

Second Book of Maccabees (Deuterocanonical)
سفر المكابيين الثاني (الأسفار القانونية الثانية)



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Second Maccabees 1

مكابيين الثاني 1

1. To the brethren, the Jews that are throughout Egypt; the brethren, the Jews that are in Jerusalem, and in the land of Judea, send health and good peace.	1 الى الاخوة اليهود الذين في مصر: سلام اليكم من الاخوة اليهود الذين في اورشليم وبلاد اليهودية اطيب السلام.
2. May God be gracious to you, and remember His covenant that He made with Abraham, and Isaac, and Jacob, His faithful servants.	2 ليبارككم الله ويذكر عهده مع ابراهيم واسحق ويعقوب عبيده الأمانة.
3. And give you all a heart to worship Him, and to do His will with a great heart, and a willing mind.	3 وليؤتيكم جميعاً قلباً لأن تعبدوه وتصنعوا مشيئته بصدر مشروح ونفس راضية.
4. May He open your heart in His law, and in His commandments, and send you peace.	4 ويفتح قلوبكم لشريعته ووصاياه ويجعلكم في سلام.
5. May He hear your prayers, and be reconciled unto you, and never forsake you in the evil time.	5 ويستجيب لصلواتكم ويصالحكم عليكم ولا يخذلكم في أوان السوء.
6. We are now praying for you here.	6 ونحن ههنا نصلي من أجلكم.
7. When Demetrius reigned, in the year one hundred and sixty-nine, we Jews wrote to you in the trouble and violence that came upon us in those years, after Jason withdrew himself from the holy land, and from the kingdom.	7 كنا نحن اليهود قد كتبنا اليكم في عهد ديمتريوس في السنة المئة والتاسعة والستين حين الضيق والشدة التي نزلت بنا في تلك السنين بعد انصراف ياسون والذين معه من الارض المقدسة والمملكة.
8. They burned the gate, and shed innocent blood: then we prayed to the Lord, and were heard, and we offered sacrifices, and fine flour, and lighted the lamps, and set forth the loaves.	8 فإنهم احرقوا الباب وسفكوا الدم الزكي، فابتهلنا الى الرب فاستجاب لنا وقربنا الذبيحة والسميد واوقدنا السرج وقدمنا الخبز.
9. And now see that you celebrate the days of tabernacles in the month of Casleu.	9 فالآن عليكم ان تعيدوا أيام المظال التي في شهر كسلو.
10. In the year one hundred and eighty-eight, the people that is at Jerusalem, and in Judea, and the senate, and Judas, to Aristobulus, the preceptor of king Ptolemy, who is of the family of the anointed priests, and to the Jews that are in Egypt, health and welfare.	10 في السنة المئة والثامنة والثمانين من سكان اورشليم واليهودية والشيوخ ويهوذا الى ارسطوبولس معلم بطلماوس الملك الذي من ذرية الكهنة المسحاء والى اليهود الذين في مصر: سلام وعافية.
11. Having been delivered by God out of great dangers, we give him great thanks, forasmuch as we have been in war with such a king.	11 نشكر الله الشكر الجزيل على انه خلصنا من اخطار جسيمة عند مناصبتنا للملك.
12. For he drove out those who fought against us in the holy city.	12 ودحر الذين يقاتلوننا في المدينة المقدسة.

<p>13. For when the leader himself was in Persia, and with him a very great army, he fell in the temple of Nanea, being deceived by the counsel of the priests of Nanea.</p>	<p>13 فإنه اذ كان الملك في فارس يقود جيشاً لا يثبت امامه أحد، نكبوا في هيكل النايا بحيلة احتالها عليهم كهنة نايا.</p>
<p>14. For Antiochus, with his friends, came to the place as though he would marry her, and that he might receive great sums of money under the title of a dowry.</p>	<p>14 وذلك انه جاء انطيوخس ومن معه من اصحابه الى هناك متظاهراً بأنه يريد ان يقارنها وفي نفسه ان يأخذ الاموال على سبيل الصداق.</p>
<p>15. And when the priests of Nanea had set it forth, and he with a small company had entered into the compass of the temple, they shut the temple.</p>	<p>15 فأبرز كهنة نايا الاموال ودخل هو مع نفر يسير الى داخل المعبد ثم اغلقوا الهيكل.</p>
<p>16. When Antiochus had come in, and opening a secret entrance of the temple, they cast stones and slew the leader and his men, and dismembered them; and cut off their heads and threw them to the people outside.</p>	<p>16 فلما دخل انطيوخس فتحو باباً خفياً كان في ارض الهيكل وقذفوا حجارة رجموا بها القائد ثم قطعوهم قطعاً وحزوا رؤوسهم وألقوها الى الذين كانوا في الخارج.</p>
<p>17. Blessed be God in all things, who has delivered up the wicked.</p>	<p>17 ففي كل شيء تبارك الهنا الذي أسلم المنافقين.</p>
<p>18. Therefore, whereas we purpose to keep the purification of the temple on the twenty-fifth day of the month of Casleu, we thought it necessary to signify it to you: that you also may keep the day of tabernacles, and the day of the fire, that was given when Nehemiah offered sacrifice, after the temple and the altar was built.</p>	<p>18 وبعد فإذ كنا مزمعين ان نعيد عيد تطهير الهيكل في اليوم الخامس والعشرين من شهر كسلو رأينا من الواجب ان نعلن اليكم ان تعيدوا أنتم ايضاً عيد المظال والنار التي ظهرت حين بنى نحemia الهيكل والمذبح وقدم الذبيحة.</p>
<p>19. For when our fathers were led into Persia, the priests that then were worshippers of God, took privately the fire from the altar, and hid it in a valley where there was a deep pit without water, and there they kept it safe, so that the place was unknown to all men.</p>	<p>19 فإنه حين أجلي اباؤنا الى فارس اخذ بعض اتقياء الكهنة من نار المذبح سراً وخبأوها في جوف بئر لا ماء فيها وحافظوا عليها بحيث بقي الموضوع مجهولاً عند الجميع.</p>
<p>20. But when many years had passed, and it pleased God that Nehemiah should be sent by the king of Persia, he sent some of the posterity of those priests that had hid it, to seek for the fire: and as they told us, they found no fire, but thick water.</p>	<p>20 وبعد انقضاء سنين كثيرة حين شاء الله أرسل ملك فارس نحemia الى هنا فبعث اعقاب الكهنة الذين خبأوا النار لالتماسها الا انهم كما حدثونا لم يجدوا ناراً بل ماء خائراً.</p>
<p>21. Then he ordered them to draw it up, and bring it to him: and the priest, Nehemiah, commanded the sacrifices that were laid on, to be sprinkled with the same water, both the wood, and the things that were laid upon it.</p>	<p>21 فأمرهم ان يغرفوا ويأتوا به ولما احضرت الذبائح امر نحemia الكهنة ان ينضحوا بهذا الماء الخشب والموضوع عليه.</p>

