

The Septuagint, Apocrypha, 3 Maccabees, Chapter 6, Interlinear English – G.T. Emery.

1 Ἐλεαζάρους δέ τις ἀνὴρ ἐπίσημος τῶν ἀπὸ τῆς χώρας ἱερέων, ἐν πρεσβείῳ τῆν
Eleazar¹ and a certain man notable of the from of country a priest, in seniority the
ἡλικίαν ἤδη λελογχῶς, καὶ πάση τῇ κατὰ τὸν βίον ἀρετῇ
time of life by this time having attained, and by all the according to the life with virtue
κεκοσμημένος, τοὺς περὶ αὐτὸν καταστείλας πρεσβυτέρους ἐπικαλεῖσθαι τὸν
having been adorned, the about him having checked elders to call upon the
ἅγιον Θεὸν προσήξατο τάδε,
holy God he offered prayers thus,

2 Βασιλεῦ μεγαλοκράτωρ, ὕψιστε, παντοκράτωρ Θεέ, τὴν πᾶσαν διακυβερνῶν ἐν
O king mighty in power, most high, Almighty God, the all guiding by
οἰκτιρμοῖς κτίσιν,
mercies creation,

3 ἔπιδε ἐπὶ Ἀβραὰμ σπέρμα, ἐπὶ ἡγιασμένου τέκνα Ἰακώβ, μερίδος ἡγιασμένης σου
let you look upon of Abraham seed, upon sanctified children of Jacob, portion sanctified of you
λαὸν ἐν ξένη γῆ ξένον ἀδίκως ἀπολλύμενον, πάτερ.
people in a strange land as foreign wrongfully being destroyed, O Father.

4 Σὺ Φαραῶ πληθύνοντα ἅρμασι, τὸν πρὶν Αἰγύπτου ταύτης δυνάστην,
You Pharaoh with a vast number of chariots, the former of Egypt of this ruler,
ἐπαρθέντα ἀνόμῳ θράσει καὶ γλῶσση μεγαλορρήμονι, σὺν τῇ ὑπερηφάνῳ
having been lifted up by lawless audacity and a tongue boastful, with the arrogant
στρατιᾷ ποντοβρόχους ἀπώλεσας, φέγγος ἐπιφάνας ἐλέους
army with a snare of the sea you utterly destroyed, by a light you were manifesting mercy
Ἰσραὴλ γένει.
on Israel nation.

5 Σὺ τὸν ἀναριθμήτοις δυνάμεσι γαυρωθέντα Σενναχηρείμ βαρὺν Ἀσσυρίων βασιλέα,
You the countless forces he having exulted in Sennacherib oppressive of Assyrians king,
δόρατι τὴν πᾶσαν ὑποχείριον ἤδη λαβόντα γῆν, καὶ μετεωρισθέντα ἐπὶ
by spear the whole under subjection already having seized world, and having been raised up against
τὴν ἁγίαν σου πόλιν, βαρέα λαλοῦντα κόμπῳ καὶ θράσει, σὺ, Δέσποτα, ἔθραυσας,
the holy of you city, grievous speaking with boastings and insolence, you O Lord, demolished,²
ἐκδηλον δεικνὺς ἔθνεσι πολλοῖς τὸ σὸν κράτος.
making plain manifesting to nations many the you might.

6 Σὺ τοὺς κατὰ τὴν Βαβυλωνίαν τρεῖς ἐταίρους, πυρὶ τὴν ψυχὴν αὐθαιρέτως
You the among the Babylonians three companions,³ to fire the lives by free choice
δεδωκότας εἰς τὸ μὴ λατρεῦσαι τοῖς κenoῖς, διάπυρον δροσίσας
having given over for the not to give service to the vain things, fiery with dew
κάμινον, ἐρρύσω μέχρι τριχὸς ἀπημάντους, φλόγα πᾶσιν ἐπιπέμψας τοῖς ὑπεναντίοις.
furnace, you rescued even to a hair moistening,⁴ a flame on all having turned to the enemies.

1 This name also appears in 1 Macc. 8:17 described as father of Jason and also as a brother of Judas Maccabeus – 1 Macc 2:5; 6:43 – 46; 2 Macc. 6:18 – 31.

2 Greek word obscure.

3 See 'The Song of Three Children'.

4 An obscure word.

The Septuagint, Apocrypha, 3 Maccabees, Chapter 6, Interlinear English – G.T. Emery.

