

The Septuagint, Apocrypha, 2 Maccabees, Chapter 15, Interlinear English - G.T. Emery.

1 Ὁ δὲ Νικάνωρ μεταλαβὼν τοὺς περὶ τὸν Ἰούδαν ὄντας ἐν τοῖς κατὰ Σαμάρειαν
The but Nicanor having heard the about the Judas being in the about Samaria
τόποις, ἐβουλεύσατο τῇ τῆς καταπαύσεως ἡμέρᾳ μετὰ πάσης ἀσφαλείας
places, he deliberated to the of the of rest day with of all assurance from danger
αὐτοῖς ἐπιβαλεῖν.
them to set upon.

2 Τῶν δὲ κατ' ἀνάγκην συνεπομένων αὐτῷ Ἰουδαίων, λεγόντων,
Of the and through force accompanying him Jews, saying,
Μηδαμῶς οὕτως ἀγρίως καὶ βαρβάρως ἀπολέσης, δόξαν δὲ ἀπομέρισον
Not thus savagely and barbarously should you destroy, honour but let you assign
τῇ προτετιμημένῃ ὑπὸ τοῦ πάντα ἐφορῶντος μεθ' ἀγιότητος ἡμέρᾳ.
to the having honoured first over of the all watching over with holiness days.

3 Ὁ δὲ τρισαλιτήριος ἐπηρώτησεν, Εἰ ἔστιν ἐν οὐρανῷ δυνάστης ὁ προστεταχώς
The and thrice-sinful asked, If is in heaven a Sovereign the having commanded
ἄγειν τὴν τῶν σαββάτων ἡμέραν;
to hold the of the sabbath day?

4 Τῶν δὲ ἀποφηναμένων, Ἔστιν ὁ Κύριος ζῶν αὐτὸς ἐν οὐρανῷ δυνάστης,
Of the and having declared, Is the Lord living self in heaven Sovereign,
ὁ κελεύσας ἄσκεῖν τὴν ἑβδομάδα.
he having ordered to observe the seventh day.

5 Ὁ δὲ ἕτερος, Κἀγὼ, φησί, δυνάστης ἐπὶ τῆς γῆς ὁ προστάσων αἶρειν τὰ ὄπλα,
The and other, I also, declare, sovereign upon of the earth the commanding to take up the weapons,
καὶ τὰς βασιλικὰς χρείας ἐπιτελεῖν· ὅμως οὐ κατέσχευεν ἐπιτελέσαι τὸ σφέλιον
and the royal business to accomplish; nevertheless not he prevailed to execute the cruel
αὐτοῦ βούλημα.
of him purpose.

6 Καὶ ὁ μὲν Νικάνωρ μετὰ πάσης ἀλαζονείας ὑψαυχενῶν, διεγνώκει κοινὸν τῶν
And the indeed Nicanor with of all boastful haughtiness, had resolved public of the
περὶ τὸν Ἰούδαν συστήσασθαι τρόπαιον.
around the Judas to set up a monument of defeat.

7 Ὁ δὲ Μακκαβαῖος ἦν ἀδιαλείπτως πεποιθώς μετὰ πάσης ἐλπίδος ἀντιλήψεως
The but Maccabees was without ceasing having confidence with of all hope a defence
τεύξασθαι παρὰ τοῦ Κυρίου.
to make by of the Lord.

8 Καὶ παρεκάλει τοὺς σὺν αὐτῷ μὴ δειλιᾶν τὴν τῶν ἐθνῶν ἔφοδον, ἔχοντας δὲ
And he was exhorting the with him not to fear the of the heathen assault, they having and
κατὰ νοῦν τὰ προγεγονότα αὐτοῖς ἀπ' οὐρανοῦ βοηθήματα, καὶ τανῦν
from mind¹ the things having come forward to them from of heaven help, and now
προσδοκᾶν τὴν παρὰ τοῦ Παντοκράτορος ἐσομένην αὐτοῖς νίκην καὶ βοήθειαν.
to expect the from of the Almighty will be to happen to the victory and aid.

