

as how he founded a library and collected the books about the kings and the prophets, the books of David, and the royal letters about votive offerings. ¹⁴In like manner Judas also collected for us all the books that had been scattered because of the war, and we now have them in our possession. ¹⁵If you need them, send messengers to get them for you.

¹⁶As we are about to celebrate the purification, we are writing: you should celebrate the feast days. ¹⁷It is God who has saved all his people and has restored to all of them their inheritance, the kingdom, the priesthood, and the sacred rites, ¹⁸as he promised through the law. For we hope in God, that he will soon have mercy on us and gather us together from everywhere under the heavens to his holy place, for he has rescued us from great perils and has purified the place.*

II. COMPILER'S PREFACE

¹⁹This is the story of Judas Maccabeus and his brothers, of the purification of the great temple, the dedication of the altar, ²⁰the campaigns against Antiochus Epiphanes and his son Eupator,† ²¹and of the heavenly manifestations accorded to the heroes who fought bravely for the Jewish people. Few as they were, they plundered the whole land, put to flight the barbarian hordes, ²²regained possession of the temple renowned throughout the world, and liberated the city. They re-established the laws that were in danger of being abolished, while the Lord favored them with every kindness. ²³All this, detailed by Jason of Cyrene in five volumes, we will try to condense into a single book.

²⁴For in view of the flood of data, and the difficulties encountered, given such abundant material, by those who wish to plunge into accounts of the history, ²⁵we have aimed to please those who prefer simply to read, to make it easy for the studious who wish to commit things to memory, and to be helpful to all. ²⁶For us who have undertaken the labor

of making this digest, the task, far from being easy, is one of sweat and of sleepless nights. ²⁷Just so, the preparation of a festive banquet is no light matter for one who seeks to give enjoyment to others. Similarly, to win the gratitude of many we will gladly endure this labor, ²⁸leaving the responsibility for exact details to the historian, and confining our efforts to presenting only a summary outline. ²⁹As the architect of a new house must pay attention to the whole structure, while the one who undertakes the decoration and the frescoes has to be concerned only with what is needed for ornamentation, so I think it is with us.* ³⁰To enter into questions and examine them from all sides and to be busy about details is the task of the historian; ³¹but one who is making an adaptation should be allowed to aim at brevity of expression and to forgo complete treatment of the matter. ³²Here, then, let us begin our account without adding to what has already been said; it would be silly to lengthen the preface to the history and then cut short the history itself.

III. HELIODORUS' ATTEMPT TO PROFANE THE TEMPLE†

3 Heliodorus' Arrival in Jerusalem. ¹While the holy city lived in perfect peace and the laws were strictly observed because of the piety of the high priest Onias† and his hatred of evil,* ²the kings themselves honored the place and glorified the temple with the most magnificent gifts. ³Thus Seleucus,† king of Asia, defrayed from his own revenues all the expenses necessary for the liturgy of sacrifice.

⁴But a certain Simon, of the priestly clan of Bilgah,† who had been appointed superintendent of the temple, had a quarrel with the high priest about the administration of the city market.* ⁵Since he could not prevail against Onias, he went to Apollonius of Tarsus, who at that time was governor of Coelesyria and Phoenicia, ⁶and reported to him that the treasury in Jerusalem was full of such untold

† **2:20** For the account of the campaigns against Antiochus IV Epiphanes, see 4:7–10:9; and for the account of those against his son Antiochus V Eupator, see 10:10–13:26.

3:1–40 This legendary episode about Heliodorus is recounted here for the purpose of stressing the inviolability of the Temple of Jerusalem; its later profanation was interpreted as owing to the sins of the people; cf. 5:17–18.

3:1 Onias: Onias III was high priest from 196 to 175 B.C. and died in 171 B.C. He was the son of Simon, whose praises are

sung in Sir 50:1–21.

3:3 Seleucus: Seleucus IV Philopator, who reigned from 187 to 175 B.C.

3:4 Bilgah: a priestly family mentioned in 1 Chr 24:14, Neh 12:5, 18.

2:14 1 Mc 1:57

2:18 Dt 30:3–5.

2:29 2 Mc 15:38–39.

3:12 Mc 5:19–20; 15:12

3:42 Mc 4:23.

riches that the sum total of the assets was past counting and that since they did not belong to the account of the sacrifices, it would be possible for them to fall under the authority of the king.

⁷When Apollonius had an audience with the king, he informed him about the riches that had been reported to him. The king chose his chief minister Heliodorus and sent him with instructions to seize those riches. ⁸So Heliodorus immediately set out on his journey, ostensibly to visit the cities of Coelesyria and Phoenicia, but in reality to carry out the king's purpose.

⁹When he arrived in Jerusalem and had been graciously received by the high priest of the city, he told him about the information that had been given, and explained the reason for his presence, and he inquired if these things were really true. ¹⁰The high priest explained that there were deposits for widows and orphans, * ¹¹and some was the property of Hyrcanus, son of Tobias, † a man who occupied a very high position. Contrary to the misrepresentations of the impious Simon, the total amounted only to four hundred talents of silver and two hundred of gold. ¹²It was utterly unthinkable to defraud those who had placed their trust in the sanctity of the place and in the sacred inviolability of a temple venerated all over the world.

Heliodorus' Plan To Rob the Temple. ¹³But Heliodorus, because of the orders he had from the king, said that in any case this money must be confiscated for the royal treasury. ¹⁴So on the day he had set he went in to take an inventory of the funds. There was no little anguish throughout the city. ¹⁵Priests prostrated themselves before the altar in their priestly robes, and called toward heaven for the one who had given the law about deposits to keep the deposits safe for those who had made them. * ¹⁶Whoever saw the appearance of the high priest was pierced to the heart, for the changed complexion of his face revealed his mental anguish. ¹⁷The terror and bodily trembling that had come over the man clearly showed those who saw him the pain that lodged in his heart. ¹⁸People rushed out of their houses and

crowded together making common supplication, because the place was in danger of being profaned. ¹⁹Women, girded with sackcloth below their breasts, filled the streets. Young women secluded indoors all ran, some to the gates, some to the walls, others peered through the windows— ²⁰all of them with hands raised toward heaven, making supplication. ²¹It was pitiful to see the populace prostrate everywhere and the high priest full of dread and anguish. ²²While they were imploring the almighty Lord to keep the deposits safe and secure for those who had placed them in trust, ²³Heliodorus went on with his plan.

