

**The Martyrdom
of a Mother
and her Seven Sons
(2 Maccabees 7)**

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Introduction

The document known as *2 Maccabees* is an abridgement of a five volume work (no longer extant) by one Jason of Cyrene, which covers the history of the Maccabean revolt from 180 to 161 BC. It is clearly written to justify the two memorial events in the Jewish calendar (the rededication of the temple¹ and the defeat of Nicanor). It was probably written sometime after 142 BC, if the cover letter belongs to the original work. B. Bar-Kochva² argues that the fact that it is written in Greek combined with the fact that Josephus did not know it suggests that the work was written for (certain parts of) the diaspora. He further argues that garbled geography and purity traditions show that he cannot have known the land of Israel first hand (at least not well).

Unlike *1 Maccabees*, which was originally written in Hebrew and translated into Greek, *2 Maccabees* is written in qualitatively better Greek, but retains some Semitisms. Although the work was unknown to Josephus, it may have been known to the author of Hebrews.³ It describes the martyrdom of a mother and her seven sons as an example of the great persecution under Antiochus Epiphanes, a persecution which led to the Maccabean revolt.

In addition to grammatical notes some vocabulary help has been given. Vocabulary that needs to be looked up in a dictionary ought to be memorised.

1 A feast which Jesus attended, see John ?

2 Judas Maccabaeus: The Jewish Struggle against the Seleucids (Cambridge: University Press, 1989).

3 See *Notes on the Greek Text of Hebrews* at 11:35.

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The martyrdom of the first brother

Συνέβη δὲ καὶ ἑπτὰ ἀδελφοὺς μετὰ τῆς μητρὸς συλλημφθέντας ἀναγκάζεσθαι ὑπὸ τοῦ βασιλέως ἀπὸ τῶν ἀθεμίτων ὑείων κρεῶν ἐφάπτεσθαι μάλιστα καὶ νευραῖς αἰκίζομένους. 2 εἷς δὲ αὐτῶν γενόμενος προήγορος οὕτως ἔφη Τί μέλλεις ἐρωτᾶν καὶ μανθάνειν ἡμῶν; ἔτοιμοι γὰρ ἀποθνήσκειν ἐσμέν ἢ παραβαίνειν τοὺς πατριῶς νόμους. 3 ἔκθυμος δὲ γενόμενος ὁ βασιλεὺς προσέταξεν τήγανα καὶ λέβητας ἐκπυροῦν. 4 τῶν δὲ παραχρήμα ἐκπυρωθέντων τὸν γενόμενον αὐτῶν προήγορον προσέταξεν γλωσσοτομεῖν καὶ περισκυθίσαντας ἀκρωτηριάζειν τῶν λοιπῶν ἀδελφῶν καὶ τῆς μητρὸς συνορώντων. 5 ἄχρηστον δὲ αὐτὸν τοῖς ὄλοις γενόμενον ἐκέλευσεν τῇ πυρᾷ προσάγειν ἔμπνου καὶ τηγανίζειν. τῆς δὲ ἀτιμίδος ἐφ' ἱκανὸν διαδιδούσης τοῦ τηγάνου ἀλλήλους παρεκάλουν σὺν τῇ μητρὶ γενναίως τελευτᾶν λέγοντες οὕτως 6 Ὁ κύριος ὁ θεὸς ἐφορᾷ καὶ ταῖς ἀληθείαις ἐφ' ἡμῖν παρακαλεῖται, καθάπερ διὰ τῆς κατὰ πρόσωπον ἀντιμαρτυρούσης ᾧδῆς διεσάφησεν Μωσῆς λέγων Καὶ ἐπὶ τοῖς δούλοις αὐτοῦ παρακληθήσεται.

v.1

Συνέβη δὲ (καὶ) ...

Hebrew idiom: 'And it (also) happened ...'. Generally Jews writing Greek use the less literary καὶ ἐγένετο and not συνέβη δὲ. The lack of a time clause (required with this construction in Hebrew) indicates that this is not a translation, but a deliberate imitation of Hebrew style. In Greek συμβαίνω in this sense is often following by the acc. + infin. construction.

ὑειος, α, ον, (ῦς) of or belonging to swine

ἀθέμιτος, ον, lawless, godless. ἡ θέμις is that which is laid down or established by custom. In the plural (θέμιστες) it often refers to the decrees of the gods, or oracles.

