogues.

10 And behold there was a man who had a withered hand, and they asked him, saying: Is it lawful to heal on the sabbath days? that they might accuse him.

11 But he said to them: [u] What man shall there be among you, that hath one sheep, and if the same fall into a pit on the sabbath day, will he not take hold on it and lift it up?

12 How much better is a man than a sheep? Therefore it is lawful to do a good deed on the sabbath days.

13 Then he saith to the man: Stretch forth thy hand; and he stretched it forth, and it was restored to health even as the other.

14 And the Pharisees going out made a consultation against him, how they might destroy him.

15 But Jesus knowing it, retired from thence: and many followed him, and he healed them all.

16 And he charged them that they should not make him known.

17 That it might be fulfilled which was spoken by Isaias the prophet, saying:

18 *Behold my servant whom I have chosen, my beloved in whom my soul hath been well pleased. I will put my spirit upon him, and he shall shew judgment to the Gentiles.*

19 *He shall not contend, nor cry out, neither shall any man hear his voice in the streets.*

20 *The bruised reed he shall not break: and smoking flax he shall not extinguish: till he send forth judgment unto victory.*

21 *And in his name the Gentiles shall hope.*

22 Then was offered to him one possessed with a devil, blind and dumb: and he healed him, so that he spoke and saw.

23 And all the multitudes were amazed, and said: Is not this the son of David?

24 [w] But the Pharisees hearing it, said: This man casteth not out devils but by Beelzebub the prince of the devils.

25 And Jesus knowing their thoughts, said to them: [x] Every kingdom divided against itself shall be made desolate: and every city or house divided against itself shall not stand.

26 And if Satan cast out Satan, he is divided against himself: how then shall his kingdom stand?

27 And if I by Beelzebub cast out devils, by whom do your children cast them out? Therefore they shall be your judges.

28 But if I by the Spirit of God cast out devils, then is the kingdom of God come upon you.

29 Or how can any one enter into the house of the strong, and rifle his goods, unless he first bind the strong? and then he will rifle his house.

30 He that is not with me, is against me: and he that gathereth not with me, scattereth.

31 [y] Therefore I say to you: Every sin and blasphemy shall be forgiven men, but the blasphemy of the Spirit shall not be forgiven.

32 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but he that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come.

33 Either make the tree good and its fruit good: or make the tree evil, and its fruit evil. For by the fruit the tree is known.

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r Num. 28. 9. — *s* 1 Kings 15. 22; Eccl. 4. 17; Osee 6. 6; Supra 9. 13. — *t* Mark 3. 1; Luke 6. 6. — *u* Deut. 22. 4.

Ver. 31. *The blasphemy of the Spirit.* The sin here spoken of is that blasphemy, by which the Pharisees attributed the miracles of Christ, wrought by the spirit of God, to *Beelzebub* the prince of devils. Now this kind of sin is usually accompanied with so much obstinacy and such wilful opposing the Spirit of God and the known truth, that men who are guilty of it, are seldom or never converted: and therefore are never forgiven, because they will not repent. Otherwise there is no sin, which God cannot or will not forgive to such as sincerely repent, and have recourse to the keys of the church.

Ver. 32. *Nor in the world to come.* From these words St. Augustine (*De Civ. Dei*, lib. 21, c. 13) and St. Gregory (*Dialog.*, 4, c. 39) gather, that some sins may be remitted in the world to come; and, consequently, that there is a purgatory or a middle place.

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v Isa. 42. 1. — *w* Supra 9. 34; Mark 3. 22; Luke 11. 15. — *x* Luke 11. 17. — *y* Mark 3. 28 and 29; Luke 12. 10.

34 O generation of vipers, how can you speak good things, whereas you are evil? [z] for out of the abundance of the heart the mouth speaketh.

35 A good man out of a good treasure bringeth forth good things: and an evil man out of an evil treasure bringeth forth evil things.

36 But I say unto you, that every idle word that men shall speak, they shall render an account for it in the day of judgment.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

38 Then some of the scribes and Pharisees answered him, saying: Master we would see a sign from thee.

39 Who answering said to them: [a] An evil and adulterous generation seeketh a sign: and a sign shall not be given it, [b] but the sign of Jonas the prophet.

40 For as Jonas was in the whale's belly three days and three nights: so shall the Son of man be in the heart of the earth three days and three nights.