God Protects the Temple. ²⁴But just as Heliodorus was arriving at the treasury with his bodyguards, the Lord of spirits and all authority produced an apparition so great that those who had been bold enough to accompany Heliodorus were panic-stricken at God's power and fainted away in terror. ²⁵There appeared to them a richly caparisoned horse, mounted by a fearsome rider. Charging furiously, the horse attacked Heliodorus with its front hooves. The rider was seen wearing golden armor. ²⁶Then two other young men, remarkably strong, strikingly handsome, and splendidly attired, appeared before him. Standing on each side of him, they flogged him unceasingly, inflicting innumerable blows. ²⁷Suddenly he fell to the ground, enveloped in great darkness. His men picked him up and laid him on a stretcher. ²⁸They carried away helpless the man who a moment before had entered that treasury under arms with a great retinue and his whole bodyguard. They clearly recognized the sovereign power of God.

The Restoration and Testimony of Heliodorus. ²⁹As Heliodorus lay speechless because of God's action and deprived of any hope of recovery, ³⁰the people praised the Lord who had marvelously glorified his own place; and the temple, charged so shortly before with fear and commotion, was filled with joy and gladness, now that the almighty Lord had appeared. ³¹Quickly some of the companions of Heliodorus begged Onias to call upon the Most High to spare the life of one who was about to

* 3:11 Hyrcanus, son of Tobias: a member of the Tobiad family of Transjordan (Neh 2:10; 6:17–19; 13:4–8). Hyrcanus' father was Joseph, whose mother was the sister of the high priest Onias II.

3:10 Dt 14:29; 26:12.

3:15 Ex 22:6–14.

breathe his last. ³²The high priest, suspecting that the king might think that Heliodorus had suffered some foul play at the hands of the Jews, offered a sacrifice for the man's recovery. ³³While the high priest was offering the sacrifice of atonement, the same young men dressed in the same clothing again appeared and stood before Heliodorus. "Be very grateful to the high priest Onias," they told him. "It is for his sake that the Lord has spared your life. ³⁴Since you have been scourged by Heaven, proclaim to all God's great power." When they had said this, they disappeared.

³⁵After Heliodorus had offered a sacrifice to the Lord and made most solemn vows to the one who had spared his life, he bade Onias farewell, and returned with his soldiers to the king. ³⁶Before all he gave witness to the deeds of the most high God that he had seen with his own eyes. ³⁷When the king asked Heliodorus what sort of person would be suitable to be sent to Jerusalem next, he answered: ³⁸"If you have an enemy or one who is plotting against the government, send him there, and you will get him back with a flogging, if indeed he survives at all; for there is certainly some divine power about the place. ³⁹The one whose dwelling is in heaven watches over that place and protects it, and strikes down and destroys those who come to harm it." ⁴⁰This was how the matter concerning Heliodorus and the preservation of the treasury turned out.

IV. PROFANATION AND PERSECUTION

4 Simon Accuses Onias. ¹The Simon mentioned above as the informer about the funds against his own country slandered Onias as the one who incited Heliodorus and instigated the whole miserable affair. ²He dared to brand as a schemer against the government the man who was the benefactor of the city, the protector of his compatriots, and a zealous defender of the laws. ³When Simon's hostility

reached such a pitch that murders were being committed by one of his henchmen, ⁴Onias saw that the opposition was serious and that Apollonius, son of Menestheus, the governor of Coelesyria and Phoenicia, was abetting Simon's wickedness. ⁵So he had recourse to the king, not as an accuser of his compatriots, but as one looking to the general and particular good of all the people. ⁶He saw that without royal attention it would be impossible to have a peaceful government, and that Simon would not desist from his folly.

Jason as High Priest. ⁷But Seleucus died,† and when Antiochus surnamed Epiphanes succeeded him on the throne, Onias' brother Jason obtained the high priesthood by corrupt means.* ⁸In an interview, he promised the king three hundred and sixty talents of silver, as well as eighty talents from another source of income. ⁹Besides this he would undertake to pay a hundred and fifty more, if he was given authority to establish a gymnasium and a youth center† for it and to enroll Jerusalemites as citizens of Antioch.

¹⁰When Jason received the king's approval and came into office, he immediately initiated his compatriots into the Greek way of life. ¹¹He set aside the royal concessions granted to the Jews through the mediation of John, father of Eupolemus† (that Eupolemus who would later go on an embassy to the Romans to establish friendship and alliance with them); he set aside the lawful practices and introduced customs contrary to the law.* ¹²* With perverse delight he established a gymnasium† at the very foot of the citadel, where he induced the noblest young men to wear the Greek hat. ¹³The craze for Hellenism and the adoption of foreign customs reached such a pitch, through the outrageous wickedness of Jason, the renegade and would-be high priest, ¹⁴that the priests no longer cared about the service of the altar. Disdaining the temple and neglecting

† 4:7 *Seleucus died*: he was murdered by Heliodorus. Antiochus Epiphanes was his younger brother. Onias' brother showed his enthusiasm for the Greek way of life (v. 10) by changing his Hebrew name Joshua, or Jesus, to the Greek name Jason.

4:9 *Youth center*: an educational institution in which young men were trained both in Greek intellectual culture and in physical fitness. *Citizens of Antioch*: honorary citizens of Antioch, a Hellenistic city of the Seleucid Kingdom that had a corporation of such Antiochians, who enjoyed certain political and commercial privileges.

4:11 *Eupolemus*: one of the two envoys sent to Rome by Ju-

das Maccabeus (1 Mc 8:17).

4:12 Since the *gymnasium*, where the youth exercised naked (Greek *gymnos*), lay in the Tyropoeon Valley to the east of the citadel, it was directly next to the Temple on its eastern side. *The Greek hat*: a wide-brimmed hat, traditional headgear of Hermes, the patron god of athletic contests; it formed part of the distinctive costume of the members of the "youth center."

the sacrifices, they hastened, at the signal for the games, to take part in the unlawful exercises at the arena. ¹⁵What their ancestors had regarded as honors they despised; what the Greeks esteemed as glory they prized highly. ¹⁶For this reason they found themselves in serious trouble: the very people whose manner of life they emulated, and whom they desired to imitate in everything, became their enemies and oppressors. ¹⁷It is no light matter to flout the laws of God, as subsequent events will show.

¹⁸When the quinquennial games were held at Tyre in the presence of the king, ¹⁹the vile Jason sent representatives of the Antiochians of Jerusalem, to bring three hundred silver drachmas for the sacrifice to Hercules. But the bearers themselves decided that the money should not be spent on a sacrifice, as that was not right, but should be used for some other purpose. ²⁰So the contribution meant for the sacrifice to Hercules by the sender, was in fact applied to the construction of triremes† by those who brought it.