ἐφάπτομαι + gen. 'to touch' is often used of partaking of food. The use of a construction with ἀπό is a Semitism.

v.2

εἷς δὲ αὐτῶν

εἷς is a Hebraism for τις.

Τί μέλλεις ἐρωτᾶν καὶ μανθάνειν ἡμῶν;

Provocative language. He who asks questions and learns is the student, not the teacher. We see here too, an illustration of the fact that the verb μανθάνω implies an active form of learning by means of asking questions, cf. 1 Cor. 14:31, 35.

ἔτοιμοι ... ἢ

We should have expected the comparative ἐτοιμότεροι.

v.3

τήγανον, τό, frying-pan, saucepan

λέβης, ητος, ὁ, kettle, cauldron

v.4

περισκυθίζω, to scalp in Scythian fashion

ἀκρωτηριάζω, to cut off the extremities (*i.e.* the hands and feet), cf. ἄκρος -α -ον, 'farthest point' and therefore ἀκρωτήριον, τό, 'projecting part'.

περισκυθίσαντας

Herodotus (4.64) relates how Scythian warriors would behead those captured in war and scalp them. He says:

Ἀποδεῖρει δὲ αὐτὴν τρόπον τοιοῦτον· περιταμῶν κύκλῳ περὶ τὰ ὄτα καὶ λαβόμενος τῆς κεφαλῆς ἐκσεῖει, μετὰ δὲ σαρκίσας βοῶς πλευρῆ δέψει τῆσι χερσίν, ὀργάσας δὲ αὐτὸ ἄτε χειρώμακτρον ἔκτηται, ἐκ δὲ τῶν χαλινῶν τοῦ ἵππου τὸν αὐτὸς ἐλαύνει, ἐκ τούτου ἐξάπτει καὶ ἀγάλλεται.	And he scalps it (<i>i.e.</i> the head) in the following manner: having cut in a circle around the ears and taken hold of the head he shakes it out, and next having stripped off the skin with the rib of an ox he kneads it with his hands, and having softened it, inasmuch as he has acquired a napkin (<i>lit.</i> hand cloth), on the reins of the horse which he rides, on this he fastens it and takes pride (in it).
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ἀκρωτηριάζειν

Arrian in his history of Alexander the Great describes how Alexander also used this Medo-Persian torture technique (*Anab.* 4,7,3-4a).⁴

Ἐνθα δὲ ξύλλογον ἐκ τῶν παρόντων ξυναγαγὼν Ἀλέξανδρος παρήγαγεν εἰς αὐτοὺς Βήσσον· καὶ κατηγορήσας τὴν Δαρείου προδοσίαν τὴν τε ῥίνα Βήσσου ἀποτηρηθῆναι καὶ τὰ ὄτα ἄκρα ἐκέλευσεν, αὐτὸν δὲ εἰς Ἐκβάτανα ἄγεσθαι, ὡς ἐκεῖ ἐν τῷ Μήδων τε καὶ Περσῶν συλλόγῳ ἀποθανοῦμενον. καὶ ἐγὼ οὕτως τὴν ἄγαν ταύτην τιμωρίαν Βήσσου ἐπαινῶ, ἀλλὰ βαρβαρικὴν εἶναι τίθεμαι τῶν ἀκρωτηρίων τὴν λώβην καὶ ὑπαχθῆναι	At that place Alexander summoned a meeting of those with him and brought out Bessus to them, and having accused (him) of betrayal of Dareius ordered both the nose and ears of Bessus to be cut off, and that he be brought to Ecbatana, so as there in the gathering of Medes and Persians to be put to death. And I also do not praise this over-the-top punishment of Bessus, but I hold the mutilation (<i>lit.</i> 'outrage') of the extremities to be barbaric and I
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4 Antiochus' father also engaged in similar practices, cf. Polybius, 8,21,3.

Ἀλέξανδρον ζύμφημι ἐς ζῆλον τοῦ Μηδικοῦ τε καὶ Περσικοῦ
πλούτου καὶ τῆς κατὰ τοὺς βαρβάρους βασιλείας οὐκ ἴσης ἐς
τοὺς ὑπηκόους ζυνδιαιτήσεως

agree that Alexander was carried away in (his) zeal for Median and
Persian wealth and (his) way of life according to barbaric custom
as king not being equal to his subjects.

v.5

ἄχρηστος, ον, useless, unprofitable

τοῖς ὅλοις = ὅλως, altogether

πυρά, ἡ, funeral pyre, *but possibly here merely in the sense of 'fire'*

τηγανίζω, fry in a τήγανον

ἀτιμίς, ἴδος *properly*, moist vapour, steam, *opp.* καπνός (but in Hellenistic Greek it comes to just mean 'smoke').

v.6

ταῖς ἀληθείαις, in truth (adverbial dative plural, cf. τοῖς ὅλοις in v.5. This is not as common in Hellenistic Greek as it was in Attic, implying a higher register).