22. And when this was done, and the time came that the sun shone out, which before was in a cloud, there was a great fire kindled, so that all wondered.	22 فصنعوا كذلك ولما برزت الشمس وقد كانت محجوبة بالغيم اتقدت نار عظيمة حتى تعجب الجميع.
23. And all the priests made prayer, while the sacrifice was consuming, Jonathan beginning, and the rest answering.	23 وعند احراق الذبيحة كان الكهنة كلهم يصلون وكان يوناتان يبدا والباقون يجيبونه.
24. And the prayer of Nehemiah was after this manner: O Lord God, Creator of all things, dreadful and strong, just and merciful, who alone are the good king,	24 وهذا ما صلى به نحemia: ايها الرب الاله خالق الكل المرهوب القوي العادل الرحيم يا من هو وحده الملك والبار.
25. Who alone are gracious, who alone are just, and almighty, and eternal, who delivers Israel from all evil, who chose the fathers, and sanctified them:	25 يا من هو وحده المتفضل العادل القدير الازلي مخلص اسرائيل من كل شر الذي اختار اباؤنا وقدسهم.
26. Receive the sacrifice for all Your people Israel, and preserve Your own portion, and sanctify it.	26 تقبل الذبيحة من اجل جميع شعبك اسرائيل وصن ميراثك وقدسها.
27. Gather together our scattered people, deliver them that are slaves to the Gentiles, and look upon them that are despised and rejected: that the Gentiles may know that You are our God	27 واجمع شتاتنا واعتق المستعبدين عند الامم وانظر الى الممتهين والممقوتين ولتعلم الامم أنك انت الهنا.
28. Punish them that oppress us, and that treat us injuriously with pride.	28 وعاقب الظالمين والقاذفين بتجبر.
29. Establish Your people in Your holy place, as Moses has spoken.	29 واغرس شعبك في مكانك المقدس كما قال موسى.
30. And the priests sung hymns till the sacrifice was consumed.	30 وكان الكهنة يرنمون بالاناشيد.
31. And when the sacrifice was consumed, Nehemiah commanded the water that was left to be poured out upon the great stones.	31 ولما احرقت الذبيحة امر نحemia بان يسكبوا ما بقي من الماء على الحجارة الكبيرة.
32. Which being done, there was kindled a flame from them: but it was consumed by the light that shone from the altar.	32 فلما صنعوا ذلك اتقد الالهيب فأطفاه النور المنبعث من المذبح.
33. And when this matter became public, it was told to the king of Persia that in the place where the priests that were led away, had hid the fire, there appeared water, with which Nehemiah and they that were with him had purified the sacrifices.	33 فشاع ذلك وأخبر ملك فارس ان الموضع الذي خبا فيه الكهنة النار حين جلائهم قد ظهر فيه ماء وبه طهر الذين مع نحemia الذبيحة.
34. And the king considering, and diligently examining the matter, made a temple for it, that he might prove what had happened.	34 فسيجه الملك وصيره مقدساً بعد الفحص عن الأمر.

<p>35. And when he had proved it, he gave the priests many goods, and excellent gifts, and he took and distributed them to them with his own hand.</p>	<p>35 وانعطف الملك إليهم واخذ عطايا كثيرة ووهبها لهم.</p>
<p>36. And Nehemiah called this place Nephthar, which is interpreted purification. But many call it "Naphtha".</p>	<p>36 وسماه الذين مع نحميا نفطار اي تطهيراً ويعرف عند كثيرين بنفطاي.</p>

Second Maccabees 2

مكابيين الثاني 2

1. One finds in the records of Jeremiah the prophet, that he ordered those who were being deported, to take some of the fire, as has been told.	1 قد جاء في السجلات ان ارميا النبي امر اهل الجلاء ان يأخذوا النار كما ذكر وكما امر النبي اهل الجلاء.
2. And how he gave them the law, that they should not forget the commandments of the Lord, and that they should not err in their minds, seeing the idols of gold, and silver, and their ornaments.	2 اذ اوصاهم ان لا ينسوا وصايا الرب ولا تغوى قلوبهم إذا راوا تماثيل الذهب والفضة وما عليها من الزينة.
3. And with other such like speeches, he exhorted them that they would not remove the law from their hearts.	3 وحرصهم بمثل هذا الكلام على ان لا يزيلوا الشريعة من قلوبهم.
4. It was also contained in the same writing, how the prophet, being warned by God, commanded that the tabernacle and the ark should accompany him, till he came forth to the mountain where Moses went up, and saw the inheritance of God.	4 وجاء في هذه الكتابة ان النبي بمقتضى وحي سار اليه امر ان يذهب معه بالمسكن والتابوت حتى يصل الى الجبل الذي صعد اليه موسى ورأى ميراث الله.
5. And when Jeremiah came and found a cave, he brought there the tabernacle, and the ark, and the altar of incense, and he sealed up the entrance.	5 ولما وصل ارميا وجد كهفاً فادخل اليه المسكن والتابوت ومذبح البخور ثم سد المدخل.
6. Then some of them that followed him, came up to mark the place: but they could not find it.	6 فاقبل بعض من كانوا معه ليسموا الطريق فلم يستطيعوا ان يجده.
7. And when Jeremiah perceived it, he blamed them, saying: The place shall be unknown, till God gather together the congregation of the people, and receive them to mercy.	7 فلما اعلم بذلك ارميا لامهم وقال ان هذا الموضع سيبقى مجهولاً الى ان يجمع الله شمل الشعب ويرحمهم.
8. And then the Lord will show these things, and the majesty of the Lord shall appear, and there shall be a cloud as it was also showed to Moses, and he showed it when Solomon prayed that the place should be specially consecrated.	8 وحينئذ يبرز الرب هذه الاشياء ويبدو مجد الرب والغمام كما ظهر في ايام موسى وحين سال سليمان ان يقدس الموضع تقديساً بهياً.
9. For he treated wisdom in a magnificent manner: and like a wise man, he offered the sacrifice of the dedication and completion of the temple.	9 اذ اشتهر وابدى حكمته بتقديم الذبيحة لتدشين الهيكل وتتميمه.
10. And as Moses prayed to the Lord, and fire came down from heaven, and consumed the sacrifices: so also Solomon prayed, and fire came down from heaven and consumed the whole burnt offerings.	10 فكما دعا موسى الرب فنزلت النار من السماء وافنت الذبيحة كذلك دعا سليمان فنزلت النار من السماء وافنت المحرقات.
11. And Moses said: "They were consumed because the sin offering had not been eaten."	11 وقال موسى انما افنت ذبيحة الخطية لأنها لم تؤكل.

12. So Solomon also celebrated the dedication eight days.	12 وكذلك عيد سليمان للتدشين ثمانية الايام.
13. And these same things were reported in the records, and memoirs of Nehemiah: and how he made a library, and gathered together out of the countries, the books both of the prophets, and of David, and the letters of the kings, and concerning the holy gifts.	13 وقد شرح ذلك في السجلات والتذاكر التي لنحميا وكيف أنشأ مكتبة جمع فيها اخبار الملوك والانبياء وكتابات داود ورسائل الملوك في العطايا.
14. And in like manner, Judas also gathered together all such things as were lost by the war we had, and they are in our possession.	14 وكذلك جمع يهوذا كل ما فقد منا في الحرب التي حدثت لنا وهو عندنا.
15. Wherefore, if you want these things, send some that may fetch them to you.	15 فان كانت لكم حاجة بذلك فأرسلوا من يأخذه اليكم.
16. As we are then about to celebrate the purification, we have written unto you: and you shall do well, if you keep the same days.	16 واذا قد ازمعنا ان نعيد عيد التطهير كتبنا اليكم وأنكم لتحسنون الصنع إذا عيديم هذه الايام.
17. And we hope that God, who has delivered His people, and has rendered to all the inheritance, and the kingdom, and the priesthood, and the sanctuary,	17 والله الذي خلص جميع شعبه ورد على الجميع الميراث والملك والكهنوت والمقدس.
18. As He promised in the law, will shortly have mercy upon us, and will gather us together from every land under heaven into the holy place.	18 كما وعد في الشريعة نرجو منه ان يرحمنا قريبا ويجمعنا مما تحت السماء الى الموضع المقدس.
19. For He has delivered us out of great perils, and has cleansed the place.	19 فانه قد أنقذنا من شرور عظيمة وطهر الموضع.
20. Now as concerning Judas Maccabees, and his brethren, and the purification of the great temple, and the dedication of the altar:	20 ان الحوادث التي وقعت ليهوذا المكابي واخوته وتطهير الهيكل العظيم وتدشين المذبح.
21. As also the wars against Antiochus, the Illustrious, and his son, Eupator:	21 والحروب التي وقعت مع انطيوكس الشريف وابنه اوباطور.
22. And the manifestations that came from heaven to them, that behaved themselves manfully on the behalf of the Jews, so that, being but a few they made themselves masters of the whole country, and put to flight the barbarous multitude:	22 والآيات التي ظهرت من السماء في حق الذين تحمسوا لدين اليهود حتى انهم مع قلتهم تسلطوا على البلاد بجملتها وطردها جماهير الاعاجم.
23. And recovered again the most renowned temple in all the world, and delivered the city, and restored the laws that were abolished, the Lord with all clemency showing mercy to them.	23 واستردوا الهيكل الذي اشتهر ذكره في المسكونة باسرها وحرروا المدينة واحيوا الشرائع التي كادت تضمحل لان الرب عطف عليهم بكثرة مراحمه.
24. And all such things as have been comprised in five books by Jason, of Cyrene, we have attempted to abridge in one book.	24 تلك الامور التي شرحها ياسون القيرواني في خمسة كتب قد اقبلنا نحن على اختصارها في درج واحد.