²¹When Apollonius, son of Menestheus, was sent to Egypt for the coronation of King Philometor,† Antiochus learned from him that the king was opposed to his policies. He took measures for his own security; so after going to Joppa, he proceeded to Jerusalem. ²²There he was received with great pomp by Jason and the people of the city, who escorted him with torchlights and acclamations; following this, he led his army into Phoenicia.

Menelaus as High Priest. ²³Three years later Jason sent Menelaus,† brother of the aforementioned Simon, to deliver the money to the king, and to complete negotiations on urgent matters. ²⁴But after his introduction to the king, he flattered him with such an air of authority that he secured the high priesthood for himself, outbidding Jason by three hundred talents of silver. ²⁵He returned with the royal commission, but with nothing that made him worthy of the high priesthood; he had the temper of a cruel tyrant and the rage of a wild beast. ²⁶So Jason, who had cheated his own

brother and now saw himself cheated by another man, was driven out as a fugitive to the country of the Ammonites. ²⁷But Menelaus, who obtained the office, paid nothing of the money he had promised to the king, ²⁸in spite of the demand of Sostratus, the commandant of the citadel, whose duty it was to collect the taxes. For this reason, both were summoned before the king. ²⁹Menelaus left his brother Lysimachus as his deputy in the high priesthood, while Sostratus left Crates, commander of the Cypriots.*

Murder of Onias. ³⁰While these things were taking place, the people of Tarsus and Mallus† rose in revolt, because their cities had been given as a gift to Antiochis, the king's concubine. ³¹So the king hastened off to settle the affair, leaving Andronicus, one of his nobles, as his deputy. ³²Menelaus, for his part, thinking this a good opportunity, stole some gold vessels from the temple and presented them to Andronicus; he had already sold other vessels in Tyre and in the neighboring cities. ³³When Onias had clear evidence, he accused Menelaus publicly, after withdrawing to the inviolable sanctuary at Daphne, near Antioch. ³⁴Thereupon Menelaus approached Andronicus privately and urged him to seize Onias. So Andronicus went to Onias, treacherously reassuring him by offering his right hand in oath, and persuaded him, in spite of his suspicions, to leave the sanctuary. Then, with no regard for justice, he immediately put him to death.

³⁵As a result, not only the Jews, but many people of other nations as well, were indignant and angry over the unjust murder of the man. ³⁶When the king returned from the region of Cilicia, the Jews of the city,† together with the Greeks who detested the crime, went to see him about the murder of Onias. ³⁷Antiochus was deeply grieved and full of pity; he wept as he recalled the prudence and noble conduct of the deceased. ³⁸Inflamed with anger, he immediately stripped Andronicus of his purple robe, tore off his garments, and had him led through the whole city to the very place where he had committed the outrage

†4:20 *Triremes*: war vessels with three banks of oars.

†4:21 *Philometor*: Ptolemy VI, king of Egypt, ca. 172 to ca. 145 B.C.

†4:23 *Menelaus*: Jewish high priest from ca. 172 to his execution in 162 B.C. (13:3–8).

†4:30 *Mallus*: a city of Cilicia (v. 36) in southeastern Asia Minor, about thirty miles east of Tarsus.

nor, about thirty miles east of Tarsus.

†4:36 *The city*: Antioch. But some understand the Greek to mean "each city."

against Onias; and there he put the murderer to death. Thus the Lord rendered him the punishment he deserved.

More Outrages. ³⁹ Many acts of sacrilege had been committed by Lysimachus in the city† with the connivance of Menelaus. When word spread, the people assembled in protest against Lysimachus, because a large number of gold vessels had been stolen. ⁴⁰ As the crowds, now thoroughly enraged, began to riot, Lysimachus launched an unjustified attack against them with about three thousand armed men under the leadership of a certain Auranus, a man as advanced in folly as he was in years. ⁴¹ Seeing Lysimachus' attack, people picked up stones, pieces of wood or handfuls of the ashes lying there and threw them in wild confusion at Lysimachus and his men. ⁴² As a result, they wounded many of them and even killed a few, while they put all to flight. The temple robber himself they killed near the treasury.

⁴³ Charges about this affair were brought against Menelaus. ⁴⁴ When the king came to Tyre, three men sent by the senate pleaded the case before him. ⁴⁵ But Menelaus, seeing himself on the losing side, promised Ptolemy, son of Dorymenes, a substantial sum of money if he would win the king over.* ⁴⁶ So Ptolemy took the king aside into a colonnade, as if to get some fresh air, and persuaded him to change his mind. ⁴⁷ Menelaus, who was the cause of all the trouble, the king acquitted of the charges, while he condemned to death those poor men who would have been declared innocent even if they had pleaded their case before Scythians. ⁴⁸ Thus, those who had prosecuted the case on behalf of the city, the people, and the sacred vessels, quickly suffered unjust punishment. ⁴⁹ For this reason, even Tyrians, detesting the crime, provided sumptuously for their burial. ⁵⁰ But Menelaus, thanks to the greed of those in power, remained in office, where he grew in wickedness, scheming greatly against his fellow citizens.

5 Jason's Revolt. ¹ About this time Antiochus sent his second expedition† into Egypt.* ² It then happened that all over the city, for nearly forty days, there appeared horsemen, clothed in garments of a golden weave, charging in midair—companies fully armed with lances and drawn swords; ³ squadrons of cavalry in battle array, charges and countercharges on this side and that, with brandished shields and bristling spears, flights of arrows and flashes of gold ornaments, together with armor of every sort. ⁴ Therefore all prayed that this vision might be a good omen.

⁵ But when a false rumor circulated that Antiochus was dead, Jason† gathered at least a thousand men and suddenly attacked the city. As the defenders on the walls were forced back and the city was finally being taken, Menelaus took refuge in the citadel. ⁶ For his part, Jason continued the merciless slaughter of his fellow citizens, not realizing that triumph over one's own kindred is the greatest calamity; he thought he was winning a victory over his enemies, not over his own people. ⁷ Even so, he did not gain control of the government, but in the end received only disgrace for his treachery, and once again took refuge in the country of the Ammonites. ⁸ At length he met a miserable end. Called to account before Aretas,† ruler of the Arabians, he fled from city to city, hunted by all, hated as an apostate from the laws, abhorred as the executioner of his country and his compatriots. Driven into Egypt, ⁹ he set out by sea for the Lacedaemonians, among whom he hoped to find protection because of his relations with them. He who had exiled so many from their country perished in exile; ¹⁰ and he who had cast out so many to lie unburied went unmourned and without a funeral of any kind, nor any place in the tomb of his ancestors.