41 [c] The men of Ninive shall rise in judgment with this generation, and shall condemn it: because they did penance at the preaching of Jonas. And behold a greater than Jonas here.

42 The queen of the south shall rise in judgment with this generation, and shall condemn it: [d] because she came from the ends of the earth to hear the wisdom of Solomon, and behold a greater than Solomon here.

43 [e] And when an unclean spirit is gone out of a man he walketh through dry places seeking rest, and findeth none.

44 Then he saith: I will return into my house from whence I came out. And coming he findeth it empty, swept, and garnished.

45 Then he goeth, and taketh with him seven other spirits more wicked than himself, and they enter in and dwell there: [f] and the last state of that man is made worse than the first. So shall it be also to this wicked generation.

46 [g] As he was yet speaking to the multitudes, behold his mother and his brethren stood without, seeking to speak to him.

47 And one said unto him: Behold thy mother and thy brethren stand without, seeking thee.

48 But he answering him that told him, said: Who is my mother, and who are my brethren?

49 And stretching forth his hand towards his disciples, he said: Behold my mother and my brethren.

50 For whosoever shall do the will of my Father, that is in heaven, he is my brother, and sister, and mother.

CHAPTER 13.

The parables of the sower of the cockle: of the mustard seed, etc.

THE same day Jesus going out of the house, sat by the sea side.

2 [h] And great multitudes were gathered together unto him, so that he went up into a boat and sat: and all the multitude stood on the shore.

3 And he spoke to them many things in parables, saying: Behold the sower went forth to sow.

4 And whilst he soweth some fell by the way side, and the birds of the air came and ate them up.

5 And other some fell upon stony ground, where they had not much earth: and they sprung up immediately, because they had no deepness of earth.

6 And when the sun was up they were scorched: and because they had not root, they withered away.

7 And others fell among thorns: and the thorns grew up and choked them.

8 And others fell upon good ground: and they brought forth fruit, some an hundredfold, some sixtyfold, and some thirtyfold.

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z Luke 6. 45. — *a* Infra 16. 4; Luke 11. 29; 1 Cor. 1. 22. — *b* Jonas 2. 1. — *c* Jonas 3. 5. — *d* 3 Kings 10. 1; 2 Par. 9. 1. — *e* Luke 11. 24. — *f* 2 Peter 2. 20. — *g* Mark 3. 31; Luke 8. 19. — *h* Mark 4. 1; Luke 8. 4.

Ver. 36. *Every idle word.* This shews there must be a place of temporal punishment hereafter where these slighter faults shall be punished.

Ver. 38. *A sign.* That is, a miracle from heaven. St. Luke 11. 16.

Ver. 40. *Three days, &c.* Not complete days and nights; but part of three days, and three nights, taken according to the way that the Hebrews counted their days and nights, viz., from evening to evening.

Ver. 48. *Who is my mother?* This was not spoken by way of slighting his mother, but to shew that we are never to suffer ourselves to be taken from the service of God, by any inordinate affection to our earthly parents, and that which our Lord chiefly regarded in his mother, was her doing the will of his Father in heaven. It may also further allude to the reprobation of the Jews, his carnal kindred, and the election of the Gentiles.

he that hath ears to hear, let him hear.

10 And his disciples came and said to him: Why speakest thou to them in parables?

11 Who answered and said to them: Because to you it is given to know the mysteries of the kingdom of heaven: but to them it is not given.

12 [i] For he that hath, to him shall be given, and he shall abound: but he that hath not, from him shall be taken away that also which he hath.

13 Therefore do I speak to them in parables: because seeing they see not, and hearing they hear not, neither do they understand.

14 And the prophecy of Isaias is fulfilled in them, who saith: *[j] By hearing you shall hear, and shall not understand: and seeing you shall see, and shall not perceive.*

15 *For the heart of this people is grown gross, and with their ears they have been dull of hearing, and their eyes they have shut: lest at any time they should see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I should heal them.*

16 But blessed are your eyes, because they see, and your ears, because they hear.

17 [k] For, amen, I say to you, many prophets and just men have desired to see the things that you see, and have not seen them, and to hear the things that you hear and have not heard them.

18 Hear you therefore the parable of the sower.

19 When any one heareth the word of the kingdom, and understandeth it not, there cometh the wicked one, and catcheth away that which was sown in his heart: this is he that received the seed by the way side.