1 'remembrance'.

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9 Καὶ παραμυθούμενος αὐτοὺς ἐκ τοῦ νόμου καὶ τῶν προφητῶν, προσυπομνήσας δὲ
And reassuring them out of the law and of the prophets, reminding and
αὐτοὺς καὶ τοὺς ἀγῶνας οὓς ἦσαν ἐκτετελεκότες, προθυμότερους αὐτοὺς
them also the conflicts which they were having accomplished, made more eager them
κατέστησε.
for battle.

10 Καὶ τοῖς θυμοῖς διεγείρας αὐτοὺς, παρήγγειλεν, ἅμα παρεπιδεικνύς τὴν τῶν
And to the anger he aroused in them, he gave orders, at the same time pointing out the of the
ἔθνῶν ἀθεσίαν καὶ τὴν τῶν ὀρκῶν παράβασιν.
Gentiles fickleness and the of the vows having violated.

11 Ἐκαστον δὲ αὐτῶν καθοπλίσας, οὐ τὴν ἀσπίδων καὶ λογχῶν ἀσφάλειαν,
Each one and of them he fully armed, not the of shields and of spears defence,
ὡς τὴν ἐν τοῖς ἀγαθοῖς λόγοις παράκλησιν, καὶ προσεξηγησάμενος ὄνειρον
as the in the good words consolation, and having related in full a dream
ἀξιόπιστον ὑπὲρ τι πάντας εὐφρανεν.
trustworthy over which all gladdened.

12 Ἦν δὲ ἡ τούτου θεωρία τοιάδε, Ὀνίαν τὸν γενόμενον ἀρχιερέα, ἄνδρα καλὸν
Was and the of this beholding such as this, Onias the having been high priest, a man good
καὶ ἀγαθόν, αἰδήμονα μὲν τὴν ἀπάντησιν, πρᾶον δὲ τὸν τρόπον, καὶ λαλιὰν
and noble, modest indeed the bearing, gentle and the manner, and speech
προϊέμενον πρεπόντως, καὶ ἐκ παιδὸς ἐκμεμηλητηκότα πάντα τὰ τῆς
delivering up fittingly, and from childhood having been trained in all the things of the
ἀρετῆς οἰκεῖα, τοῦτον τὰς χεῖρας προτείναντα κατεύχεσθαι τῷ παντὶ
goodness fitting, this the hands having stretched forward to pray earnestly for the whole
τῶν Ἰουδαίων συστήματι.
of the Jewish body.

13 Εἶθ' οὕτως ἐπιφανῆσαι ἄνδρα πολιᾶ καὶ δόξῃ διαφέροντα, θαυμαστὴν δὲ τινα
Next thus to be displayed a man grey haired and glorious exceeding, wonderful and which
καὶ μεγαλοπρεπεστάτην εἶναι τὴν περὶ αὐτὸν ὑπεροχὴν.
also magnificent to be the concerning him majesty.

14 Ἀποκριθέντα δὲ τὸν Ὀνίαν εἰπεῖν, Ὁ φιλάδελφος οὗτός ἐστιν ὁ πολλὰ
Having answered and the Onias to say, The lover of the brethren this one he is the much
προσευχόμενος περὶ τοῦ λαοῦ καὶ τῆς ἁγίας πόλεως, Ἰερεμίας ὁ τοῦ Θεοῦ
offering prayers about of the people and of the holy city, Jeremiah the of the God
προφήτης.
prophet.

15 Προτείναντα δὲ τὸν Ἰερεμίαν τὴν δεξιὰν παραδοῦναι τῷ Ἰούδᾳ ῥομφαίαν χρυσοῦν,
Having stretched out and the Jeremiah the right hand to give to the Judas a sword golden,
διδόντα δὲ προσφωνῆσαι τάδε,
giving it and to address thus,

16 λάβε τὴν ἁγίαν ῥομφαίαν δῶρον παρὰ τοῦ Θεοῦ, δι' ἧς θραύσεις τοὺς
let you take the holy sword a gift from of the God, by which you shall strike down the
ὑπεναντίους.
adversaries.