25. For considering the multitude of books, and the difficulty that they find that desire to undertake the narrations of histories, because of the multitude of the matter,	25 ولما رأينا تكاثر الحوادث والصعوبة التي تعترض من اراد الخوض في اخبار التاريخ لكثرة المواد.
26. We have aimed to please those who wish to read, to make it easy for those who are inclined to memorize, and to profit all readers.	26 كان من همنا ان نجعل فيما كتبناه تنعم للمطالع وسهولة للحافظ وفائدة للجميع.
27. For us who have undertaken the toil of abbreviating, it is no light matter but calls for sweat and loss of sleep.	27 فلم يكن تكلفنا لهذا الاختصار امراً سهلاً وانما تم بالعرق والسهر.
28. Just as it is not easy for one who prepares a banquet and seeks the benefit of others. However, to secure the gratitude of many we will gladly endure the uncomfortable toil.	28 كما ان الذي يعد مأدبة ويبتغي بها منفعة الناس لا يكون الامر عليه سهلاً غير اننا لأجل مرضاة الكثيرين سنتحمل هذا النصب عن طيبة نفس.
29. Leaving to the authors the exact handling of every particular, and as for ourselves, according to the plan proposed, studying to be brief.	29 تاركين التدقيق في تفاصيل الحوادث لأصحاب التاريخ وملتزمين في الاختصار استقراء اهم الوقائع.
30. For as the master builder of a new house must have care of the whole building: but he that takes care to paint it, must seek out fit things for the adorning of it: so must it be judged of us.	30 فانه كما ينبغي لمن يبني بيتاً جديداً ان يهتم بجميع اجزاء البنيان ولمن يباشر الرسم والتصوير ان يتطلب اسباب الزينة هكذا ما نحن فيه على ما ارى.
31. For to collect all that is to be known, to put the discourse in order, and curiously to discuss every particular point, is the duty of the author of a history:	31 فان التبحر والكلام على كل امر والبحث عن جزء فجزء من شان مصنف التاريخ.
32. But to pursue brevity of speech, and to avoid nice declarations of things, is to be granted to him that makes an abridgment.	32 واما الملخص فيقتضي له ان يسوق الحديث باختصار مع اجتناب التدقيق في المباحث.
33. Here then we will begin the narration: let this be enough by way of a preface: for it is a foolish thing to make a long prologue, and to be short in the narration itself.	33 وههنا نشرع في ايراد الحوادث مقتصرين من التمهيد على ما ذكرناه اذ ليس من الاصابة الاطناب فيما قبل التاريخ والايجاز في التاريخ.

Second Maccabees 3

مكابيين الثاني 3

1. While the holy city was inhabited with all peace, and the laws as yet were very well kept, because of the godliness of Onias, the high priest and his hatred of wickedness,	1 حين كانت المدينة المقدسة عامرة امانة والشرائع محفوظة غاية الحفظ لما كان عليه اونيا الكاهن الاعظم من الورع والبغض للشر.
2. It came to pass that even the kings themselves and the princes esteemed the place worthy of the highest honor, and glorified the temple with very great gifts:	2 كان الملوك أنفسهم يعظمون المقدس ويكرمون الهيكل بأفخر العطايا.
3. So that Seleucus, king of Asia, allowed out of his revenues all the charges belonging to the ministry of the sacrifices.	3 حتى ان سلوقس ملك اسيا كان يؤدي من دخله الخاص جميع النفقات المختصة بتقديم الذبائح.
4. But a man named Simon, of the tribe of Benjamin, who was appointed overseer of the temple, strove in opposition to the high priest, to bring about some unjust thing in the city.	4 وان رجلاً اسمه سمعان من سبط بنيامين كان مقلداً الوكالة على الهيكل وقعت مخاصمة بينه وبين الكاهن الاعظم لأجل ظلم جناه على المدينة.
5. And when he could not overcome Onias, he went to Apollonius, the son of Tharseas, who at that time was governor of Coelesyria, and Phoenicia:	5 واذا لم يمكنه التغلب على اونيا انطلق الى ابلونوريوس بن ترساوس وكان اذ ذاك قائداً في بقاع سورية وفينيقية.
6. And told him, that the treasury in Jerusalem was full of immense sums of money, and the common store was infinite, which did not belong to the account of the sacrifices: and that it was possible to bring all into the king's hands.	6 وأخبره ان الخزانة التي في اورشليم مشحونة من الاموال بما لا يستطاع وصفه حتى ان الدخل لا يحصى لكثرتة وان ذلك ليس بمختص بنفقة الذبائح فيتهياً للملك ادخال ذلك كله في حوزته.
7. Now when Apollonius had given the king notice concerning the money that he was told of, he called for Heliodorus, who had the charge over his affairs, and sent him with commission to bring him the aforesaid money.	7 ففاوض ابلونوريوس الملك واعلمه بالاموال التي وصفت له فاختر هليودورس قيم المصالح وارسله وامره بجلب الاموال المذكورة.
8. So Heliodorus at once set out his journey, under a color of visiting the cities of Coelesyria and Phoenicia, but indeed to fulfil the king's purpose.	8 فتوجه هليودورس لساعته قاصداً في الظاهر التطوف في مدن بقاع سورية وفينيقية وكان في الواقع يقصد انفاذ مرام الملك.
9. And when he had arrived to Jerusalem, and had been courteously received in the city by the high priest, he told him what information had been given concerning the money: and declared the cause for which he had come: and asked if these things were so indeed.	9 فلما جاء اورشليم أحسن الكاهن الاعظم استقباله، فحدثه بما أخبروا به وكشف له سبب قدومه وسأله: هل الامر في الحقيقة كما ذكر له.