20 And he that received the seed upon stony ground, is he that heareth the word, and immediately receiveth it with joy.

21 Yet hath he not root in himself, but is only for a time: and when there ariseth tribulation and persecution because of the word, he is presently scandalized.

22 And he that received the seed among thorns, is he that heareth the word, and the care of this world and the deceitfulness of riches choketh up the word, and he becometh fruitless.

23 But he that received the seed upon good ground, is he that heareth the word, and understandeth, and beareth fruit, and yieldeth the one an hundredfold, and another sixty, and another thirty.

24 [l] Another parable he proposed to them, saying: The kingdom of heaven is likened to a man that sowed good seed in his field.

25 But while men were asleep, his enemy came and oversowed cockle among the wheat and went his way.

26 And when the blade was sprung up, and had brought forth fruit, then appeared also the cockle.

27 And the servants of the goodman of the house coming said to him: Sir, didst thou not sow good seed in thy field? whence then hath it cockle?

28 And he said to them: An enemy hath done this. And the servants said to him: Wilt thou that we go and gather it up?

29 And he said: No, lest perhaps gathering up the cockle, you root up the wheat also together with it.

30 Suffer both to grow until the harvest, and in the time of the harvest I will say to the reapers: Gather up first the cockle, and bind it into bundles to burn, but the wheat gather ye into my barn.

31 [m] Another parable he proposed unto them, saying: The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field.

32 Which is the least indeed of all seeds; but when it is grown up, it is greater than all herbs, and becometh a tree, so that the birds of the air come, and dwell in the branches thereof.

33 Another parable he spoke to them. [n] The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened.

34 All these things Jesus spoke in parables to the multitudes: and without parables he did not speak to them.

35 That it might be fulfilled which was spoken by the prophet, saying: [o] *I will open my mouth in parables, I will utter*

— *i* Infra 25. 29. — *j* Isa. 6. 9; Mark 4. 12; Luke 8. 10; John 12. 40; Acts 28. 26; Rom. 11. 8. — *k* Luke 10. 24. — *l* Mark 4. 26. — *m* Mark 4. 31; Luke 13. 19. — *n* Luke 13. 21. — *o* Ps. 77. 2.

things hidden from the foundation of the world.

36 [p] Then having sent away the multitudes, he came into the house, and his disciples came to him, saying: Expound to us the parable of the cockle of the field.

37 Who made answer and said to them: He that soweth the good seed, is the Son of man.

38 And the field, is the world. And the good seed are the children of the kingdom. And the cockle, are the children of the wicked one.

39 And the enemy that sowed them, is the devil. [q] But the harvest is the end of the world. And the reapers are the angels.

40 Even as cockle therefore is gathered up, and burnt with fire: so shall it be at the end of the world.

41 The Son of man shall send his angels, and they shall gather out of his kingdom all scandals, and them that work iniquity.

42 And shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth.

43 [r] Then shall the just shine as the sun, in the kingdom of their Father. He that hath ears to hear, let him hear.

44 The kingdom of heaven is like unto a treasure hidden in a field. Which a man having found, hid it, and for joy thereof goeth, and selleth all that he hath, and buyeth that field.

45 Again the kingdom of heaven is like to a merchant seeking good pearls.

46 Who when he had found one pearl of great price, went his way, and sold all that he had, and bought it.

47 Again the kingdom of heaven is like to a net cast into the sea, and gathering together of all kind of fishes.

48 Which, when it was filled, they drew out, and sitting by the shore, they chose out the good into vessels, but the bad they cast forth.

49 So shall it be at the end of the world. The angels shall go out, and shall separate the wicked from among the just.

50 And shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth.

51 Have ye understood all these things? They say to him: Yes.

52 He said unto them: Therefore every scribe instructed in the kingdom of heaven, is like to a man that is a householder, who bringeth forth out of his treasure new things and old.

53 And it came to pass: when Jesus had finished these parables, he passed from thence.

54 [s] And coming into his own country, he taught them in their synagogues, so that they wondered and said: How came this man by this wisdom and miracles?

55 [t] Is not this the carpenter's son? Is not his mother called Mary, and his brethren James, and Joseph, and Simon, and Jude:

56 And his sisters, are they not all with us? Whence therefore hath he all these things?

57 And they were scandalized in his regard. But Jesus said to them: A prophet is not without honour, save in his own country, and in his own house.

58 And he wrought not many miracles there, because of their unbelief.

CHAPTER 14.