ἐφ' ἡμῖν παρακαλεῖται

This construction appears to be a deliberate Hebraism for חנן nif. + ל or לך, 'to be sorry for' *i.e.* 'to grieve for'. It is taken from the ensuing quotation from the song of Moses (Deut. 32:36), a song which was to be memorised by all Israelites, and also reappears here and there in paraphrase in Paul's letters.

The martyrdom of the second, third, fourth and fifth brothers

7 Μεταλλάξαντος δὲ τοῦ πρώτου τὸν τρόπον τοῦτον τὸν δεύτερον ἦγον ἐπὶ τὸν ἐμπαιγμὸν καὶ τὸ τῆς κεφαλῆς δέρμα σὺν ταῖς θριξίν περισύραντες ἐπηρώτων Εἰ φάγεσαι πρὸ τοῦ τιμωρηθῆναι τὸ σῶμα κατὰ μέλος; 8 ὁ δὲ ἀποκριθεὶς τῇ πατρίῳ φωνῇ προσεῖπεν Οὐχί. διόπερ καὶ οὗτος τὴν ἐξῆς ἔλαβεν βάσανον ὡς ὁ πρῶτος. 9 ἐν ἐσχάτῃ δὲ πνοῇ γενόμενος εἶπεν Σὺ μὲν, ἀλάστωρ, ἐκ τοῦ παρόντος ἡμᾶς ζῆν ἀπολύεις, ὁ δὲ τοῦ κόσμου βασιλεὺς ἀποθανόντας ἡμᾶς ὑπὲρ τῶν αὐτοῦ νόμων εἰς αἰώνιον ἀναβίωσιν ζωῆς ἡμᾶς ἀναστήσει.

10 Μετὰ δὲ τοῦτον ὁ τρίτος ἐνεπαίζετο καὶ τὴν γλῶσσαν αἰτηθεὶς ταχέως προέβαλεν καὶ τὰς χεῖρας εὐθαρσῶς προέτεινε 11 καὶ γενναίως εἶπεν Ἐξ οὐρανοῦ ταῦτα κέκτημαι καὶ διὰ τοὺς αὐτοῦ νόμους ὑπεροῶ ταῦτα καὶ παρ' αὐτοῦ ταῦτα πάλιν ἐλπίζω κομίσασθαι, 12 ὥστε αὐτὸν τὸν βασιλέα καὶ τοὺς σὺν αὐτῷ ἐκπλήσσεσθαι τὴν τοῦ νεανίσκου ψυχὴν, ὡς ἐν οὐδενὶ τὰς ἀλγηδόνας ἐτίθετο.

13 Καὶ τούτου δὲ μεταλλάξαντος τὸν τέταρτον ὡσαύτως ἐβασάνιζον αἰκίζόμενοι. 14 καὶ γενόμενος πρὸς τὸ τελευτᾶν οὕτως ἔφη Αἰρετὸν μεταλλάσσοντας ὑπ' ἀνθρώπων τὰς ὑπὸ τοῦ θεοῦ προσδοκᾶν ἐλπίδας πάλιν ἀναστήσεσθαι ὑπ' αὐτοῦ, σοὶ μὲν γὰρ ἀνάστασις εἰς ζωὴν οὐκ ἔσται.

15 Ἐχομένως δὲ τὸν πέμπτον προσάγοντες ἠκίζοντο. 16 ὁ δὲ πρὸς αὐτὸν ἰδὼν εἶπεν Ἐξουσίαν ἐν ἀνθρώποις ἔχων φθαρτὸς ὢν ὁ θέλεις ποιεῖς, μὴ δόκει δὲ τὸ γένος ἡμῶν ὑπὸ τοῦ θεοῦ καταλελεῖσθαι, 17 σὺ δὲ καρτέρει καὶ θεώρει τὸ μεγαλεῖον αὐτοῦ κράτος, ὡς σὲ καὶ τὸ σπέρμα σου βασανεῖ.

v.7

μεταλλάσσω, to exchange (here idiomatic for exchanging by leaving, *scil.* τὸν βίον, and so 'passing away').
ἐμπαιγμός, ὁ, mockery (Jewish Greek) – a more regular Greek word would be ἡ χλευασία
περισύρω, to drag/draw around
φάγεσαι, uncontracted form of φάγη

Εἰ φάγεσαι κτλ.