10. Then the high priest told him that these were sums deposited, and provisions for the survival of the widows and the fatherless:	10 فنكر له الكاهن الاعظم ان المال هو ودائع للأرامل واليتامى.
11. And that some part of that which wicked Simon had given intelligence of belonged to Hircanus, son of Tobias, a man of great dignity; and that the whole was four hundred talents of silver, and two hundred of gold.	11 وان قسماً منه لهركانس بن طوبيا أحد عظماء الاشراف ثم ان الامر ليس على ما وشى به سمعان المنافق وانما المال كله اربعون فنطار فضة ومئتا قنطار ذهب.
12. But that to deceive them who had trusted to the place and temple which is honored throughout the whole world, for the reverence and holiness of it, was a thing which could not by any means be done.	12 فلا يجوز بوجه من الوجوه هضم الذين انتمنوا قداسة الموضع ومهابة وكرامة الهيكل المكرم في المسكونة كلها.
13. But Heliodorus, by reason of the orders he had received from the king, said, that by all means the money must be carried to the king.	13 لكن هليودورس بناء على امر الملك أصر على حمل الاموال الى خزانة الملك.
14. So he set a day and went in to direct the inspection of these funds. There was no little distress throughout the whole city.	14 وعين يوماً دخل فيه للفحص عن ذلك فكان في جميع المدينة ارتعاش شديد.
15. And the priests prostrated themselves before the altar in their priestly garments, and called upon Him from heaven, who made the law concerning things given to be kept, that He would preserve them safe, for those who had deposited them.	15 وانطرح الكهنة امام المذبح بحلهم الكهنوتية يبتهلون نحو السماء الى الذي سن في الودائع ان تصان لمستودعها.
16. Now whoever saw the countenance of the high priest, was wounded in heart: for his face, and the changing of his color, declared the inward sorrow of his mind.	16 وكان من رأى وجه الكاهن الأعظم، يشعر بجرح في قلبه لأن وجه الكاهن الأعظم ولونه المتغير كانا يدلان على ألم النفس الداخلي.
17. For terror and bodily trembling had come over the man, which plainly showed to those who looked at him the pain lodged in his heart.	17 اذ كان الرجل قد اشتمل عليه الرعب والقشعريرة فكانا يدلان للناظرين على ما في قلبه من الكآبة.
18. Others also came flocking together out of their houses, praying and making public supplication, because the place was like to come into contempt.	18 وكان الناس يتبادرون من البيوت افواجاً ليصلوا صلاة عامة لسبب الهوان المشرف على الموضع.
19. Women, girded with sackcloth under their chests, thronged the streets. Some of the maidens who were kept indoors ran together to the gates, and some to the walls, while others peered out of the windows.	19 وكانت النساء يزدحمن في الشوارع وصدورهن مشدودات بالمسوح. بل والعذارى المحتجبات بعضاً منهن كن يجرين نحو الأبواب وبعضاً نحو الأسوار وبعضاً كن يتطلعن من الكوى.
20. And holding up their hands to heaven, they all made supplication.	20 وكلهن باسطات ايديهن الى السماء يتضرعن بالابتهال.

21. For the expectation of the mixed multitude, and of the high priest, who was in an agony, would have moved any one to pity.	21 فكان انكسار الجمهور وانتظار الكاهن الاعظم وهو في ارتعاش شديد مما يصدع القلب رحمة.
22. And these indeed called upon almighty God, to preserve the things that had been committed to them safe and sure for those that had committed them.	22 وكانوا يتضرعون الى الاله القدير ان يحفظ الودائع موفورة لمستودعيها.
23. But Heliodorus executed that which he had resolved on, himself being present in the same place with his guard about the treasury.	23 اما هليودورس فكان اخذاً في اتمام ما قضى به وقد حضر هناك مع شرطه في الخزانة.
24. But the spirit of the Almighty God gave a great evidence of His presence, so that all that had presumed to obey him, fell down by the power of God, and were struck with fainting and dread.	24 فصنع رب ابائنا وسلطان كل قدرة آية عظيمة حتى ان جميع الذين اجترأوا على الدخول صرعتهم قدرة الله واخذهم الانحلال والرعب.
25. For there appeared to them a horse, with a terrible rider upon him, adorned with a very rich covering: and he ran fiercely and struck Heliodorus with his fore feet, and he that sat upon him seemed to have armor of gold.	25 وذلك انه ظهر لهم فرس عليه راكب مخيف وجهازه فاخر فوثب وضرب هليودورس بحوافر يديه وكانت عدة الراكب كأنها من ذهب.
26. Moreover there appeared two other young men, beautiful and strong, bright and glorious, and in comely apparel: who stood by him, on either side, and scourged him without ceasing with many stripes.	26 وتراءى ايضا لهليودورس شابان عجبيا القوة، بديعا البهاء، حسنا اللباس، فوقفا على جانبيه يجلدانه جلدأ متواصلأ حتى اثخناه بالضرب.
27. And Heliodorus suddenly fell to the ground, and they took him up, covered with great darkness, and having put him into a litter, they carried him out.	27 فسقط لساعته على الارض وغشيه ظلام كثيف فرفعوه وجعلوه على محمل.
28. So he that came with many servants, and all his guard, into the aforesaid treasury, was carried out, no one being able to help him, the manifest power of God being known.	28 فاذا به بعد ان دخل الخزانة المذكورة في موكب حافل وجند كثير قد أصبح محمولأ لا مغيث له وقد تجلت لهم قدرة الله علانية.
29. And he indeed, by the power of God, lay speechless, and without any hope of recovery.	29 فكان مطروحأ بالقوة الالهية أبكم منقطع الرجاء من الخلاص.
30. But they praised the Lord, because He had glorified His place: and the temple, that a little while before was full of fear and trouble, when the Almighty Lord appeared, was filled with joy and gladness.	30 واليهود يباركون الرب الذي مجد مقدسه وقد امتلأ الهيكل ابتهاجأ وتهللاً اذ تجلى فيه الرب القدير بعدما كان قبل ذلك مملوءأ خوفاً واضطرابأ.
31. Then some of the friends of Heliodorus asked and begged Onias to call upon the Most High to grant him his life, who was lying quite at his last breath.	31 فبادر بعض من اصحاب هليودورس وسألوا اونيا ان يبتهل الى العلي ويمن عليه بالحياة اذ كان قد أصبح على اخر رمق.

32. And the high priest, fearing that the king might get the notion that some foul play had been perpetrated by the Jews with regard to Heliodorus, offered sacrifice for the man's recovery.	32 فخالج قلب الكاهن الاعظم ان الملك ربما اتهم اليهود بمكيدة كادوها لهليودورس فقدم الذبيحة من اجل خلاص الرجل.
33. While the high priest was making the offering of atonement, the same young men appeared again to Heliodorus dressed in the same clothing, and they stood and said, "Be very grateful to Onias the high priest, since for his sake the Lord has granted you your life."	33 وبينما الكاهن الاعظم يقدم الكفارة اذ عاد ذلك الشابان فظهرا لهليودورس بلباسهما الاول ووقفا وقالوا: عليك بجزيل الشكر لاونيا الكاهن الاعظم فان الرب قد من عليك بالحياة من اجله.
34. And you having been scourged by God, declare unto all men the great works and the power of God. And having said this, they appeared no more.	34 وانت ايها المجلود فأخبر الجميع بقدره الله العظيمة. قالوا ذلك وغابا عن النظر.
35. So Heliodorus, after he had offered a sacrifice to God, and made great vows to him, that had granted him life, and given thanks to Onias, taking his troops with him, returned to the king.	35 فقدم هليودورس ذبيحة للرب وصلى اليه صلوات عظيمة على انه من عليه بالحياة وشكر اونيا ورجع بجيشه الى الملك.
36. And he testified to all men the works of the great God, which he had seen with his own eyes.	36 وكان يعترف امام الجميع بما عاينه من اعمال الله العظيم.
37. And when the king asked Heliodorus, who might be a fit man to be sent yet once more to Jerusalem, he said:	37 وسال الملك هليودورس من ترى يكون اهلاً لان نعود فنرسله الى اورشليم فقال.
38. If you have any enemy or plotter against your kingdom, send him there, for you will get him back thoroughly scourged, if he escapes at all, for there certainly is about the place some power of God.	38 ان كان لك عدو او صاحب دسياسة في المملكة، فأرسله الى هناك فيرجع اليك مجلوداً ان نجا. فان في ذلك الموضع قدرة إلهية لا محالة.
39. For He who has His dwelling in heaven watches over that place Himself and brings it aid, and He strikes and destroys those who come to do it injury.	39 لان الذي مسكنه في السماء هو يراقب الموضع ويدافع عنه فيضرب الذين يقصدون بالشر ويهلكهم.
40. This was the outcome of the episode of Heliodorus and the protection of the treasury.	40 هذا ما كان من أمر هليودورس وحماية الخزانة.