7 Σὺ τὸν διαβολαῖς φθόνου λέουσι κατὰ γῆς ριφέντα θηροῖ βορὰν Δανιήλ
You the slanders envious to lions down on ground having been hurled for beasts food Daniel
εἰς φῶς ἀνήγαγες ἀσινῆ.
into light you brought up unharmed.⁵

8 Τὸν τε βυθοτρεφοῦς ἐν γαστρὶ κήτους Ἰωνᾶν τηκόμενον ἀφειδῶς, ἀπήμαντον
The both in huge deep sea in belly monster Jonah⁶ wasting away without mercy, unharmed
πᾶσιν οἰκείοις ἀνέδειξας, πάτερ.
to all family you brought to light, O Father.

9 Καὶ νῦν μίσυβρι, πολυέλεε, τῶν ὅλων σκεπαστά, τὸ τάχος
And now O hater of insolence, O rich in mercy, of the all things a protector,⁷the quickly
ἐπιφάνηθι τοῖς ἀπὸ Ἰσραὴλ γένους, ὑπὸ δὲ ἐβδελυγμένων ἀνόμων ἐθνῶν
let you be revealed to the from Israel nation, by and abominable lawless Gentiles
ὑβριζομένοις.
being outrageously treated.

10 Εἰ δὲ ἀσεβείαις κατὰ τὴν ἀποικίαν ὁ βίος ἡμῶν ἐνέσχηται, ῥυσάμενος ἡμᾶς
If but ungodliness according to the exile the life of us it streams in, having rescued us
ἀπὸ ἐχθρῶν χειρός, ὡς προαιρῆ, Δέσποτα, ἀπόλεσον ἡμᾶς μόρω.
from of enemy hands, as you should purpose, O Lord, destroying us in death.

11 Μὴ τοῖς ματαίοις οἱ ματαιόφρονες εὐλογησάτωσαν ἐπὶ τῇ τῶν ἡγαπημένων
Not to the vain minded the vanities praise⁸ over the of the of beloved
σου ἀπωλεία, λέγοντες, Οὐδὲ ὁ Θεὸς αὐτῶν ἐρρύσατο αὐτούς.
of you destruction, saying, Not the God of them rescued them.

12 Σὺ δὲ ὁ πᾶσαν ἀλκὴν καὶ δυναστείαν ἔχων ἅπασαν, αἰώνιε, νῦν ἔπιδε·
You but the all strength and dominion having quite all, Eternal One, now let you behold;
ἐλέησον ἡμᾶς τοὺς καθ' ὑβριν ἀνόμων ἀλόγιστον ἐκ τοῦ ζῆν μεθιστανομένους
let you look upon us the through violence lawless unthinking from of the life being deprived⁹
ἐν ἐπιβούλων τρόπῳ.
in of traitors manner.

13 Πτηξάτω δὲ ἔθνη σὴν δύναμιν ἀνίκητον σήμερον, ἔντιμε, δύναμιν ἔχων ἐπὶ
Let cower in fear¹⁰ and Gentiles at your power invincible today, O glorious One, power having over
σωτηρίᾳ Ἰακώβ γένους.
deliverance of Jacob nation.

14 Ἰκετεύει σε τὸ πᾶν πλῆθος τῶν νηπίων καὶ οἱ τούτων γονεῖς μετὰ δακρύων.
Beseeches you the whole multitude of the infants and the of these parents with tears.

15 Δειχθήτω πᾶσιν ἔθνεσιν, ὅτι μεθ' ἡμῶν εἶ Κύριε, καὶ οὐκ ἀπέστρεψας τὸ
Let it be shown¹¹ to all Gentiles, that with of us you are Lord, and not you turned away the
πρόσωπόν σου ἀφ' ἡμῶν· ἀλλὰ καθὼς εἶπας, ὅτι οὐδ' ἐν τῇ γῆ τῶν ἐχθρῶν
face of you from of us; but just as you said, that not even in the land of the enemies

5 See Bel and the Dragon.

6 Jonah 1:17.

7 Greek word obscure usually interpreted as 'protector', but παστά is a porch or colonnade or an inner room or a case/container.

8 The Greek is incomprehensible.

9 Greek obscure.

10 An obscure word – πτοέω means 'terrify'; 'scare'.

11 An obscure word but usually interpreted as above.

The Septuagint, Apocrypha, 3 Maccabees, Chapter 6, Interlinear English – G.T. Emery.

αὐτῶν ὄντων ὑπερεῖδες αὐτούς, οὕτως ἐπιτέλεσον, Κύριε.
of them they being were you neglecting them, so let you fulfil, O Lord.