The apodosis is suppressed. The point is that if he eats, he will not undergo the torture.

v.8

τὴν ἐξῆς ἔλαβεν βάσανον
Hyperbaton (type 1).

τῇ πατρίῳ φωνῇ

Given that the Aramaic language is called 'Syrian' at 15:36, Hebrew is meant here.

v.9

ἀλάστωρ, ὁρος, ὁ, ἡ, *either* 1. an avenging spirit, *or* 2. one who does deeds meriting vengeance (a term of abuse)
ἀναβίωσις, εως, ἡ, return to life

v.12

ἀλγηδών, ὄνος, ἡ, pain, suffering
τίθημι, both in the act. and middle, this verb can mean 'to hold / regard'.

v.14

αἰρετός, -ον, to be chosen, *here as neuter substantive* 'a thing to be chosen'.

Αἰρετὸν [ἔστιν] μεταλλάσσοντας [βίον] ὑπ' ἀνθρώπων ... προσδοκᾶν κτλ.

'It is a choice thing, passing away at the hands of men to expect ...'

μεταλλάσσοντας ὑπ' ἀνθρώπων

ὑπ' is the reading of an ancient corrector. The codex actually reads ἀπό. Habicht⁵, followed by Schwartz⁶, has argued for translating the original reading: 'those having been exchanged from men', in other words, 'those having left the world of men'. Habicht, however, seems unaware that other translations are based on the reading ὑπ', and blames them for mistranslating ἀπό!

τὰς ὑπὸ τοῦ θεοῦ προσδοκᾶν ἐλπίδας

Hyperbaton. ὑπὸ τοῦ θεοῦ implies something like δοθέντας.

v.15

ἐχομένως, *Adv.* based on the pres. part. of ἔχομαι, = ἐφεξῆς, next

v.16

φθαρτός, ἡ, ὄν, destructible, perishable

5 Christian Habicht, 2. *Makkabäerbuch*, Jüdische Schriften aus hellenistisch-römischer Zeit, Band I (Mohn OHG, Gütersloh, 1976).

6 Daniel R. Schwartz, 2 *Maccabees*, Commentaries on Early Jewish Literature (Walter de Gruyter: Berlin, 2008).

δόκει, take note of the accent when you parse this verb.

v.17

μεγᾶλειος, α, ον, (μέγας) magnificent, splendid

The martyrdom of the sixth son and the mother's response

18 Μετὰ δὲ τοῦτον ἦγον τὸν ἕκτον, καὶ μέλλων ἀποθνήσκειν ἔφη Μὴ πλανῶ μάτην, ἡμεῖς γὰρ δι' ἑαυτοῦς ταῦτα πάσχομεν ἁμαρτόντες εἰς τὸν ἑαυτῶν θεόν, [(διὸ)⁷ ἄξια θαυμασμοῦ γέγονεν,] 19 σὺ δὲ μὴ νομίσης ἀθῶος ἔσεσθαι θεομαχεῖν ἐπιχειρήσας.

20 Ὑπεραγόντως δὲ ἡ μήτηρ θαυμαστή καὶ μνήμης ἀγαθῆς ἀξία, ἣτις ἀπολλυμένους υἱοὺς ἐπὶ τὰ συνορῶσα μιᾷς ὑπὸ καιρὸν ἡμέρας εὐψύχως ἔφερεν διὰ τὰς ἐπὶ κύριον ἐλπίδας. 21 ἕκαστον δὲ αὐτῶν παρεκάλει τῇ πατρίῳ φωνῇ γενναίῳ πεπληρωμένη φρονήματι καὶ τὸν θῆλον λογισμὸν ἄρσενι θυμῷ διεγείρασα λέγουσα πρὸς αὐτούς 22 Οὐκ οἶδ' ὅπως εἰς τὴν ἐμὴν ἐφάνητε κοιλίαν, οὐδὲ ἐγὼ τὸ πνεῦμα καὶ τὴν ζωὴν ὑμῖν ἐχαρισάμην, καὶ τὴν ἐκάστου στοιχείωσιν οὐκ ἐγὼ διερρύθμισα, 23 τοιγαροῦν ὁ τοῦ κόσμου κτίστης ὁ πλάσας ἀνθρώπου γένεσιν καὶ πάντων ἐξευρῶν γένεσιν καὶ τὸ πνεῦμα καὶ τὴν ζωὴν ὑμῖν πάλιν ἀποδίδωσιν μετ' ἐλέους, ὡς νῦν ὑπερορᾶτε ἑαυτοὺς διὰ τοῦς αὐτοῦ νόμους.