Second Maccabees 4

مكابيين الثاني 4

1. But Simon, of whom we spoke before, who was the betrayer of the money, and of his country, spoke ill of Onias, as though he had incited Heliodorus to do these things, and had been the promoter of evils:	1 وكان سمعان المذكور الذي وشى في امر الاموال والوطن يقذف اونيا كأنه هو اغرى هليودورس بذلك وجلب عليه ذلك الشر.
2. He dared to call as a traitor to the kingdom, the man who provided for the city, and defended his nation, and was zealous for the law of God.	2 وبلغ من شره انه وصف المحسن الى المدينة والقائم بمصلحة اهل وطنه والغيور على الشريعة بانه صاحب دسياسة.
3. But when the enmities proceeded so far, that murders also were committed by some of Simon's friends:	3 فاشتدت العداوة حتى ان أحد أصحاب سمعان شرع في القتل.
4. Onias, considering the danger of this contention, and that Apollonius, who was the governor of Coelesyia, and Phoenicia, was outrageous, which increased the malice of Simon, went to the king,	4 فلما تبين اونيا ما في ذلك الخصام من الخطر مع حماقة ابلونيوس قائد بقاع سورية وفينيقية الذي كان يمد سمعان في خبثه، فأتى إلي الملك.
5. Not to be an accuser of his countrymen, but with view to the common good of all the people.	5 لا ليشكي أهل وطنه، ولكن من أجل الصالح العام للشعب.
6. For he saw that without the king's attention, it was impossible that matters should be settled in peace, or that Simon would cease from his folly.	6 لأنه رأى انه بغير عناية الملك لا يمكن ان تكون الاحوال في سلام ولا ان يقلع سمعان عن رعونته.
7. But after the death of Seleucus, when Antiochus, who was called the Illustrious, had taken possession of the kingdom, Jason, the brother of Onias, ambitiously sought the high priesthood:	7 وكان انه بعد وفاة سلوقس واستيلاء انطيوكس، الملقب بالشريف، على الملك طمع ياسون أخو اونيا في الكهنوت الأعظم.
8. And went to the king, promising him three hundred and sixty talents of silver, and out of other revenues eighty talents.	8 فوفد على الملك ووعده بثلاث مئة وستين قنطار فضة وبثمانين قنطاراً من دخل اخر.
9. In addition to this, he promised also a hundred and fifty more, if he might have license to set him up a place for exercise, and a place for youth, and to enroll the men of Jerusalem as citizens of Antioch.	9 وما عدا ذلك ضمن له مئة وخمسين قنطاراً غيرها ان رخص له بسلطة الملك في اقامة مدرسة للترويض وموضع للعلمان وان يكتتب اهل اورشليم في رعية انطاكية.
10. When the king assented and Jason came to office, he at once shifted his countrymen to the fashion of the gentiles.	10 فأجابه الملك الى ذلك فتقلد الرناسة وما لبث ان صرف شعبه الى عادات الأمم.
11. He set aside the existing royal concessions to the Jews, secured through John the father of Eupolemus, who went on the mission to establish friendship and alliance with the Romans; and he destroyed the	11 وألغى الاختصاصات التي انعم بها الملوك على اليهود على يد يوحنا ابي ابولاموس الذي قلد السفارة الى الرومانيين في عقد الموالاة والمناصرة وأبطل رسوم الشريعة وادخل سننا تخالف الشريعة.

lawful ways of living and introduced new customs contrary to the law.	
12. For he had the boldness to set up, under the very castle, a place of exercise, and to put all the choicest youths in brothel houses.	12 وبادر فأقام مدرسة للترويض تحت القلعة وساق نخبة الغلمان فجعلهم في المزانى.
13. Now this was not the beginning, but an increase, and progress of heathenish and foreign manners, through the abominable and unheard of wickedness of Jason, that impious wretch, and no priest.	13 فكان هذا بدء معاشرة الأمم ومداخلة الغرباء لسبب الاثم القبيح المكروه سماعه، الذي لياسون المنافق لا الكاهن.
14. Insomuch that the priests were not now occupied about the offices of the altar, but despising the temple and neglecting the sacrifices, hastened to be partakers of the games, and of the unlawful allowance thereof, and of the exercise of the discus.	14 حتى ان الكهنة لم يعودوا يحرصون على خدمة المذبح، ولكنهم اهانوا الهيكل واهملوا الذبائح لينالوا حظاً في جوائز الملعب المحرمة بعد المباراة في رمي المطاث (طبق الرياضة).
15. Disdaining the honors prized by their fathers and putting the highest value upon Greek forms of prestige.	15 وكانوا يستخفون بآثر ابائهم ويتنافسون بمفاخر اليونان.
16. For the sake of which they incurred a dangerous contention, and followed earnestly their ordinances, and in all things they coveted to be like them, who were their enemies and murderers.	16 فذلك احاقت بهم مخاصمة شديدة فان الذين اولعوا برسومهم وحرصوا على التشبه بهم هم صاروا اعداء لهم ومنتقمين.
17. For acting wickedly against the laws of God does not pass unpunished: but this the time following will declare.	17 لان النفاق في الشريعة الالهية لا يذهب سدى كما يشهد بذلك الزمان المزعم.
18. Now when the game that was used every fifth year was kept at Tyre, the king being present,	18 ولما جرت في صور المصارعة التي تجري كل سنة خامسة والملك حاضر،
19. The wicked Jason sent from Jerusalem sinful men, to carry three hundred drachmas of silver for the sacrifice of Hercules. Those who carried the money, however, thought best not to use it for sacrifice, because that was inappropriate, but to expend it for another purpose.	19 انفذ ياسون الخبيث من اورشليم رجالاً انطاكيين، ومعهم ثلاث مئة درهم فضة لذبيحة هرقل. ولكن هؤلاء طلبوا ان لا تنفق على الذبيحة لان ذلك كان غير لائق بل تنفق في شيء اخر.
20. So this money was intended by the sender for the sacrifice to Hercules, but by the decision of its carriers it was applied to the construction of triremes.	20 فكان هذا المال في قصد مرسله لذبيحة هركليس لكنه بسعي الذين حملوه أنفق في بناء سفن ثلاثية.
21. When Apollonius the son of Menestheus was sent to Egypt for the coronation of Philometor as king, Antiochus learned that Philometor had become hostile to his government, and he took measures for his own security. Therefore upon arriving at Joppa he proceeded to Jerusalem.	21 وأرسل ابولونيوس بن منستاوس الى مصر لمبايعة بطلماوس فيلوماتور الملك. فلم انطوكس انه قد نحي عن تدبير الأمور، فوجه اهتمامه الى تحصين نفسه ورجع الى يافا ثم سار الى اورشليم.