Revenge by Antiochus. ¹¹ *When these happenings were reported to the king, he thought that Judea was in revolt. Raging like a wild animal, he set out from Egypt and took

† **4:39** The city: Jerusalem. Menelaus was still in Syria.

5:1 Second expedition: the first invasion of Egypt by Antiochus IV in 169 B.C. (1 Mc 1:16–20) is not mentioned in 2 Maccabees, unless the coming of the Syrian army to Palestine (2 Mc 4:21–22) is regarded as the first invasion. The author of 2 Maccabees apparently combines the first pillage of Jerusalem in 169 B.C. after Antiochus' first invasion of Egypt (1 Mc 1:20–28; cf. 2 Mc 5:5–7) with the second pillage of the city two years later (167 B.C.), following the king's second invasion of Egypt in 168

B.C. (1 Mc 1:29–35; cf. 2 Mc 5:24–26).

5:5 Jason: brother of Onias III, claimant of the high priesthood (4:7–10). Later he was supplanted by Menelaus, who drove him into Transjordan (4:26).

5:8 Aretas: King Aretas I of the Nabateans; cf. 1 Mc 5:25.

4:45 2 Mc 8:8; 1 Mc 3:38.
5:1–10 1 Mc 1:16–19; Dn
11:25–30.

5:2–3 2 Mc 3:24–26;
10:29–30; 11:8.
5:11–21 1 Mc 1:20–24.

Jerusalem by storm. ¹²He ordered his soldiers to cut down without mercy those whom they met and to slay those who took refuge in their houses. ¹³There was a massacre of young and old, a killing of women and children, a slaughter of young women and infants. ¹⁴In the space of three days, eighty thousand were lost, forty thousand meeting a violent death, and the same number being sold into slavery.

¹⁵Not satisfied with this, the king dared to enter the holiest temple in the world; Menelaus, that traitor both to the laws and to his country, served as guide. ¹⁶He laid his impure hands on the sacred vessels and swept up with profane hands the votive offerings made by other kings for the advancement, the glory, and the honor of the place. ¹⁷Antiochus became puffed up in spirit, not realizing that it was because of the sins of the city's inhabitants that the Sovereign Lord was angry for a little while: hence the disregard of the place.* ¹⁸If they had not become entangled in so many sins, this man, like that Heliodorus sent by King Seleucus to inspect the treasury, would have been flogged and turned back from his presumptuous act as soon as he approached. ¹⁹The Lord, however, had not chosen the nation for the sake of the place, but the place for the sake of the nation. ²⁰Therefore, the place itself, having shared in the nation's misfortunes, afterward participated in their good fortune; and what the Almighty had forsaken in wrath was restored in all its glory, once the great Sovereign Lord became reconciled.

²¹* Antiochus carried off eighteen hundred talents from the temple and hurried back to Antioch, thinking in his arrogance that he could make the land navigable and the sea passable on foot, so carried away was he with pride. ²²He left governors to harass the nation: at Jerusalem, Philip, a Phrygian by birth,† and in character more barbarous than the man who appointed him;* ²³at Mount Gerizim,† Andronicus; and besides these, Menelaus, who

lorded it over his fellow citizens more than the others. Out of hatred for the Jewish citizens, ²⁴* the king sent Apollonius,† commander of the Mysians, at the head of an army of twenty-two thousand, with orders to kill all the grown men and sell the women and children into slavery. ²⁵When this man arrived in Jerusalem, he pretended to be peacefully disposed and waited until the holy day of the sabbath; then, finding the Jews refraining from work, he ordered his men to parade fully armed. ²⁶All those who came out to watch, he massacred, and running through the city with armed men, he cut down a large number of people.

²⁷But Judas Maccabeus and about nine others withdrew to the wilderness to avoid sharing in defilement; there he and his companions lived like the animals in the hills, eating what grew wild.*

6 Abolition of Judaism. ¹* Not long after this the king sent an Athenian senator† to force the Jews to abandon the laws of their ancestors and live no longer by the laws of God, ²also to profane the temple in Jerusalem and dedicate it to Olympian Zeus,† and the one on Mount Gerizim to Zeus the Host to Strangers, as the local inhabitants were wont to be.* ³This was a harsh and utterly intolerable evil. ⁴The Gentiles filled the temple with debauchery and revelry; they amused themselves with prostitutes and had intercourse with women even in the sacred courts. They also brought forbidden things into the temple,* ⁵so that the altar was covered with abominable offerings prohibited by the laws.

⁶No one could keep the sabbath or celebrate the traditional feasts, nor even admit to being a Jew. ⁷Moreover, at the monthly celebration of the king's birthday the Jews, from bitter necessity, had to partake of the sacrifices, and when the festival of Dionysus† was celebrated, they were compelled to march in his procession, wearing wreaths of ivy.*

^{5:22} Philip, a Phrygian by birth: the Philip of 2 Mc 6:11 and 8:8, but probably not the same as Philip the regent of 2 Mc 9:29 and 1 Mc 6:14.

^{5:23} Mount Gerizim: the sacred mountain of the Samaritans at Shechem; cf. 2 Mc 6:2.

^{5:24} Apollonius: the Mysian commander of 1 Mc 1:29; mentioned also in 2 Mc 3:5; 4:4.

^{6:1} Athenian senator or, Geron the Athenian, since *geron* can also be a proper name.

^{6:2} Olympian Zeus: equated with the Syrian Baal Shamen ("the lord of the heavens"), a term which the Jews mocking-

rendered as *shiqqus shomem*, "desolating abomination" (Dn 9:27; 11:31, 12:11; 1 Mc 1:54).

^{6:7} Dionysus: also called Bacchus, the god of the grape harvest and of wine; ivy was one of his symbols.

^{5:17} 2 Mc 6:12-16;

7:16-19, 32-38.

^{5:21} 1 Mc 1:23-24.

^{5:22} 2 Mc 6:11; 8:8.

^{5:24}-26 1 Mc 1:29-40.

^{5:27} 2 Mc 8:1; 1 Mc 2:28.

^{6:1} 1 Mc 1:41-63.

^{6:2} 1 Mc 1:46, 54; Dn

9:27; 11:31; 12:11

^{6:4} Ez 23:36-49; Dn

11:31; Am 2:7

^{6:7} 1 Mc 1:58-59.