Herod puts John to death. Christ feeds five thousand in the desert. He walks upon the sea, and heals all the diseased with the touch of his garment.

AT [u] that time Herod the Tetrarch heard the fame of Jesus.

2 And he said to his servants: This is John the Baptist: he is risen from the dead, and therefore mighty works shew forth themselves in him.

3 [v] For Herod had apprehended John and bound him, and put him into prison, because of Herodias, his brother's wife.

4 For John said to him: It is not lawful for thee to have her.

5 And having a mind to put him to death, he feared the people: [w] because they esteemed him as a prophet.

6 But on Herod's birthday, the daugh-

p Mark 4. 34. — *q* Apoc. 14. 15. — *r* Wisd. 3. 7; Dan. 12. 3. — *s* Mark 6. 1; Luke 4. 16. — *t* John 6. 42. —

CHAP. 13. Ver. 55. *His brethren.* These were the children of Mary the wife of Cleophas, sister to our Blessed Lady, (St. Matt. 27. 56; St. John 19. 25,) and therefore, according to the usual style of the Scripture, they were called *brethren*, that is, *near relations* to our Saviour.

u Mark 6. 14; Luke 9. 7. A. D. 28. — *v* Mark 6. 17; Luke 3. 19. — *w* Infra 21. 26.

CHAP. 14. Ver. 1. *Tetrarch.* This word, derived from the Greek, signifies one that rules over the fourth part of a kingdom: as Herod then ruled over Galilee, which was but the fourth part of the kingdom of his father.

ter of Herodias danced before them: and pleased Herod.

7 Whereupon he promised with an oath, to give her whatsoever she would ask of him.

8 But she being instructed before by her mother, said: Give me here in a dish the head of John the Baptist.

9 And the king was struck sad: yet because of his oath, and for them that sat with him at table, he commanded it to be given.

10 And he sent, and beheaded John in the prison.

11 And his head was brought in a dish: and it was given to the damsel, and she brought it to her mother.

12 And his disciples came and took the body, and buried it, and came and told Jesus.

13 [z] Which when Jesus had heard, he retired from thence by a boat, into a desert place apart, and the multitudes having heard of it, followed him on foot out of the cities.

14 And he coming forth saw a great multitude, and had compassion on them, and healed their sick.

15 And when it was evening, his disciples came to him, saying: This is a desert place, and the hour is now past: send away the multitudes, that going into the towns, they may buy themselves victuals.

16 But Jesus said to them, They have no need to go: give you them to eat.

17 They answered him: [y] We have not here, but five loaves, and two fishes.

18 He said to them: Bring them hither to me.

19 And when he had commanded the multitudes to sit down upon the grass, he took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitudes.

20 And they did all eat, and were filled. And they took up what remained, twelve full baskets of fragments.

21 And the number of them that did eat, was five thousand men, besides women and children.

22 [x] And forthwith Jesus obliged his disciples to go up into the boat, and to go before him over the water, till he dismissed the people.

23 And having dismissed the multitude, [a] he went into a mountain alone to pray. And when it was evening, he was there alone.

24 But the boat in the midst of the sea was tossed with the waves: for the wind was contrary.

25 And in the fourth watch of the night, he came to them walking upon the sea.

26 And they seeing him walking upon the sea, were troubled, saying: It is an apparition. And they cried out for fear.

27 And immediately Jesus spoke to them, saying: Be of good heart: it is I, fear ye not.

28 And Peter making answer, said: Lord, if it be thou, bid me come to thee upon the waters.

29 And he said: Come. And Peter going down out of the boat, walked upon the water to come to Jesus.

30 But seeing the wind strong, he was afraid: and when he began to sink, he cried out, saying: Lord, save me.

31 And immediately Jesus stretching forth his hand took hold of him, and said to him: O thou of little faith, why didst thou doubt?

32 And when they were come up into the boat, the wind ceased.

33 And they that were in the boat came and adored him, saying: Indeed thou art the Son of God.

34 [b] And having passed the water, they came into the country of Genesar.

35 And when the men of that place had knowledge of him, they sent into all that country, and brought to him all that were diseased.

36 And they besought him that they might touch but the hem of his garment. And as many as touched, were made whole.

CHAPTER 15.

Christ reproves the scribes. He cures the daughter of the woman of Canaan: and many others: and feeds four thousand with seven loaves.