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17 Παρακληθέντες δὲ τοῖς Ἰούδα λόγοις πάνυ καλοῖς καὶ δυναμένοις ἐπὶ
Having been comforted and by the Judas words exceedingly good and being able over
ἀρετὴν παρορμηῆσαι, καὶ ψυχὰς νέων ἐπανορθῶσαι, διέγνωσαν μὴ
choosing the path of valour to encourage, and souls of young to restore, they determined not
στρατοπεδεύεσθαι, γενναίως δὲ ἐμφέρεισθαι, καὶ μετὰ πάσης εὐανδρίας ἐμπλακέντες
to encamp, bravely but to bear on, and with of all manliness having been entangled
κρῖναι τὰ πράγματα, διὰ τὸ καὶ τὴν πόλιν, καὶ τὰ ἅγια, καὶ τὸ ἱερόν κινδυνεύειν.
to try the matter, because the also the city, and the things holy, and the temple hazarded.

18 Ἦν γὰρ ὁ περὶ γυναικῶν καὶ τέκνων, ἔτι δὲ ἀδελφῶν καὶ συγγενῶν ἐν
Was for the about of wives and of children, yet and of brothers and kinsfolk in
ἥττονι μέρει κείμενος αὐτοῖς ἀγών, μέγιστος δὲ καὶ πρῶτος ὁ περὶ τοῦ
less a consideration heavy to them concern, greatest and also principal the concerning of the
καθηγιασμένου ναοῦ φόβος.
consecrated sanctuary fear.

19 Ἦν δὲ καὶ τοῖς ἐν τῇ πόλει κατειλημμένοις οὐ πάρεργος ἀγωνία ταρασσομένοις
Was and also to the in the city having been constrained not incidentally by struggle stirring
τῆς ἐν ὑπαίθρῳ προσβολῆς.
of the in open country attack.

20 Καὶ πάντων ἤδη προσδοκῶντων τὴν ἐσομένην κρίσιν, καὶ ἤδη
And of all already expecting the coming trial, and already
συμμειξάντων τῶν πολεμίων, καὶ τῆς στρατιᾶς ἐκταγείσης, καὶ τῶν θηρίων
having come near the enemy, and of the army set in array, and of the beasts
ἐπὶ μέρος εὐκαίρον ἀποκατασταθέντων, τῆς τε ἵππου κατὰ κέρασ
at a place convenient having been set down, of the both cavalry according to flanks
τεταγμένης,
having been drawn up for battle.

21 Συνιδὼν ὁ Μακκαβαῖος τὴν τῶν πληθῶν παρουσίαν, καὶ τῶν ὅπλων
Having seen the Maccabee the of the multitude arrival, and of the armour
τὴν ποικίλην παρασκευὴν, τὴν τε τῶν θηρίων ἀγριότητα, προτείνας τὰς
the various equipage, the both of the beasts fierceness, having stretched out the
χεῖρας εἰς τὸν οὐρανὸν, ἐπεκαλέσατο τὸν τερατοποιὸν Κύριον τὸν κατόπτην,
hands to the heaven, he called the wonder Lord the working,
γινώσκων ὅτι οὐκ ἔστι δι' ὅπλων ἡ νίκη, καθὼς δὲ ἂν αὐτῷ κριθεῖν,
knowing that not is through of arms the victory, even as but to him should decide,
τοῖς ἀξίοις περιποιεῖται τὴν νίκην.
to the worthy he gains the victory.

22 Ἔλεγε δὲ ἐπικαλούμενος τόνδε τὸν τρόπον, Σὺ, Δέσποτα, ἀπέστειλας τὸν
He was saying and calling upon this the manner, You, O Master, sent the
ἄγγελόν σου ἐπὶ Ἐζεκίου τοῦ βασιλέως τῆς Ἰουδαίας, καὶ ἀνείλεν ἐκ τῆς
angel of you over Hezekiah of the king of the Jews, and destroyed out of the
παρεμβολῆς Σενναχηρείμ εἰς ἑκατὸν ὀγδοηκονταπέντε χιλιάδας.
of camp of Sennacharib² about a hundred and eighty five thousand.