⁸Following upon a vote of the citizens of Ptolemais, a decree was issued ordering the neighboring Greek cities to adopt the same measures, obliging the Jews to partake of the sacrifices ⁹ and putting to death those who would not consent to adopt the customs of the Greeks. It was obvious, therefore, that disaster had come upon them. ¹⁰Thus, two women who were arrested for having circumcised their children were publicly paraded about the city with their babies hanging at their breasts and then thrown down from the top of the city wall.* ¹¹Others, who had assembled in nearby caves to observe the seventh day in secret, were betrayed to Philip and all burned to death. In their respect for the holiness of that day, they refrained from defending themselves.*

God's Purpose. ^{12*} Now I urge those who read this book not to be disheartened by these misfortunes, but to consider that these punishments were meant not for the ruin but for the correction of our nation. ¹³It is, in fact, a sign of great kindness to punish the impious promptly instead of letting them go for long. ^{14*} Thus, in dealing with other nations, the Sovereign Lord patiently waits until they reach the full measure of their sins before punishing them; but with us he has decided to deal differently, ¹⁵ in order that he may not have to punish us later, when our sins have reached their fullness. ¹⁶Therefore he never withdraws his mercy from us. Although he disciplines us with misfortunes, he does not abandon his own people. ¹⁷Let these words suffice for recalling this truth. Without further ado we must go on with our story.

Martyrdom of Eleazar. ^{18†} Eleazar, one of the foremost scribes, a man advanced in age and of noble appearance, was being forced to open his mouth to eat pork.* ¹⁹But preferring a glorious death to a life of defilement, he went forward of his own accord to the instrument of torture, ²⁰spitting out the meat as they should do who have the courage to reject food unlawful to taste even for love of life.

²¹Those in charge of that unlawful sacrifice took the man aside, because of their long

acquaintance with him, and privately urged him to bring his own provisions that he could legitimately eat, and only to pretend to eat the sacrificial meat prescribed by the king. ²²Thus he would escape death, and be treated kindly because of his old friendship with them. ²³But he made up his mind in a noble manner, worthy of his years, the dignity of his advanced age, the merited distinction of his gray hair, and of the admirable life he had lived from childhood. Above all loyal to the holy laws given by God, he swiftly declared, "Send me to Hades!"

²⁴"At our age it would be unbecoming to make such a pretense; many of the young would think the ninety-year-old Eleazar had gone over to an alien religion. ²⁵If I dissemble to gain a brief moment of life, they would be led astray by me, while I would bring defilement and dishonor on my old age. ²⁶Even if, for the time being, I avoid human punishment, I shall never, whether alive or dead, escape the hand of the Almighty. ²⁷Therefore, by bravely giving up life now, I will prove myself worthy of my old age, ²⁸and I will leave to the young a noble example of how to die willingly and nobly for the revered and holy laws."

He spoke thus, and went immediately to the instrument of torture. ²⁹Those who shortly before had been kindly disposed, now became hostile toward him because what he had said seemed to them utter madness.* ³⁰When he was about to die under the blows, he groaned, saying: "The Lord in his holy knowledge knows full well that, although I could have escaped death, I am not only enduring terrible pain in my body from this scourging, but also suffering it with joy in my soul because of my devotion to him." ³¹This is how he died, leaving in his death a model of nobility and an unforgettable example of virtue not only for the young but for the whole nation.

7 Martyrdom of a Mother and Her Seven Sons. ¹It also happened that seven brothers with their mother were arrested and tortured with whips and scourges by the king to force them to eat pork in violation of God's law.* ²One of the brothers, speaking for the

† 6:18-7:42 The stories of Eleazar and of the mother and her seven sons, among the earliest models of "martyrology," were understandably popular. Written to encourage God's people in times of persecution, they add gruesome details to the record of tortures, and place long speeches in the mouths of the martyrs.

6:10 1 Mc 1:60-61

6:11 1 Mc 2:32-38.

6:12-16 2 Mc 5:17; 7:16-19, 32-38.

6:14 Wis 11:9-10; 12:2, 22.

6:18 Lv 11:6-8.

6:29 Wis 3:1-4; 5:4.

7:1 Jer 15:9.

others, said: "What do you expect to learn by questioning us? We are ready to die rather than transgress the laws of our ancestors."

³At that the king, in a fury, gave orders to have pans and caldrons heated. ⁴These were quickly heated, and he gave the order to cut out the tongue of the one who had spoken for the others, to scalp him and cut off his hands and feet, while the rest of his brothers and his mother looked on. ⁵When he was completely maimed but still breathing, the king ordered them to carry him to the fire and fry him. As a cloud of smoke spread from the pan, the brothers and their mother encouraged one another to die nobly, with these words: ⁶"The Lord God is looking on and truly has compassion on us, as Moses declared in his song, when he openly bore witness, saying, 'And God will have compassion on his servants.'"

⁷After the first brother had died in this manner, they brought the second to be made sport of. After tearing off the skin and hair of his head, they asked him, "Will you eat the pork rather than have your body tortured limb by limb?" ⁸Answering in the language of his ancestors, he said, "Never!" So he in turn suffered the same tortures as the first. ⁹With his last breath he said: "You accursed fiend, you are depriving us of this present life, but the King of the universe will raise us up† to live again forever, because we are dying for his laws."*

¹⁰After him the third suffered their cruel sport. He put forth his tongue at once when told to do so, and bravely stretched out his hands, ¹¹as he spoke these noble words: "It was from Heaven that I received these; for the sake of his laws I disregard them; from him I hope to receive them again." ¹²Even the king and his attendants marveled at the young man's spirit, because he regarded his sufferings as nothing.

¹³After he had died, they tortured and maltreated the fourth brother in the same way. ¹⁴When he was near death, he said, "It is my choice to die at the hands of mortals with the hope that God will restore me to life; but for you, there will be no resurrection to life."

¹⁵They next brought forward the fifth brother and maltreated him. ¹⁶Looking at the

king, he said:* "Mortal though you are, you have power over human beings, so you do what you please. But do not think that our nation is forsaken by God. ¹⁷Only wait, and you will see how his great power will torment you and your descendants."

¹⁸After him they brought the sixth brother. When he was about to die, he said: "Have no vain illusions. We suffer these things on our own account, because we have sinned against our God; that is why such shocking things have happened. ¹⁹Do not think, then, that you will go unpunished for having dared to fight against God."