THEN [c] came to him from Jerusalem scribes and Pharisees, saying:

2 [d] Why do thy disciples transgress the tradition of the ancients? For they wash not their hands when they eat bread.

3 But he answering, said to them: Why do you also transgress the commandment of God for your tradition? For God said:

x Mark 6. 31; Luke 9. 10; John 6. 3. B. C. 28.
y John 6. 9.—z Mark 6. 45.—a John 6. 15; Mark 6. 46.
b Mark 6. 53.—c Mark 7. 1.
d Mark 7. 5.

4 [e] *Honour thy father and mother: [f] And: He that shall curse father or mother, let him die the death.*

5 But you say: Whosoever shall say to father or mother, The gift whatsoever proceedeth from me, shall profit thee.

6 And he shall not honour his father or his mother: and you have made void the commandment of God for your tradition.

7 Hypocrites, well hath Isaias prophesied of you, saying:

8 [g] *This people honoureth me with their lips: but their heart is far from me.*

9 *And in vain do they worship me, teaching doctrines and commandments of men.*

10 And having called together the multitudes unto him, he said to them: Hear ye and understand.

11 Not that which goeth into the mouth defileth a man: but what cometh out of the mouth, this defileth a man.

12 Then came his disciples, and said to him: Dost thou know that the Pharisees, when they heard this word, were scandalized?

13 But he answering, said: [h] Every plant which my heavenly Father hath not planted, shall be rooted up.

14 Let them alone: [i] they are blind, and leaders of the blind. And if the blind lead the blind, both fall into the pit.

15 [j] And Peter answering, said to him: Expound to us this parable.

16 But he said: Are you also yet without understanding?

17 Do you not understand, that whatsoever entereth into the mouth, goeth into the belly, and is cast out into the privy?

18 But the things which proceed out of the mouth, come forth from the heart, and those things defile a man.

19 For from the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false testimonies, blasphemies.

20 These are the things that defile a man. But to eat with unwashed hands doth not defile a man.

21 [k] And Jesus went from thence, and retired into the coasts of Tyre and Sidon.

22 And behold a woman of Canaan who came out of those coasts, crying out, said to him: Have mercy on me, O Lord, thou son of David: my daughter is grievously troubled by a devil.

23 Who answered her not a word. And his disciples came and besought him, saying: Send her away, for she crieth after us:

24 And he answering, said: [l] was not sent but to the sheep that are lost of the house of Israel.

25 But she came and adored him, saying: Lord, help me.

26 Who answering, said: It is not good to take the bread of the children, and to cast it to the dogs.

27 But she said: Yea, Lord; for the whelps also eat of the crumbs that fall from the table of their masters.

28 Then Jesus answering, said to her: O woman, great is thy faith: be it done to thee as thou wilt: and her daughter was cured from that hour.

29 And when Jesus had passed away from thence, he came nigh the sea of

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e Ex. 20. 12; Deut. 5. 16; Eph. 6. 2.—*f* Ex. 21. 17; Lev. 20. 9; Prov. 20. 20.—*g* Isa. 29. 13; Mark 7. 6.—*h* John 15. 2.—*i* Luke 6. 39.—*j* Mark 7. 17.—*k* Mark 7. 24.—*l* Supra 10. 6; John 10. 3.

CHAP. 15. Ver. 5. *The gift*, &c. That is, the offering that I shall make to God, shall be instead of that which should be expended for thy profit. This tradition of the Pharisees was calculated to enrich themselves; by exempting children from giving any further assistance to their parents, if they once offered to the temple and the priests, that which should have been the support of their parents. But this was a violation of the law of God, and of nature, which our Saviour here condemns.

Ver. 9. *Commandments of men.* The doctrines and commandments here reprehended are such as are either contrary to the law of God, (as that of neglecting parents, under pretence of giving to God,) or at least are frivolous, unprofitable, and no ways conducing to true piety, as that of often washing hands, &c., without regard to the purity of the heart. But as to the rules and ordinances of the holy church, touching fasts, festivals, &c., these are no ways repugnant to, but highly agreeable to God's holy word, and all Christian piety: neither are they to be counted among the *doctrines and commandments of men*: because they proceed not from mere human authority; but from that which Christ has established in his church; whose pastors he has commanded us to hear and obey, even as himself. St. Luke 10. 16; St. Matt. 18. 17.