v.18

Μὴ πλανῶ (*sc.* σε)

v.20

ὑπεραγόντως, *Adv.* exceedingly (a coinage on the analogy of ἐχομένως, from ὑπεράγω, to excel, surpass)
εὐψύχος, ον, (ψυχῆ) of good courage, stout of heart

ἣτις

While in Attic this would mean 'the sort of person who ...', Hellenistic Greek adopted the spelling with -τις for the normal relative pronoun, but only for the nominative (singular and plural) of the feminine and masculine (although the older forms are also still found).

μιᾷς ὑπὸ καιρὸν ἡμέρας

An unusual hyperbaton. The genitives are dependant on καιρὸν.

v.21

γενναίῳ πεπληρωμένη φρονήματι

Hyperbaton. Although we would expect the genitive with verbs of filling (or with this verb even the accusative), there are a few other examples from Hellenistic documents using the dative of the thing filled (including Paul and Luke).

v.22

διαρρυθμίζω, arrange in order

στοιχέω, to be drawn up in a line or row ... *and therefore* ...

στοιχείωσις, ἡ, lining things up

εἰς τὴν ἐμὴν ἐφάνητε κοιλίαν

Hyperbaton.

v.23

ὁ ... κτίστης

In regular Greek this would mean 'the founder' (e.g. of a city or building), in Jewish Greek this means 'creator' and κτίζω means 'to create' not 'to found'.

πάντων ἐξευρῶν γένεσιν

Hyperbaton.

7 One ms adds διό, which is necessary for the sense if these words are to be maintained. Other mss lack all the words and several scholars sensibly suggest that the phrase may simply have originated as a marginal comment which at some point was wrongly copied into the text itself.

Antiochus reacts with bribes

24 Ὁ δὲ Ἀντίοχος οἰόμενος καταφρονεῖσθαι καὶ τὴν ὄνειδίζουσαν ὑφορώμενος φωνὴν ἔτι τοῦ νεωτέρου περιόντος οὐ μόνον διὰ λόγων ἐποιεῖτο τὴν παράκλησιν, ἀλλὰ καὶ δι' ὄρκων ἐπίστου ἅμα πλουτιεῖν καὶ μακαριστὸν ποιήσιν μεταθέμενον ἀπὸ τῶν πατρίων καὶ φίλον ἕξειν καὶ χρείας ἐμπιστεύσειν. 25 τοῦ δὲ νεανίου μηδαμῶς προσέχοντος προσκαλεσάμενος ὁ βασιλεὺς τὴν μητέρα παρήνει γενέσθαι τοῦ μειρακίου σύμβουλον ἐπὶ σωτηρία. 26 πολλὰ δὲ αὐτοῦ παραινέσαντος ἐπεδέξατο πείσειν τὸν υἱόν, 27 προσκύψασα δὲ αὐτῷ χλευάσασα τὸν ὠμὸν τύραννον οὕτως ἔφησεν τῇ πατρίῳ φωνῇ Υἱέ, ἐλέησόν με τὴν ἐν γαστρὶ περιενέγκασάν σε μήνας ἑννέα καὶ θηλάσασάν σε ἔτη τρία καὶ ἐκθρέψασάν σε καὶ ἀγαγοῦσαν εἰς τὴν ἡλικίαν ταύτην καὶ τροφοφορήσασαν. 28 ἀξιῶ σε, τέκνον, ἀναβλέψαντα εἰς τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὰ ἐν αὐτοῖς πάντα ἰδόντα γινῶναι ὅτι οὐκ ἐξ ὄντων ἐποίησεν αὐτὰ ὁ θεός, καὶ τὸ τῶν ἀνθρώπων γένος οὕτω γίνεται. 29 μὴ φοβηθῆς τὸν δήμιον τοῦτον, ἀλλὰ τῶν ἀδελφῶν ἄξιος γενόμενος ἐπίδεξαι τὸν θάνατον, ἵνα ἐν τῷ ἐλέει σὺν τοῖς ἀδελφοῖς σου κομίσωμαί σε.