2 Reigned 705 B.C. - 681B.C.

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23 Καὶ νῦν, Δυνάστα τῶν οὐρανῶν, ἀπόστειλον ἄγγελον ἀγαθὸν ἔμπροσθεν
And now, O Sovereign of the heavens, let you send an angel good before
ἡμῶν εἰς δέος καὶ τρόμον.
of us to alarm and tremble.

24 Μεγέθει βραχίονός σου καταπλαγείησαν οἱ μετὰ βλασφημίας παραγενόμενοι
Might of arm of you let be struck down the with blasphemies having come down
ἐπὶ τὸν ἅγιόν σου λαόν· καὶ οὗτος μὲν ἐν τούτοις ἔληξεν.
upon the holy of you people; and thus indeed by with these he left off.

25 Οἱ δὲ περὶ τὸν Νικάνορα μετὰ σαλπύγγων καὶ παιάνων προσῆγον,
The and around the Nicanor with trumpets and songs advanced,

26 οἱ δὲ περὶ τὸν Ἰούδαν μετ' ἐπικλήσεως καὶ εὐχῶν συνέμειξαν τοῖς πολεμίοις.
the but with the Judas with an invocation and prayers they engaged with the enemies.

27 Καὶ ταῖς μὲν χερσὶν ἀγωνιζόμενοι, ταῖς δὲ καρδίαις πρὸς τὸν Θεὸν
And with the indeed hands they were fighting, with the but hearts unto the God
εὐχόμενοι, κατέστρωσαν οὐδὲν ἦττον μυριάδων τριῶν καὶ πεντακισχιλίων,
they were praying, they mortally wounded not less than thirty five thousand,
τῇ τοῦ Θεοῦ μεγάλως εὐφρανθέντες ἐπιφανείᾳ.
by the of the God greatly gladdened manifestation.

28 Γενόμενοι δὲ ἀπὸ τῆς χρείας, καὶ μετὰ χαρᾶς ἀναλύοντες, ἐπέγνωσαν
Having come and from of the action, and with joy returning, they recognised
προπεπτωκότα Νικάνορα σὺν τῇ πανοπλίᾳ.
having fallen prostrate Nicanor with the full armour.³

29 Γενομένης δὲ κραυγῆς καὶ ταραχῆς, εὐλόγουν τὸν Δυνάστην τῇ πατρίῳ φωνῇ.
Having made and shouting and tumult, they were praising the Almighty in the ancestral language.

30 Καὶ προσέταξεν ὁ καθ' ἅπαν σώματι καὶ ψυχῇ πρωταγωνιστῆς ὑπὲρ τῶν
And defender the ever in body and soul chief leader over of the
πολιτῶν, ὁ τὴν τῆς ἡλικίας εὐνοίαν εἰς ὁμοεθνεῖς διαφυλάξας, τὴν τοῦ Νικάνορος
citizens, he the of the youthful goodwill to countrymen maintained, the of the Nikanos
κεφαλὴν ἀποτεμόντας, καὶ τὴν χεῖρα σὺν τῷ ὤμῳ φέρειν εἰς Ἱεροσόλυμα.
head having severed, and the arm with the shoulder to carry into Jerusalem.

31 Παραγενόμενος δὲ ἐκεῖ, καὶ συγκαλέσας τοὺς ὁμοεθνεῖς, καὶ τοὺς ἱερεῖς
Having returned and there, and having called together the countrymen, and the priests
πρὸ τοῦ θυσιαστηρίου στήσας, μετεπέμψατο τοὺς ἐκ τῆς ἄκρας.
before of the altar having set, he sent after the from of the tower.

32 Καὶ ἐπιδειξάμενος τὴν τοῦ μιανοῦ Νικάνορος κεφαλὴν, καὶ τὴν χεῖρα τοῦ
And having made a display the of the foul Nicanor head, and the hand of the
δυσφήμου, ἣν ἐκτείνας ἐπὶ τὸν ἅγιον τοῦ Παντοκράτορος οἶκον ἐμεγαλάχησε.
profaner, which he stretched out against the holy of the Almighty house boastfully.