²⁰Most admirable and worthy of everlasting remembrance was the mother who, seeing her seven sons perish in a single day, bore it courageously because of her hope in the Lord. ²¹Filled with a noble spirit that stirred her womanly reason with manly emotion, she exhorted each of them in the language of their ancestors with these words: ²²* "I do not know how you came to be in my womb; it was not I who gave you breath and life, nor was it I who arranged the elements you are made of. ²³Therefore, since it is the Creator of the universe who shaped the beginning of humankind and brought about the origin of everything, he, in his mercy, will give you back both breath and life, because you now disregard yourselves for the sake of his law."

²⁴Antiochus, suspecting insult in her words, thought he was being ridiculed. As the youngest brother was still alive, the king appealed to him, not with mere words, but with promises on oath, to make him rich and happy if he would abandon his ancestral customs: he would make him his Friend and entrust him with high office. ²⁵When the youth paid no attention to him at all, the king appealed to the mother, urging her to advise her boy to save his life. ²⁶After he had urged her for a long time, she agreed to persuade her son. ²⁷She leaned over close to him and, in derision of the cruel tyrant, said in their native language: "Son, have pity on me, who carried you in my womb for nine months, nursed you for three years, brought you up, educated and supported you to your present age. ²⁸I beg you, child, to look at the heavens and

*7:9 *The King of the universe will raise us up*: here, and in vv. 11, 14, 23, 29, 36, belief in the future resurrection of the body, at least for the just, is clearly stated; cf. also 12:44; 14:46; Dn 12:2

7:6 Dt 32:36–38.

7:9 2 Mc 12:44; 14:46;

Dn 12:1–3.

7:16–19 2 Mc 5:17; 6:12–16;

7:32

7:22–23 2 Mc 7:11, 28;

Jb 1:10–12; Ps

139:13–16; Eccl 11:5.

the earth and see all that is in them; then you will know that God did not make them out of existing things.† In the same way humankind came into existence. ²⁹ Do not be afraid of this executioner, but be worthy of your brothers and accept death, so that in the time of mercy I may receive you again with your brothers."

³⁰ She had scarcely finished speaking when the youth said: "What is the delay? I will not obey the king's command. I obey the command of the law given to our ancestors through Moses. ³¹ But you, who have contrived every kind of evil for the Hebrews, will not escape the hands of God. ³² We, indeed, are suffering because of our sins.* ³³ Though for a little while our living Lord has been angry, correcting and chastising us, he will again be reconciled with his servants. ³⁴ But you, wretch, most vile of mortals, do not, in your insolence, buoy yourself up with unfounded hopes, as you raise your hand against the children of heaven. ³⁵ You have not yet escaped the judgment of the almighty and all-seeing God. ³⁶ Our brothers, after enduring brief pain, have drunk of never-failing life, under God's covenant. But you, by the judgment of God, shall receive just punishments for your arrogance. ³⁷ Like my brothers, I offer up my body and my life for our ancestral laws, imploring God to show mercy soon to our nation, and by afflictions and blows to make you confess that he alone is God. ³⁸ Through me and my brothers, may there be an end to the wrath of the Almighty that has justly fallen on our whole nation."

³⁹ At that, the king became enraged and treated him even worse than the others, since he bitterly resented the boy's contempt. ⁴⁰ Thus he too died undefiled, putting all his trust in the Lord. ⁴¹ Last of all, after her sons, the mother was put to death. ⁴² Enough has been said about the sacrificial meals and the excessive cruelties.

V. VICTORIES OF JUDAS AND PURIFICATION OF THE TEMPLE

8 Resistance from Judas Maccabeus. ^{1*} Judas Maccabeus and his companions

[†] 7:28 *God did not make them out of existing things*: that is, all things were made solely by God's omnipotent will and creative word; cf. Heb 11:3. This statement has often been taken as a basis for "creation out of nothing" (Latin *creatio ex nihilo*).

8:8-29, 34-35 This account of the campaign of Nicanor and Gorgias against Judas is paralleled, with certain differences, in 1 Mc 3:38-4:24.

8:10 *Tribute owed by the king to the Romans*: the payment

entered the villages secretly, summoned their kindred, and enlisted others who had remained faithful to Judaism. Thus they assembled about six thousand men. ² They implored the Lord to look kindly upon this people, who were being oppressed by all; to have pity on the sanctuary, which was profaned by renegades; ³ to have mercy on the city, which was being destroyed and was about to be leveled to the ground; to listen to the blood that cried out to him; ⁴ to remember the criminal slaughter of innocent children and the blasphemies uttered against his name; and to manifest his hatred of evil.

^{5*} Once Maccabeus got his men organized the Gentiles could not withstand him, for the Lord's wrath had now changed to mercy. ⁶ Coming by surprise upon towns and villages, he set them on fire. He captured strategic positions, and put to flight not a few of the enemy. ⁷ He preferred the nights as being especially favorable for such attacks. Soon talk of his valor spread everywhere.

First Victory over Nicanor.† ⁸ When Philip saw that Judas was gaining ground little by little and that his successful advances were becoming more frequent, he wrote to Ptolemy, governor of Coelesyria and Phoenicia, to come to the aid of the king's interests.* ^{9*} Ptolemy promptly selected Nicanor, son of Patroclus, one of the Chief Friends, and sent him at the head of at least twenty thousand armed men of various nations to wipe out the entire Jewish nation. With him he associated Gorgias, a general, experienced in the art of war.* ¹⁰ Nicanor planned to raise the two thousand talents of tribute owed by the king to the Romans† by selling captured Jews into slavery. ¹¹ So he immediately sent word to the coastal cities, inviting them to buy Jewish slaves and promising to deliver ninety slaves for a talent†—little anticipating the punishment that was to fall upon him from the Almighty.

¹² When Judas learned of Nicanor's advance and informed his companions about the approach of the army, ¹³ those who were fearful

imposed on Antiochus III in 188 B.C. by the treaty of Apamea.
8:11 *Ninety slaves for a talent*: a low price for so many slaves, thus expressing the opponents' contempt for the Jews.