v.24

ὑφορώω, to view with suspicion or jealousy (ὑπό when combined with verbs as a prefix often suggests stealth, secrecy or suspicion). περιεῖμι, I. to be superior *to another*, surpass, excel, *c. gen. pers.*

II. to be spared, *τινι: abs.*, to survive,

πλουτιζέω, Att. fut. -ιῶ, to make wealthy, enrich,

μετατίθημι, *Med.*, to change what is one's own *or* for oneself; *used absolutely* to change one's mind / to change sides

χρεία, ἡ, I. need, lack

II. business, affair, matter

III. use

τὴν ὄνειδίζουσαν ὑφορώμενος φωνὴν
Hyperbaton.

νεωτέρου

Hellenistic Greek not infrequently uses the comparative in the sense of the superlative.

ἐποιεῖτο τὴν παράκλησιν

Periphrasis for *παρεκαλεῖ*.

v.25

προσκαλέω, *Med.*, to call/summon to oneself

σύμβουλος, ὁ, adviser, counsellor (in public or private affairs)

γενέσθαι τοῦ μειρακίου σύμβουλον

Periphrasis for *τῷ μειρακίῳ συμβουλευεῖσαι*.

v.26

ἐπιδέχομαι, I. to welcome (*lit.* to receive in addition)

II. to take on oneself, undertake

v.27

ὠμός, ἡ, ὄν, I. raw (food)

II. (metaph.) savage, fierce, cruel

τροφοφορέω, bring one nourishment, sustain (only used here and in LXX Deut. 1:31)

v.28

οὐκ ἐξ ὄντων ἐποίησεν αὐτὰ ὁ θεός

Compare Heb. 11:3 Πίστει νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας ῥήματι θεοῦ, εἰς τὸ μὴ ἐκ φαινομένων τὸ βλεπόμενον γεγονέναι.

v.29

δήμιος -ον, public, *but* ὁ δήμιος (*sc.* δοῦλος) = public executioner

ἄξιος γενόμενος

Periphrasis for *ἀξιώσας*.

ἵνα ἐν τῷ ἐλέει σὺν τοῖς ἀδελφοῖς σου κομίσωμαί σε

The point is that the mother also desires to see the youngest son back in the resurrection. Is the implication that only the martyrs will enjoy resurrection? Compare Rev. 20:4-5 where the martyrs are privileged to receive the *first* resurrection and reign with Christ for 1,000 years before the general resurrection takes place.

The martyrdom of the youngest son and his mother

30 Ἄρτι δὲ ταύτης καταληγούσης⁸ ὁ νεανίας εἶπεν τίνα μένετε; οὐχ ὑπακούω τοῦ προστάγματος τοῦ βασιλέως, τοῦ δὲ προστάγματος ἀκούω τοῦ νόμου τοῦ δοθέντος τοῖς πατράσιν ἡμῶν διὰ Μωυσέως. 31 σὺ δὲ πάσης κακίας εὐρετῆς γενόμενος εἰς τοὺς Εβραίους οὐ μὴ διαφύγῃς τὰς χεῖρας τοῦ θεοῦ. 32 ἡμεῖς γὰρ διὰ τὰς ἑαυτῶν ἀμαρτίας πάσχομεν. 33 εἰ δὲ χάριν ἐπιπλήξεως καὶ παιδείας ὁ ζῶν κύριος ἡμῶν βραχέως ἐπώργισται, καὶ πάλιν καταλλαγῆσεται τοῖς ἑαυτοῦ δούλοις. 34 σὺ δέ, ὃ ἀνόσιε καὶ πάντων ἀνθρώπων μιαιώτατε, μὴ μάτην μετεωρίζου φρυαττόμενος ἀδήλοισ ἐλπίσιν ἐπὶ τοὺς οὐρανίους παῖδας ἐπαιρόμενος χεῖρα, 35 οὐπῶ γὰρ τὴν τοῦ παντοκράτορος ἐπόπτου θεοῦ κρίσιν ἐκπέφυγας. 36 οἱ μὲν γὰρ νῦν ἡμέτεροι ἀδελφοὶ βραχὺν ὑπενέγκαντες πόνον ἀενάου ζωῆς ὑπὸ διαθήκην θεοῦ πεπώκασιν⁹, σὺ δὲ τῆ τοῦ θεοῦ κρίσει δίκαια τὰ πρόστιμα τῆς ὑπερηφανίας ἀποίση. 37 ἐγὼ δέ, καθάπερ οἱ ἀδελφοί, καὶ σῶμα καὶ ψυχὴν προδίδωμι περὶ τῶν πατριῶν νόμων ἐπικαλούμενος τὸν θεὸν ἵλεως ταχὺ τῷ ἔθνει γενέσθαι καὶ σὲ μετὰ ἑτασμῶν καὶ μαστίγων ἐξομολογήσασθαι διότι μόνος αὐτὸς θεὸς ἐστίν, 38 ἐν ἐμοὶ δὲ καὶ τοῖς ἀδελφοῖς μου στήσαι τὴν τοῦ παντοκράτορος ὀργὴν τὴν ἐπὶ τὸ σύμπαν ἡμῶν γένος δικαίως ἐπηγμένην.