22. He was welcomed magnificently by Jason and the city, and ushered in with a blaze of torches and with shouts. Then he marched into Phoenicia.	22 فاستقبله ياسون واهل المدينة استقبالا جليلاً ودخل بين المشاعل والهتاف ثم انصرف من هناك بالجيش الى فينيقية.
23. Three years later Jason sent Menelaus, brother of the aforesaid Simon, to carry money to the king, and to bring answers from him concerning certain necessary affairs.	23 وبعد مدة ثلاث سنين وجه ياسون منلاوس، اخا سمعان المذكور، ليحمل اموالاً للملك ويفاوضه في امور هامة.
24. But he being recommended to the king, when he had magnified the appearance of his power, got the high priesthood for himself, by offering more than Jason by three hundred talents of silver.	24 فتمثل أمام الملك ومدحه معظماً سلطانه واحال الكهنوت الاعظم الى نفسه بان زاد ثلاث مئة قنطار فضة على ما اعطى ياسون.
25. So having received the king's mandate, he returned, bringing nothing worthy of the high priesthood: but having the mind of a cruel tyrant, and the rage of a savage beast.	25 ثم رجع ومعه اوامر الملك ولم يكن على شيء مما يليق بالكهنوت الاعظم وانما كانت له اخلاق غاشم عنيف واحقاد وحش ضار.
26. Then Jason, who had undermined his own brother, being himself undermined, was driven out as a fugitive into the country of the Ammonites.	26 وهكذا فان ياسون الذي مكر بأخيه، مكر به آخر فطرد وفر الى ارض بني عمون.
27. And Menelaus held the office, but he did not pay regularly any of the money promised to the king.	27 واستولى منلاوس على الرئاسة الا انه لم يوف شيئاً من الاموال التي كان وعد بها الملك.
28. When Sostratus the captain of the citadel kept requesting payment, for the collection of the revenue was his responsibility, the two of them were summoned by the king on account of this issue.	28 فكان سستراتس رئيس القلعة يطالبه لأنه كان مولى امر الجباية ولهذا السبب استدعيا كلاهما الى الملك.
29. And Menelaus was removed from the priesthood, Lysimachus, his brother, succeeding: and Sostratus alas made governor of the Cyprians.	29 فاستخلف منلاوس ليسيماكس اخاه على الكهنوت الاعظم واستخلف سستراتس كراتيس والي القبرصيين.
30. While such was the state of affairs, it happened that the people of Tarsus and of Mallus revolted because their cities had been given as a present to Antiochis, the king's concubine.	30 وحدث بعد ذلك ان اهل طرسوس وملو تمردوا لانهم جعلوا هبة لانطيوكيس سرية الملك.
31. The king, therefore, went in all haste to appease them, leaving Andronicus, one of his nobles, for his deputy.	31 فبادر الملك لإطفاء الفتنة واستخلف مكانه اندرونكس أحد ذوي المناصب.
32. But Menelaus, thinking he had obtained a suitable opportunity, stole some of the gold vessels of the temple and gave them to Andronicus; other vessels, as it happened, he had sold to Tyre and the neighboring cities.	32 فرأى منلاوس انه قد اصاب فرصة فسرق من الهيكل انية من الذهب أهدي بعضها الى اندرونكس وباع بعضها في صور والمدن التي بجوارها.
33. When Onias became fully aware of these acts he publicly exposed them, having first withdrawn to a place of sanctuary at Daphne near Antioch.	33 ولما تيقن اونيا ذلك، وبخه. وكان وقتها يمكث في مكان أمين للحماية في دفنا قرب انطاكية.

<p>34. Whereupon Menelaus coming to Andronicus, desired him to kill Onias. And he went to Onias, and gave him his right hand with an oath, and (though he were suspected by him) persuaded him to come forth out of the sanctuary, and immediately slew him, without any regard to justice.</p>	<p>34 فخلا منلاوس باندرونكس واغراه ان يقبض على اونيا فصار الى اونيا وخذعه بمكره وعاقده بقسم حتى حملة على الخروج من الحماية. وان كان غير واثق به ثم اغتاله من ساعته ولم يرع للعدل اعتباراً.</p>
<p>35. For this reason, not only Jews but many also of other nations, conceived indignation, and were much grieved for the unjust murder of so great a man.</p>	<p>35 فوقع ذلك موقع المقت عند اليهود بل عند كثير من سائر الامم وشق عليهم قتل الرجل بغياً.</p>
<p>36. And when the king returned from the region of Cilicia, the Jews in the city and also the Greeks, went to him: complaining of the unjust murder of Onias.</p>	<p>36 فلما رجع الملك من نواحي قيليقية رفع اليه يهود المدينة واليونانيين أيضاً معهم وكانوا يشتكون إليه من قتل اونيا بغير حق.</p>
<p>37. Antiochus, therefore, was grieved in his mind for Onias, and being moved to pity, shed tears, remembering the sobriety and modesty of the deceased.</p>	<p>37 فحزن انطيوخس حزناً قلبياً وتعطف وافاض دموعه ذاكراً قناعة المقتول ودعته.</p>
<p>38. And being inflamed with anger, he immediately stripped off the purple robe from Andronicus, tore off his garments, and led him about the whole city to that very place where he had committed the outrage against Onias, and there he dispatched the bloodthirsty fellow. The Lord thus repaid him with the punishment he deserved.</p>	<p>38 واضطرم غضبا ولساعته نزع الارجوان عن اندرونكس ومزق حله واطافه في المدينة كلها ثم اباد ذلك القاتل في الموضع الذي فتك فيه باونيا فانزل به الرب العقوبة التي استحقها.</p>
<p>39. When many acts of sacrilege had been committed in the city by Lysimachus with the connivance of Menelaus, and when report of them had spread abroad, the populace gathered against Lysimachus, because many of the gold vessels had already been stolen.</p>	<p>39 وكان ليسيماكس في المدينة قد سلب باغراء منلاوس كثيراً من مال الاقداس فذاع الخبر في الخارج بانه قد اخذ كثير من الذهب فاجتمع الجمهور على ليسيماكس.</p>
<p>40. And since the crowds were becoming aroused and filled with anger, Lysimachus armed about three thousand men and launched an unjust attack, under the leadership of a certain Auranus, a man advanced in years and no less advanced in folly.</p>	<p>40 فلما رأى ليسيماكس هيجان الجموع وشدة غضبهم سلح ثلاثة الاف رجل واعمل ايدي الظلم تحت قيادة رجل عات قد تناهى في السن والحمافة جميعاً.</p>
<p>41. But when the Jews became aware of Lysimachus' attack, some picked up stones, some blocks of wood, and others took handfuls of the ashes that were lying about, and threw them in wild confusion at Lysimachus and his men.</p>	<p>41 فلما راوا ما عزم عليه ليسيماكس تناول بعضهم حجارة وبعضهم هراوى وبعضهم رمادا حثوه من كل جانب على اصحاب ليسيماكس.</p>
<p>42. As a result, they wounded many of them, and killed some, and put them all to flight; and the temple robber himself they killed close by the treasury.</p>	<p>42 فجرحوا كثيرين منهم وصرعوا بعضاً وهزموهم بأجمعهم وقتلوا سالب الاقداس عند الخزانة.</p>