* 7:32 2 Mc 5:17; 6:12-16; 8:8 2 Mc 4:45; 1 Mc 7:16-19.
8:1-7 2 Mc 5:27; 1 Mc 8:9-23 1 Mc 3:38-59.
3:10-26. 8:9 1 Mc 7:26.
8:5-7 1 Mc 3:3-9.

and those who lacked faith in God's justice deserted and got away. ¹⁴But the others sold everything they had left, and at the same time entreated the Lord to deliver those whom the ungodly Nicanor had sold before even capturing them. ¹⁵They entreated the Lord to do this, if not for their sake, at least for the sake of the covenants made with their ancestors, and because they themselves invoked his holy and glorious name. ¹⁶Maccabeus assembled his forces, six thousand strong, and exhorted them not to be panic-stricken before the enemy, nor to fear the very large number of Gentiles unjustly attacking them, but to fight nobly. ¹⁷They were to keep before their eyes the lawless outrage perpetrated by the Gentiles against the holy place and the affliction of the humiliated city, as well as the subversion of their ancestral way of life. ¹⁸He said, "They trust in weapons and acts of daring, but we trust in almighty God, who can by a mere nod destroy not only those who attack us but even the whole world." ¹⁹He went on to tell them of the times when help had been given their ancestors: both the time of Sennacherib, when a hundred and eighty-five thousand of his men perished,* ²⁰and the time of the battle in Babylonia against the Galatians,† when only eight thousand Jews fought along with four thousand Macedonians; yet when the Macedonians were hard pressed, the eight thousand, by the help they received from Heaven, destroyed one hundred and twenty thousand and took a great quantity of spoils. ²¹* With these words he encouraged them and made them ready to die for their laws and their country.

Then Judas divided his army into four, ²²placing his brothers, Simon, Joseph,† and Jonathan, each over a division, assigning them fifteen hundred men apiece.* ²³There was also Eleazar.† After reading to them from the holy book and giving them the watchword, "The help of God," Judas himself took charge of the first division and joined in battle with Nicanor.* ²⁴With the Almighty as their ally, they killed more than nine thousand of the enemy,

wounded and disabled the greater part of Nicanor's army, and put all of them to flight. ²⁵They also seized the money of those who had come to buy them as slaves. When they had pursued the enemy for some time, they were obliged to return by reason of the late hour. ²⁶It was the day before the sabbath, and for that reason they could not continue the pursuit. ²⁷They collected the enemy's weapons and stripped them of their spoils, and then observed the sabbath with fervent praise and thanks to the Lord who kept them safe for that day on which he allotted them the beginning of his mercy. ²⁸After the sabbath, they gave a share of the spoils to those who were tortured and to widows and orphans; the rest they divided among themselves and their children.* ²⁹When this was done, they made supplication in common, imploring the merciful Lord to be completely reconciled with his servants.

Other Victories. ³⁰They also challenged the forces of Timothy and Bacchides, killed more than twenty thousand of them, and captured some very high fortresses. They divided the considerable plunder, allotting half to themselves and the rest to victims of torture, orphans, widows, and the aged. ³¹They collected the enemies' weapons and carefully stored them in strategic places; the rest of the spoils they carried to Jerusalem. ³²They also killed the commander of Timothy's forces, a most wicked man, who had done great harm to the Jews. ³³While celebrating the victory in their ancestral city, they burned both those who had set fire to the sacred gates and Callisthenes, who had taken refuge in a little house; so he received the reward his wicked deeds deserved.

³⁴* The thrice-accursed Nicanor, who had brought the thousand slave dealers to buy the Jews, ³⁵after being humbled through the Lord's help by those whom he had thought of no account, laid aside his fine clothes and fled alone across country like a runaway slave, until he reached Antioch. He was eminently successful in destroying his own army. ³⁶So he

† **8:20** *Galatians*: a mercenary force, defeated by Jews and Macedonians in Babylon. Nothing else is known about this battle.

8:22 *Joseph*: called John in 1 Mc 2:2; 9:36, 38. This paragraph interrupts the story of Nicanor's defeat, which is resumed in v. 34. The purpose of the author apparently is to group together the defeats suffered by the Syrians on various occasions. Battles against Timothy are recounted in 1 Mc 5:37-44 and 2 Mc 12:10-25; against Bacchides, in 1 Mc 7:8-20.

8:23 *Eleazar*: this parenthetical reference notes the existence of a fifth brother; cf. 1 Mc 2:5.

8:19 2 Mc 15:22; 2 Kgs 19:35-36; 1 Mc 7:41-42; Is 37:36-37
8:21-29 1 Mc 4:1-25.
8:22 1 Mc 2:2-5; 5:18, 55-62.

8:23 1 Mc 3:48.
8:28 Nm 31:25-47; Dt 26:12-13; 1 Sm 30:21-25.
8:34-35 2 Mc 8:23-24; 1 Mc 7:26.

who had promised to provide tribute for the Romans by the capture of the people of Jerusalem proclaimed that the Jews had a champion, and that because they followed the laws laid down by him, they were unharmed.

9 Punishment and Death of Antiochus IV.† ¹* About that time Antiochus retreated in disgrace from the region of Persia. ²He had entered the city called Persepolis and attempted to rob the temples and gain control of the city. Thereupon the people had swift recourse to arms, and Antiochus' forces were routed, so that in the end Antiochus was put to flight by the people of that region and forced to beat a shameful retreat. ³On his arrival in Ecbatana, he learned what had happened to Nicanor and to Timothy's forces. ⁴Overcome with anger, he planned to make the Jews suffer for the injury done by those who had put him to flight. Therefore he ordered his charioteer to drive without stopping until he finished the journey. Yet the condemnation of Heaven rode with him, because he said in his arrogance, "I will make Jerusalem the common graveyard of Jews as soon as I arrive there."

⁵So the all-seeing Lord, the God of Israel, struck him down with an incurable and invisible blow; for scarcely had he uttered those words when he was seized with excruciating pains in his bowels and sharp internal torment,* ⁶a fit punishment for him who had tortured the bowels of others with many barbarous torments. ⁷Far from giving up his insolence, he was all the more filled with arrogance. Breathing fire in his rage against the Jews, he gave orders to drive even faster. As a result he hurtled from the speeding chariot, and every part of his body was racked by the violent fall. ⁸Thus he who previously, in his superhuman presumption, thought he could command the waves of the sea, and imagined he could weigh the mountaintops in his scales, was now thrown to the ground and had to be

carried on a litter, clearly manifesting to all the power of God.* ⁹The body of this impious man swarmed with worms, and while he was still alive in hideous torments, his flesh rotted off, so that the entire army was sickened by the stench of his corruption.* ¹⁰Shortly before, he had thought that he could reach the stars of heaven, and now, no one could endure to transport the man because of this intolerable stench.