39 Ἐκθυμὸς δὲ γενόμενος ὁ βασιλεὺς τούτῳ παρὰ τοὺς ἄλλους χειρίστως ἀπήντησεν πικρῶς φέρων ἐπὶ τῷ μυκτηρισμῷ. 40 καὶ οὗτος οὖν καθαρὸς μετήλλαξεν παντελῶς ἐπὶ τῷ κυρίῳ πεποιθῶς.

41 Ἐσχάτη δὲ τῶν υἱῶν ἡ μήτηρ ἐτελεύτησεν.

42 Τὰ μὲν οὖν περὶ τοὺς σπλαγχνισμοὺς καὶ τὰς ὑπερβαλλούσας αἰκίας ἐπὶ τοσοῦτον δεδηλώσθω.

v.30

τοῦ δὲ προστάγματος ἀκούω τοῦ νόμου κτλ.

Hyperbaton type 2. This kind of type 2 is usually explained because of the 'heavy' modifier. In other words, the lengthy genitive phrase modifying the noun πρόσταγμα makes it easier to put the noun and verb together first.

v.31

πάσης κακίας εὐρετῆς γενόμενος

Periphrasis for πάσῃν κακίαν εὐρών.

v.33

ἐπιπλήξεις, εως, ἡ, blame, rebuke

καταλλαγῆσεται, 2nd future passive, cf. aor. pass. *either καταλλάχθην or καταλλάγην.*

v.34

μετεωρίζω, to raise to a height / elevate

φρυάσσομαι, Att. -άττομαι, *prop. of spirited, high-fed horses, neigh, whinny and prance, metaph. to be haughty / insolent*

v.36

ἀενάος, ον, everlasting

προστίμον, τό, penalty, fine

βραχὺν ὑπενέγκαντες πόνον

Hyperbaton.

v.37

ἵλεως, ον, propitious, gracious (in late Greek this word is indeclinable)

ἑτασμός, ὁ, trial, affliction (a word only found in the LXX, from ἐτάζω, to examine / test)

ἵλεως ταχὺ τῷ ἔθνει γενέσθαι

Periphrasis for ταχὺ τῷ ἔθνει ἵλασθῆναι.

v.38

στήσαι τὴν ... ὀργὴν

This is the transitive aorist infinitive. The subject is still θεόν. The verb means here 'to cause to stand still', that is, 'to stop'.

v.39

χειρίστος, η, ον, irreg. Sup. of χεῖρων

Ἐκθυμὸς ... γενόμενος

Periphrasis for ἐκθυμανεῖν.

πικρῶς φέρων

Idiomatic: 'bearing bitterly' = suffering bitterness / bearing himself in a bitter manner.

8 The main ms actually reads: Ἐτι δὲ ταύτης καταληγούσης giving us 'while she was still finishing' which makes no sense. Two suggestions for emending the text have been made. One ms reads καταλεγούσης 'while she was talking on and on'. A better suggestion was made by Kappler, emending ἐτι τοῦ ἄρτι, which accords with 2 Macc. 9:5 and 10:28 (see Schwartz, *op. cit.*).

9 This reading is a conjecture. The ms tradition reads: πεπώκασιν.

v.42

σπλαγγισμός, ó, a feeding on the innards of a sacrifice (a coinage, only in 2 Macc.)