43. Charges were brought against Menelaus about this incident.	43 و اقيم الحكم في هذه الامور على منلاوس.
44. When the king came to Tyre, three men sent by the senate presented the case before him.	44 فلما قدم الملك الى صور، ارسلت المشيخة ثلاثة رجال فرفعوا عليه الدعوى.
45. But Menelaus, already as good as beaten, promised a substantial bribe to Ptolemy son of Dorymenes to win over the king.	45 واذ رأى منلاوس انه مغلوب وعد بظلماموس بن دوريمانس بمال جزيل ليستميل الملك.
46. Therefore Ptolemy, taking the king aside into a colonnade as if for refreshment, induced the king to change his mind.	46 فدخل بظلماموس على الملك وهو في بعض الاروقة يتنسم الهواء وصرفه عن رايه.
47. So Menelaus, who was guilty of all the evil, was acquitted by him of the accusations: and those poor men, who, if they had pleaded their cause even before Scythians, should have been judged innocent, were condemned to death.	47 فحكم لمنلاوس الذي هو علة الشر كله بالبراءة مما شكى به وقضى بالموت على اولئك المساكين الذين لو رفعوا دعواهم الى الاسكوتيين لحكم لهم بالبراءة.
48. Thus they that persecuted the cause for the city, and for the people, and the sacred vessels, did soon suffer unjust punishment.	48 ولم يلبث اولئك المحاجون عن المدينة والشعب والافداس ان حل بهم العقاب الجائر.
49. Wherefore even the Tyrians, being moved with indignation, were very liberal towards their burial.	49 فشق هذا التعدي حتى على الصوريين وبذلوا نفقات دفنهم بسخاء.
50. And so through the covetousness of them that were in power, Menelaus continued in authority, increasing in malice to the betraying of the citizens.	50 واستقر منلاوس في الرئاسة بشره ذوي الاحكام وكان لا يزداد الا خبثاً ولم يزل لأهل وطنه كميناً مهلكاً.

Second Maccabees 5

مكابيين الثاني 5

1. About this time Antiochus prepared for a second invasion of Egypt.	1 في ذلك الزمان تجهز انطيوخس لغزو مصر ثانية.
2. And it happened that over all the city, for almost forty days, there appeared golden-clad horsemen charging through the air, in companies fully armed with lances and drawn swords.	2 فحدث انه ظهر في المدينة كلها مدة اربعين يوماً فرسان تعدو في الجو وعليهم ملابس ذهبية وفي ايديهم رماح ومصطفين في كتائب.
3. And horses set in order by ranks, running one against another, with the shakings of shields, and a multitude of men in helmets, with drawn swords, and casting of darts, and glittering of golden armor, and of harnesses of all sorts.	3 وجري خيول بصفوفهم والمبادرات من قرب وحركات الأتراس وجماعة ذوي سيوف مسلولة ورمي سهام وبريق أسلحة ذهبية وكل أجناس الدروع.
4. Wherefore all men prayed that these prodigies might turn to good.	4 فكان الجميع يصلون ان يكون مآل هذه الآية خيراً.
5. Now when a false rumor arose that Antiochus was dead, Jason taking with him no fewer than a thousand men, suddenly assaulted the city: and though the citizens ran together to the wall, the city at length was taken, and Menelaus fled into the castle.	5 ولما شاع خبراً كاذباً أن انطيوخس قد مات، فأخذ ياسون جيشاً ليس بأقل من ألف رجل وهجم على المدينة بغتة وحاصرها. وأما المدينة صدعوا إلى فوق السور. وأخيراً أخذت المدينة وهرب منلاوس إلى القلعة.
6. But Jason slew his countrymen without mercy, not considering that prosperity against one's own kindred is a very great evil, thinking they had been enemies, and not citizens, whom he conquered.	6 فطفق ياسون يذبح اهل وطنه بغير رحمة ولم يفتن ان الظفر بالإخوان هو عين الخذلان حتى كان نصرته هذه انما كانت على اعداء لا على بني امته.
7. Yet he did not get the principality, but received confusion at the end, for the reward of his treachery, and fled again into the country of the Ammonites.	7 لكنه لم يحز الرئاسة وانما احاق به اخيراً خزي كيده فهرب ثانية إلى ارض بني عمون.
8. Finally he met a miserable end. Accused before Aretas the ruler of the Arabs, fleeing from city to city, pursued by all men, hated as a rebel against the laws, and abhorred as the executioner of his country and his fellow citizens, he was cast ashore in Egypt.	8 وكانت خاتمة امره منقلباً سيئاً لان ارتاس زعيم العرب طرده فجعل يفر من مدينة إلى مدينة والجميع ينبذونه ويبغضونه بغضة من ارتد عن الشريعة ويمقتونه مقت من هو قتال لأهل وطنه حتى دحر إلى مصر.
9. And he who had driven many from their own country into exile died in exile, having embarked to go to the Lacedaemonians in hope of finding protection because of their kinship.	9 فكان ان الذي غرب كثيرين هلك في الغربة في ارض لاكيديمون اذ لجأ إلى هناك بوسيلة القرابة.
10. He who had cast out many to lie unburied had no one to mourn for him; he had no funeral of any sort and no place in the tomb of his fathers.	10 والذي طرح كثيرين بغير قبر، أصبح لم يبك عليه ولم يدفن ولم يكن له قبر في وطنه.

11. When news of what had happened reached the king, he took it to mean that Judea was in revolt. So, raging inwardly, he left Egypt and took the city by storm.	11 فلما بلغت الملك هذه الحوادث اتهم اليهود بالانتفاض عليه فزحف من مصر وقد تنمر في قلبه واخذ المدينة عنوة.
12. And he commanded his soldiers to cut down relentlessly every one they met and to slay those who went into the houses.	12 وامر الجنود ان يقتلوا كل من صادفوه دون رحمة ويذبحوا المختبئين في البيوت.
13. Then there was killing of young and old, destruction of boys, women, and children, and slaughter of virgins and infants.	13 فطفقوا يهلكون الشبان والشيوخ ويبيدون الرجال والنساء والاولاد ويذبحون العذارى والاطفال.
14. Within the total of three days eighty thousand were destroyed, forty thousand in hand-to-hand fighting; and as many were sold into slavery as were slain.	14 فهلك ثمانون ألف نفس في ثلاثة أيام، منهم اربعون الفا في المعركة وبيع منهم عدد ليس بأقل من القتلى.
15. Not content with this, Antiochus dared to enter the most holy temple in all the world, guided by Menelaus, who had become a traitor both to the laws and to his country.	15 ولم يكتف بذلك بل اجترأ ودخل الهيكل الذي هو أقدس موضع في الارض كلها وكان دليله منلاوس الخائن للشريعة والوطن.
16. He took the holy vessels with his polluted hands, and swept away with profane hands the votive offerings which other kings had made to enhance the glory and honor of the place.	16 واخذ الانية المقدسة بيديه الدنستين مع ما اهدته ملوك الاجانب لزينة الموضع وبهانه وكرامته وقبض عليها بيديه النجستين ومضى.
17. Antiochus was elated in spirit, and did not perceive that the Lord was angered for a little while because of the sins of those who dwelt in the city, and that therefore he was disregarding the holy place.	17 فتشامخ انطيوكس في نفسه ولم يفطن الى ان الله غضب حيناً لأجل خطايا سكان المدينة وانه لذلك أهمل الموضع المقدس.
18. 18- But if it had not happened that they were involved in many sins, this man would have been scourged and turned back from his rash act as soon as he came forward, just as Heliodorus was, whom Seleucus the king sent to inspect the treasury.	18 ولولا انهم انهمكوا بخطايا كثيرة لجلد حال دخوله وردع عن جسارته كما وقع لهليودورس الذي بعثه سلوقس الملك لاقتقاد الخزانة.
19. But the Lord did not choose the nation for the sake of the holy place, but the place for the sake of the nation.	19 ولكن الرب لم يختار الشعب لأجل الموضع بل الموضع لأجل الشعب.
20. And, therefore, the place also itself was made partaker of the evils of the people: but afterwards shall communicate in the good things thereof, and as it was forsaken in the wrath of Almighty God, shall be exalted again with great glory, when the great Lord shall be reconciled.	20 ولذلك بعدما اشترك الموضع في مصائب الشعب، عاد فاشترك في نعم الرب. وبعدهما خذله القدير في غضبه، سيرجع إلى مصالحة السيد الرب بكل مجد.
21. So Antiochus carried off eighteen hundred talents from the temple, and hurried away to Antioch,	21 وحمل انطيوكس من الهيكل الفا وثمانين مئة قطار وبادر الرجوع الى انطاكية وقد خيلت اليه