33 Καὶ τὴν γλῶσσαν τοῦ δυσσεβοῦς Νικάνορος ἐκτεμών, ἔφη κατὰ μέρος δώσειν
And the tongue of the profane Nicanor having cut out, he said in parts he will to give

³ See 1 Macc. 7:26 – 50 for the historically accurate account of the death of Nicanor.

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τοῖς ὀρνέοις, τὰ δὲ ἐπίχειρα τῆς ἀνοίας κατέναντι τοῦ ναοῦ κρεμάσαι.
to the birds, the and rewards of the madness before of the sanctuary to hang up.

34 Οἱ δὲ πάντες εἰς τὸν οὐρανὸν εὐλόγησαν τὸν ἐπιφανῆ Κύριον, λέγοντες,

The and all towards the heaven they praised the manifest Lord, saying,

Εὐλογητὸς ὁ διατηρήσας τὸν ἑαυτοῦ τόπον ἀμίαντον.

Blessed the having kept the of himself place undefiled.

35 Ἐξέδησε δὲ τὴν τοῦ Νικάνορος κεφαλὴν ἐκ τῆς ἄκρας, ἐπίδηλον πᾶσι καὶ φανερόν

He hanged and the of the Nicanos head from of the tower, clear to all and manifest

τῆς τοῦ Κυρίου βοηθείας σημεῖον.

of the of the Lord help sign.

36 Καὶ ἔδογματίσαν πάντες μετὰ κοινοῦ ψηφίσματος μηδαμῶς ἔᾶσαι

And they declared all with common decree never to permit

ἀπαρασήμαντον τήνδε τὴν ἡμέραν· ἔχειν δὲ ἐπίσημον τὴν τρισκαιδεκάτην

to pass unobserved this the day, to keep and celebrate the thirteenth

τοῦ δωδεκάτου μηνός, Ἄδαρ λέγεται τῇ Συριακῇ φωνῇ, πρὸ μιᾶς ἡμέρας

of the twelfth month, Adar said in the Syrian language, before one day

τῆς Μαρδοχαϊκῆς ἡμέρας.

of the Mardacheus day.

37 Τῶν οὖν κατὰ Νικάνορα χωρησάντων οὕτω, καὶ ἀπ' ἐκείνων τῶν καιρῶν

Of the then with Nicanor having gone thus, and from of that of the time

κρατηθείσης τῆς πόλεως ὑπὸ τῶν Ἑβραίων. Καὶ αὐτὸς αὐτόθι καταπαύσω

having been ruled the city by of the Hebrews. And same at this point I will end

τὸν λόγον.

the story.

38 Καὶ εἰ μὲν καλῶς καὶ εὐθίκτως τῇ συντάξει, τοῦτο καὶ αὐτὸς

And if indeed well and to the point the it should be put together, this also same

ἤθελον· εἰ δὲ εὐτελῶς καὶ μετρίως, τοῦτο ἐφικτὸν ἦν μοι.

I was wishing; if but worthless and mean, this within reach it was to me.

39 Καθάπερ γὰρ οἶνον καταμόνας πίνειν, ὡσαύτως δὲ καὶ ὕδωρ πάλιν,

Just as for wine by itself to drink, in like manner and also water again,

πολέμιον· ὃν δὲ τρόπον οἶνος ὕδατι συγκερασθεὶς ἡδύς, καὶ ἐπιτερπῆ τὴν χάριν

harmful; by which and manner wine water mixed pleasant, and delights the taste

ἀποτελεῖ, οὕτω καὶ τὸ τῆς κατασκευῆς τοῦ λόγου τέρπει τὰς ἀκοὰς τῶν

completely, so also the of the preparation of the word delights the ears of the

ἐντυγχανόντων τῇ συντάξει· ἐνταῦθα δὲ ἔσται ἡ τελευτή.

meeting with the composition; here and will be the end.