16 Τοῦ δὲ Ἐλεαζάρου λήγοντος ἄρτι τῆς προσευχῆς, ὁ βασιλεὺς σὺν τοῖς θηρίοις
Of the and Eleazar was ending just as of the prayer, the king with the beasts
καὶ παντὶ τῷ τῆς δυνάμεως φρυάγματι κατὰ τὸν ἵππόδρομον παρῆγε.
and all the of the forces arrogant¹² about the hippodrome he was leading.

17 Καὶ θεωρήσαντες οἱ Ἰουδαῖοι, μέγα εἰς οὐρανὸν ἀνέκραξαν, ὥστε καὶ τοὺς
And this having observed the Jews, great into heaven they cried out, so that also the
παρακειμένους αὐλῶνας συνηχήσαντας, ἀκατάσχετον οἰμωγὴν ποιῆσαι
being close valleys having reverberated with sound, an uncontrollable lamentation to make
παντὶ τῷ στρατοπέδῳ.
to all the army.

18 Τότε ὁ μεγαλόδοξος παντοκράτωρ καὶ ἀληθινὸς Θεός, ἐπιφάνας τὸ ἅγιον

Then the great glorious almighty and true God, revealed the holy
αὐτοῦ πρόσωπον, ἠνέωξε τὰς οὐρανίους πύλας, ἐξ ὧν δεδοξασμένοι δύο
of him face, he opened¹³ the heavenly gates, out of which glorious two
φοβεροειδεῖς ἄγγελοι κατέβησαν φανεροὶ πᾶσι, πλὴν τοῖς Ἰουδαίοις,
dreadful in form angels came down visible to all, except to the Jews,

19 καὶ ἀντέστησαν, καὶ τὴν δύναμιν τῶν ὑπεναντίων ἐπλήρωσαν ταραχῆς καὶ
and they stood opposite, and the force of the enemy they filled with confusion and
δειλίας, καὶ ἀκινήτοις ἔδησαν πέδαις.
cowardice, and with immoveable fetters bound.

20 Καὶ ὑπόφρικον καὶ τὸ τοῦ βασιλέως σῶμα ἐγενήθη καὶ λήθη τὸ θράσος
And a frisson also the of the king body came over, and he forgot the impudence
αὐτοῦ τὸ βαρύθυμον ἔλαβε.
of him the sullen seized.

21 Καὶ ἀπέστρεψαν τὰ θηρία ἐπὶ τὰς συνεπομένας ἐνόπλους δυνάμεις, καὶ κατεπάτουν
And turned back the beasts upon the accompanying armed forces, and they were trampling
αὐτὰς καὶ ὠλόθρευον.
them and destroyed them.

22 Καὶ μετεστράφη τοῦ βασιλέως ἡ ὀργὴ εἰς οἶκτον καὶ δάκρυα ὑπὲρ τῶν ἔμπροσθεν
And was turned of the king the wrath into compassion and tears over of the earlier
αὐτῷ μεμηχανευμένων.
in him machinations.

23 Ἀκούσας γὰρ τῆς κραυγῆς, καὶ συνιδῶν πρηνεῖς ἅπαντας εἰς τὴν ἀπώλειαν,
Having heard for of the shouting, and having seen face downwards all into the destruction,
δακρύσας μετὰ ὀργῆς τοῖς φίλοις διηπειλεῖτο, λέγων,
having shed tears with wrath to the friends he was threatening, saying,

24 Παραβασιλεύετε, καὶ τυράννους ὑπερβεβήκατε ὠμότητι· καὶ ἐμὲ αὐτὸν τὸν
You govern badly, and tyrants you have surpassed in cruelty; and me him the

12 φρυάσσω – arrogant, haughty, insolent. φρυάγματι also interpreted as 'tumultuous'.

13 Again the Greek word is difficult to interpret.

The Septuagint, Apocrypha, 3 Maccabees, Chapter 6, Interlinear English – G.T. Emery.

ὕμῶν εὐεργέτην ἐπιχειρεῖτε τῆς ἀρχῆς ἤδη καὶ τοῦ πνεύματος μεριστᾶν, λάθρα
of you benefactor you are attempting of the dominion now and of the life to remove, secretly
μηχανώμενοι τὰ μὴ συμφεροντα τῇ βασιλείᾳ.
constructing the things not being profitable to the kingdom.

25 Τίς τοὺς κρατήσαντας ἡμῶν ἐν πίστει τὰ τῆς χώρας ὀχυρώματα, τῆς οἰκίας
Who the having rule of us among faithful the of the country fortresses, of the house
ἀποστήσας ἕκαστον ἀλόγως ἤθροισεν ἐνθάδε;
having sent away each without reason gathered together here?