¹¹At last, broken in spirit, he began to give up his excessive arrogance, and to gain some understanding, under the scourge of God, for he was racked with pain unceasingly. ¹²When he could no longer bear his own stench, he said, "It is right to be subject to God, and not to think one's mortal self equal to God.*" ¹³Then this vile man vowed to him who would never again show him mercy, the Sovereign Lord, ¹⁴that the holy city, toward which he had been hurrying with the intention of leveling it to the ground and making it a common graveyard, he would now set free; ¹⁵that the Jews, whom he had judged not even worthy of burial, but fit only to be thrown out with their children to be eaten by vultures and wild animals—all of them he would make equal to the Athenians; ¹⁶that he would adorn with the finest offerings the holy temple which he had previously despoiled, restore all the sacred vessels many times over, and provide from his own revenues the expenses required for the sacrifices. ¹⁷Besides all this, he would become a Jew himself and visit every inhabited place to proclaim there the power of God. ¹⁸But since his sufferings were not lessened, for God's just judgment had come upon him, he lost hope for himself and wrote the following letter to the Jews in the form of a supplication. It read thus:

¹⁹† "To the worthy Jewish citizens, Antiochus, king and general, sends hearty greetings and best wishes for their health and prosperity. ²⁰If you and your children are well and

† **9:1-29** In order to keep together the various accounts of God's punishment of the persecutors of his people, the author places here the stories of Antiochus' illness and death (in actuality the king died about the same time as the purification of the Temple, i.e., 164 B.C.; cf. 1 Mc 4:36-59; 6:1-16; 2 Mc 10:1-8); of Judas' campaigns in Idumea and Transjordan; cf. 1 Mc 5:1-51; 2 Mc 10:14-38; and of the first expedition of Lysias (1 Mc 4:26-35; 2 Mc 11:1-15).

9:19-27 Despite the statement in v. 18 this letter is not really a supplication. It is rather a notification to all the king's subjects of the appointment of his son as his successor and a request that

they be loyal to the new king. Apparently the same letter, which has every appearance of being authentic, was sent to the various peoples throughout the kingdom, with only a few words of address changed for each group.

* **9:1-29** 2 Mc 1:12-17; 1 Mc 6:1-13; Dn 11:40-45.
9:5 Acts 12:20-23.
9:8 Jb 38:8-11; Ps 65:6-7; Is 40:12.

9:9 Jdt 16:17; Sir 7:17; Is 14:11; 66:24; Acts 12:23.
9:12 Dn 4:31-34.

your affairs are going as you wish, I thank God very much, for my hopes are in heaven. ²¹ Now that I am ill, I recall with affection your esteem and goodwill. On returning from the regions of Persia, I fell victim to a troublesome illness; so I thought it necessary to form plans for the general security of all. ²² I do not despair about my health, since I have much hope of recovering from my illness. ²³ Nevertheless, I know that my father, whenever he went on campaigns in the hinterland, would name his successor, ²⁴ so that, if anything unexpected happened or any unwelcome news came, the people throughout the realm would know to whom the government had been entrusted, and so not be disturbed. ²⁵ I am also bearing in mind that the neighboring rulers, especially those on the borders of our kingdom, are on the watch for opportunities and waiting to see what will happen. I have therefore appointed as king my son Antiochus, whom I have often before entrusted and commended to most of you, when I made hurried visits to the outlying provinces. I have written to him what is written here. ²⁶ Therefore I beg and entreat each of you to remember the general and individual benefits you have received, and to continue to show goodwill toward me and my son. ²⁷ I am confident that, following my policy, he will treat you with equity and kindness in his relations with you."

²⁸ So this murderer and blasphemer, after extreme sufferings, such as he had inflicted on others, died a miserable death in the mountains of a foreign land. ²⁹ His foster brother† Philip brought the body home; but fearing Antiochus' son, he later withdrew into Egypt, to Ptolemy Philometor.*

10 Purification of the Temple. ¹* When Maccabeus and his companions, under the Lord's leadership, had recovered the temple and the city, ² they destroyed the altars erected by the foreigners in the marketplace and the sacred shrines. ³ After purifying the temple, they made another altar. Then, with fire struck from flint, they offered sacrifice

for the first time in two years,† burned incense, and lighted lamps. They also set out the showbread. ⁴ When they had done this, they prostrated themselves and begged the Lord that they might never again fall into such misfortunes, and that if they should sin at any time, he might chastise them with moderation and not hand them over to blasphemous and barbarous Gentiles. ⁵ On the anniversary of the day on which the temple had been profaned by the foreigners, that is, the twenty-fifth of the same month Kislev, the purification of the temple took place. ⁶ The Jews celebrated joyfully for eight days as on the feast of Booths, remembering how, a little while before, they had spent the feast of Booths living like wild animals in the mountains and in caves. ⁷ Carrying rods entwined with leaves,† beautiful branches and palms, they sang hymns of grateful praise to him who had successfully brought about the purification of his own place. ⁸ By public decree and vote they prescribed that the whole Jewish nation should celebrate these days every year. ⁹ Such was the end of Antiochus surnamed Epiphanes.

VI. RENEWED PERSECUTION

Accession of Antiochus V. ¹⁰ Now we shall relate what happened under Antiochus Eupator, the son of that godless man, and shall give a summary of the chief evils caused by the wars. ¹¹ When Eupator succeeded to the kingdom, he put a certain Lysias in charge of the government as commander-in-chief of Coelestria and Phoenicia. ¹² Ptolemy, called Macron,† had taken the lead in treating the Jews fairly because of the previous injustice that had been done them, and he endeavored to have peaceful relations with them. ¹³ As a result, he was accused before Eupator by the King's Friends. In fact, on all sides he heard himself called a traitor for having abandoned Cyprus, which Philometor had entrusted to him, and for having gone over to Antiochus Epiphanes. Since he could not command the respect due to his high office, he ended his life by taking poison.

* **9:29** *Foster brother*: an honorary title conferred by the king on prominent courtiers, whether or not they had been raised with him. Philip tried to seize control of Antioch from the young Antiochus V (1 Mc 6:55–56, 63) and fled to Egypt when he failed.

10:3 *Two years*: three years according to 1 Mc 1:54 and 4:52.

10:7 *Rods entwined with leaves*: the wreathed wands (*thyrsos*) carried in processions honoring Dionysus (6:7) were apparently not regarded as distinctively pagan.

10:12 *Ptolemy, called Macron*: son of Dorymenes (4:45); he supported Antiochus IV in 168 B.C. during his invasion of Cyprus.

9:29 1 Mc 6:55–56, 63.

10:1–8 1 Mc 4:36–61