Ver. 11. *Not that which goeth into*, &c. No uncleanness in meat, nor any dirt contracted by eating it with unwashed hands, can defile the soul: but sin alone; or a disobedience of the heart to the ordinance and will of God. And thus when Adam took the forbidden fruit, it was not the apple, which entered into the mouth, but the disobedience to the law of God which defiled him. The same is to be said if a Jew, in the time of the old law, had eaten swine's flesh; or a Christian convert, in the days of the apostles, contrary to their ordinance, had eaten blood; or if any of the faithful at present should transgress the ordinance of God's church, by breaking the fasts: for in all these cases the soul would be defiled; not indeed by that which goeth into the mouth; but by the disobedience of the heart, in wilfully transgressing the ordinance of God, or of those who have their authority from him.

Galilee. And going up into a mountain, he sat there.

30 [m] And there came to him great multitudes, having with them the dumb, the blind, the lame, the maimed, and many others: and they cast them down at his feet, and he healed them:

31 So that the multitudes marvelled seeing the dumb speak, the lame walk, the blind see: and they glorified the God of Israel.

32 [n] And Jesus called together his disciples, and said: I have compassion on the multitudes, because they continue with me now three days, and have not what to eat, and I will not send them away fasting, lest they faint in the way.

33 And the disciples say unto him: Whence then should we have so many loaves in the desert, as to fill so great a multitude?

34 And Jesus said to them: How many loaves have you? But they said: Seven, and a few little fishes.

35 And he commanded the multitude to sit down upon the ground.

36 And taking the seven loaves and the fishes, and giving thanks, he brake, and gave to his disciples, and the disciples gave to the people.

37 And they did all eat, and had their fill. And they took up seven baskets full, of what remained of the fragments.

38 And they that did eat, were four thousand men, beside children and women.

39 And having dismissed the multitude, he went up into a boat, and came into the coasts of Magedan.

CHAPTER 16.

Christ refuses to show the Pharisees a sign from heaven. Peter's confession is rewarded. He is rebuked for opposing Christ's passion. All his followers must deny themselves.

AND [o] there came to him the Pharisees and Sadducees tempting: and they asked him to shew them a sign from heaven.

2 But he answered and said to them: [p] When it is evening, you say, It will be fair weather, for the sky is red.

3 And in the morning: To day *there will be* a storm, for the sky is red and lowering. You know then how to discern the face of the sky: and can you not know the signs of the times?

4 [q] A wicked and adulterous generation seeketh after a sign: and a sign shall not be given it, [r] but the sign of Jonas the prophet. And he left them, and went away.

5 And when his disciples were come over the water, they had forgotten to take bread.

6 Who said to them: [s] Take heed and beware of the leaven of the Pharisees and Sadducees.

7 But they thought within themselves, saying: Because we have taken no bread.

8 And Jesus knowing it, said: Why do you think within yourselves, O ye of little faith, for that you have no bread?

9 Do you not yet understand, neither do you remember [t] the five loaves among five thousand men, and how many baskets you took up?

10 [u] Nor the seven loaves among four thousand men, and how many baskets you took up?

11 Why do you not understand that it was not concerning bread I said to you: Beware of the leaven of the Pharisees and Sadducees?

12 Then they understood that he said not that they should beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.

13 [v] And Jesus came into the quarters of Cesarea Philippi: and he asked his disciples, saying: Whom do men say that the Son of man is?

14 But they said: [w] Some John the Baptist, and other some Elias, and others Jeremias, or one of the prophets.

15 Jesus saith to them: But whom do you say that I am?

16 Simon Peter answered and said: [x] Thou art Christ, the Son of the living God.

17 And Jesus answering, said to him: Blessed art thou, Simon Bar-Jona: because flesh and blood hath not revealed it to thee, but my Father who is in heaven.

18 [y] And I say to thee: That thou art

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m Isa. 29. 5. — n Mark 8. 1. — o Mark 8. 11. — p Luke 12. 54. — q Supra 12. 39. — r Jonas 2. 1. — s Mark 8. 15; Luke 12. 1. — t Supra 14. 17; John 6. 9. — u Supra 15. 34. — v Mark 8. 27. — w Mark 8. 28; Luke 9. 19. — x John 6. 70. — y John 12. 42.

CHAP. 16. Ver. 18. *Thou art Peter, &c.* As St. Peter, by divine revelation, here made a solemn profession of his faith of the divinity of Christ: so in recompense of this faith and profession, our Lord here declares to him the dignity to which he is pleased to raise him: viz., that he to whom he had