26 Τίς τοὺς ἐξ ἀρχῆς εὐνοία πρὸς ἡμᾶς κατὰ πάντα διαφέροντας πάντων ἐθνῶν,
Who the from of beginning goodwill unto us according to all differing from of all nations,
καὶ τοὺς χειρίστους πλεονάκεις ἀνθρώπων ἐπιδεδεγμένους κινδύνους, οὕτως
and the worst more frequently of men having accepted dangers, thus
ἀθέσμοις περιέβαλεν αἰκίαις;
unlawfully encompassed with outrages

27 Λύσατε, ἐκλύσατε ἄδικα δεσμά· εἰς τὰ ἴδια μετ' εἰρήνης ἐξαποστείλατε,
Let you release, let you untie unjust bonds; into the own homes with peace let you send away,
τὰ προπεπραγμένα παραιτησάμενοι.
the having done before having begged pardon.

28 Ἀπολύσατε τοὺς υἱοὺς τοῦ παντοκράτορος ἐπουρανίου Θεοῦ ζῶντος,
Let you release the sons of the almighty heavenly God living,
ὃς ἀφ' ἡμετέρων μέχρι τοῦ νῦν προγόνων ἀπαραπόδιστον μετὰ δόξης εὐστάθειαν
who from of our until of the now ancestors uninterrupted with glory stability
παρέχει τοῖς ἡμετέροις πράγμασιν.
provides to the our affairs.

29 Ὅ μὲν οὖν ταῦτα ἔλεξεν· οἱ δὲ ἐν ἀμερεῖ χρόνῳ λυθέντες,
The indeed therefore these things he said; the and in same moment having been released,
τὸν ἅγιον σωτῆρα Θεὸν αὐτῶν εὐλόγουν, ἄρτι τὸν θάνατον ἐκπεφευγότες.
the holy Saviour God of them they praised,

30 Εἶτα ὁ βασιλεὺς εἰς τὴν πόλιν ἀπαλλαγείς, τὸν ἐπὶ τῶν προσόδων
Next the king into the city having departed, the over of the income
προσκαλεσάμενος, ἐκέλευσεν οἴνους τε καὶ τὰ λοιπὰ πρὸς εὐωχίαν ἐπιτήδεια
having summoned, he commanded wines both and the things besides for feasting fit for
τοῖς Ἰουδαίοις χορηγεῖν ἐπὶ ἡμέρας ἑπτὰ, κρίνας αὐτοὺς ἐν ᾧ τόπῳ
to the Jews to provide abundantly over days seven, having judged same in which place
ἔδοξαν τὸν ὄλεθρον ἀναλαμβάνειν, ἐν τούτῳ ἐν εὐφροσύνῃ πάσῃ σωτήρια
they expected the destruction to meet, in this by merriment all deliverance
ἄγειν.
to celebrate.

31 Τότε οἱ πρὶν ἐπονειδιστοὶ καὶ πλησίον τοῦ ἄδου, μᾶλλον δ' ἐπ' αὐτῷ
Then the before to be reproached and near of the Hades, rather but upon to it
βεβηκότες, ἀντὶ πικροῦ καὶ δυσαιάκτου μόρου, κώθωνα σωτήριον
having advanced, instead of a bitter and lamentable¹⁴ death, a religious banquet thanks-offering

14 The prefix 'δυσ' usually indicates a hardness.

The Septuagint, Apocrypha, 3 Maccabees, Chapter 6, Interlinear English – G.T. Emery.

συστησάμενοι, τὸν εἰς πτῶσιν αὐτοῖς καὶ τάφον ἡτοιμασμένον τόπον κλισίαις
having organised, the for death to them and burial having been prepared a place for booths
κατεμέρισαν πλήρεις χαρμονῆς.
they divided full of joy.

32 Καταλήξαντες δὲ θρήνον πανόδυρτον μέλος, ἀνέλαβον ᾠδὴν πάτριον,
Having ceased and of a dirge most lamentable chant, they took up a song ancestral,
τὸν σωτῆρα καὶ τερατοποιὸν αἰνοῦντες Θεόν· οἰμωγὴν τε πᾶσαν καὶ κωκυτὸν
the Saviour and wonder worker praising God; wailing both all and mourning
ἀπωσάμενοι, χορούς συνίσταντο εὐφροσύνης εἰρηνικῆς σημεῖον.
having pushed away, choruses they were organising of joy of peace a sign.

33 Ὡσαύτως δὲ καὶ ὁ βασιλεὺς περὶ τούτων συμπόσιον βαρὺ συναγαγὼν,
In like manner and also the king about of these a drinking-party great having convened,
ἀδιαλείπτως εἰς οὐρανὸν ἀνθωμολογεῖτο μεγαλοπρεπῶς ἐπὶ τῇ παραδόξῳ
incessant to heaven he was returning thanks grandly over the unexpected
γενηθείσῃ αὐτῷ σωτηρίᾳ.
afforded to him deliverance.

34 Οἱ τε πρὶν εἰς ὄλεθρον καὶ οἰωνοβρώτους αὐτοὺς ἔσεσθαι τιθέμενοι,
Those both before for death and food for birds them would to become assuming,
μετὰ χαρᾶς ἀπογραψάμενοι, κατεστέναξαν, αἰσχύνην ἐφ' ἑαυτοῖς
with joy registered, groaning, in shame over themselves
περιβαλλόμενοι, καὶ τὴν πυρίπνου τόλμαν ἀκλεῶς ἐσβεσμένοι.
being overcome, and the fire-breathing boldness ingloriously extinguished.

35 Οἱ τε Ἰουδαῖοι, καθὼς προειρήκαμεν, συστησάμενοι τὸν προειρημένον
Which both Jews, just as we have said before, having organised the having been mentioned before
χορόν, μετ' εὐχίας ἐν ἔσομολογήσειν ἰλαραῖς καὶ ψαλμοῖς διηγόν,
choruses, with feasting with thanksgivings joyous and psalms they were passing time,

36 καὶ κοινὸν ὀρισάμενοι περὶ τούτων θεσμὸν ἐπὶ πᾶσαν τὴν παροικίαν αὐτῶν εἰς
and a public having appointed concerning of this ordinance over all the sojourning of them for
γενεάς, τὰς προειρημένας ἡμέρας ἄγειν ἔστησαν εὐφροσύνους,
generations, the aforementioned days to be remembered established for merry-making,
οὐ πότου χάριν καὶ λιχνείας, σωτηρίας δὲ τῆς διὰ Θεὸν γενομένης αὐτοῖς.
not drinking for sake of and gluttony, deliverance but of the through God having come to them.

37 Ἐνέτυχον δὲ τῷ βασιλεῖ τὴν ἀπόλυσιν αὐτῶν εἰς τὰ ἴδια αἰτούμενοι.
They petitioned and to the king the release of them into the own homes requesting.

38 Ἀπογράφονται δὲ αὐτοὺς ἀπὸ πέμπτης καὶ εἰκάδος τοῦ Παχῶν ἕως τῆς
To be registered and them from fifth and twenty of the Pachon until of the
τετάρτης τοῦ Ἐπιφί, ἐπὶ ἡμέρας τεσσαράκοντα, συνίστανται δὲ αὐτῶν τὴν
fourth of the Epiphi, over days forty, should be brought together and of them for the
ἀπώλειαν ἀπὸ πέμπτης τοῦ Ἐπιφί ἕως ἑβδόμης, ἡμέραις τρισίν.
destruction from fifth of the Epiphi until seventh, days three..

39 Ἐν αἷς καὶ μεγαλοδόξως ἐπιφάνας τὸ ἔλεος αὐτοῦ ὁ τῶν ὅλων δυνάστης,
By which also most gloriously revealed the mercy of him the of the all Ruler,
ἀπταιστοὺς αὐτοὺς ἐρρύσατο ὁμοθυμαδόν.
without harm them he rescued all together.

**The Septuagint, Apocrypha, 3 Maccabees, Chapter 6, Interlinear English –
G.T. Emery.**

40 Εὐωχοῦντο δὲ πάνθ' ὑπὸ τοῦ βασιλέως χορηγούμενοι μέχρι τῆς
They were being entertained sumptuously from of the king supplies until of the
τεσσαρεσκαίδεκάτης, ἐν ἣ καὶ τὴν ἐντυχίαν ἐποίησαντο περὶ τῆς ἀπολύσεως
fourteenth, in which also the petition they made concerning of the release
αὐτῶν.
of them.

41 Συναινέσας τε αὐτοῖς ὁ βασιλεὺς, ἔγραψεν αὐτοῖς τὴν ὑπογεγραμμένην ἐπιστολὴν
Having consented both to them the king, he wrote for them the following letter
πρὸς τοὺς κατὰ πόλιν στρατηγούς μεγαλοψύχως τὴν ἐκτενίαν ἔχουσαν.
unto the about cities generals generously the *concern* expressing.