thinking in his arrogance that he could sail on the land and walk on the sea, because his mind was elated.	كبرياؤه وتشامخ نفسه انه يقطع البر بالسفن والبحر بالقدم.
22. And he left governors to afflict the people: at Jerusalem, Philip, by birth a Phrygian and in character more barbarous than the man who appointed him.	22 وترك عمالاً يراغمون الامة منهم فيلبس في اورشليم وهو فريجي الاصل وكان أشرس اخلاقاً من الذي نصبه.
23. And at Gerizim, Andronicus; and besides these Menelaus, who lorded it over his fellow citizens worse than the others did.	23 واندرونكس في جرزيم وايضا منلاوس الذي كان اشد جوراً على الرعية من كليهما.
24. And whereas he was set against the Jews, he sent that hateful prince, Apollonius, with an army of twenty-two thousand men, commanding him to kill all that were of perfect age, and to sell the women and boys as slaves.	24 ثم حملة ما كان عليه من المقت لرعايا اليهود على ان ارسل ابلونيويس الرئيس البغيض في اثنين وعشرين ألف جندي وامره ان يذبح كل بالغ منهم ويبيع النساء والصبيان كعبيد.
25. When this man arrived in Jerusalem, he pretended to be peaceably disposed and waited until the holy Sabbath day; then, finding the Jews not at work, he ordered his men to parade under arms.	25 فلما وفد الى اورشليم اظهر السلام وتربص الى يوم السبت المقدس حتى إذا دخل اليهود في عطلتهم امر اصحابه بان يتسلحوا.
26. He put to the sword all those who came out to see them, then rushed into the city with his armed men and killed great numbers of people.	26 وذبح جميع الخارجين للتفرج ثم اقتحم المدينة بالسلاح واهلك خلقاً كثيراً.
27. But Judas Maccabeus, with about nine others, got away to the wilderness, and kept himself and his companions alive in the mountains as wild animals do; they continued to live on what grew wild, so that they might not share in the defilement.	27 وان يهوذا المكابي كان قد انصرف الى البرية وهو عاشر عشرة فلبث مع اصحابه في الجبال يعيشون عيشة الوحوش ويأكلون العشب لنلا يشتركوا في النجاسة.

Second Maccabees 6

مكابيين الثاني 6

1. Not long after this, the king sent an Athenian senator to compel the Jews to forsake the laws of their fathers and cease to live by the laws of God.	1 وبعد ذلك بيسير أرسل الملك شيخاً أثينياً ليلزم اليهود ان يرتدوا عن شريعة ابائهم ولا يتبعوا شريعة الله.
2. And also to pollute the temple in Jerusalem and call it the temple of Olympian Zeus, and to call the one in Gerizim the temple of Zeus the Friend of Strangers, as did the people who dwelt in that place.	2 وليدنس هيكل اورشليم ويجعله على اسم زوس الاولمبي ويجعل هيكل جرزيم على اسم زوس مأوي الغرباء لان اهل الموضع كانوا غرباء.
3. And very bad was this invasion of evils, and grievous to all.	3 فاشتد انفجار الشر وعظم على الجماهير.
4. For the temple was full of the riot and reveling of the Gentiles: and of men lying with lewd women. And women thrust themselves of their accord into the holy places, and brought in things that were not lawful.	4 وامتلاً الهيكل عمرا وقصوفا واخذ الامم يفسقون بالمأبونين ويضاجعون النساء في الدور المقدسة ويدخلون اليها ما لا يحل.
5. The altar also was filled with unlawful things, which were forbidden by the laws.	5 وكان المذبح مغطى بالمحارم التي نهت الشريعة عنها.
6. And neither were the Sabbaths kept, nor the solemn days of the fathers observed, neither did any man plainly profess himself to be a Jew.	6 ولم يكن لاحد ان يعيد السبت ولا يحفظ اعياد الاباء ولا يعترف بانه يهودي اصلاً.
7. On the monthly celebration of the king's birthday, the Jews were taken, under bitter constraint, to partake of the sacrifices; and when the feast of Dionysus came, they were compelled to walk in the procession to honor him, wearing wreaths of ivy.	7 وكانوا كل شهر يوم مولد الملك يساقون قسراً للتضحية وفي عيد ديونيسيوس يضطرون الى الطواف اجلالاً له وعليهم اكاليل من اللبلاب.
8. At the suggestion of Ptolemy, a decree was issued to the neighboring Greek cities, that they should adopt the same policy toward the Jews and make them partake of the sacrifices.	8 وصدر امر الى المدن اليونانية المجاورة باغراء البطالمة ان يلزموا اليهود بمثل ذلك وبالتضحية.
9. And should slay those who did not choose to change over to Greek customs. One could see, therefore, the misery that had come upon them.	9 وان من ابى ان يتخذ السنن اليونانية يقتل فذاقوا بذلك امر البلاء.
10. For example, two women were brought in for having circumcised their children. These women they publicly paraded about the city, with their babies hung at their breasts, then hurled them down headlong from the wall.	10 فان امرأتين سعي بهما انهما ختنتا اولادهما فعلقوا اطفالهما في ثديهما وطافوا بهما في المدينة علانية ثم طرحوهما من فوق السور.
11. Others who had assembled in the caves near by, to observe the seventh day secretly, were betrayed to	11 ولجأ قوم الى مغاور كانت بالقرب منهم لإقامة السبت سراً فوشي بهم الى فيلبس فاحرقهم بالنار

Philip and were all burned together, because their piety kept them from defending themselves, in view of their regard for that most holy day.	وهم لا يجترنون ان يدافعوا عن أنفسهم اجلاً لهذا اليوم العظيم.
12. Now I urge those who read this book not to be depressed by such calamities, but to recognize that these punishments were designed not to destroy but to discipline our people.	12 وأنى لأرجو من مطالعي هذا الكتاب ان لا يستوحشوا من هذه الضربات وان يحسبوا هذه النقم ليست للهلاك بل لتأديب جنسنا.
13. For it is a token of great goodness, when sinners are not suffered to go on in their ways for a long time, but are presently punished.	13 فانه إذ لم يترك الخطاة أن يعملوا زمناً طويلاً حسب رأيهم، بل عجل عليهم بالعقاب فذلك دليل على رحمة عظيمة.
14. For in the case of the other nations the Lord waits patiently to punish them until they have reached the full measure of their sins; but He does not deal in this way with us.	14 لان الرب لا يمهل عقابنا بالأناة الى ان يستوفى كيل الآثام كما يفعل مع سائر الأمم.
15. In order that He may not take vengeance on us afterward when our sins have reached their height.	15 فقد قضى فينا بذلك لنلا تبلغ آثامنا غايتها وينتقم منا اخيراً.
16. And therefore, He never withdraws His mercy from us: but though He chastise His people with adversity, He forsakes them not.	16 فهو لا يزيل عنا رحمته ابداً وإذا أذب شعبه بالشدائد فلا يخذله.
17. Let what we have said serve as a reminder; we must go on briefly with the story.	17 نقول هذا على سبيل التذكرة ونرجع الى تتمة الحديث بكلام موجز.
18. Eleazar one of the chief of the scribes, a man advanced in years, and of a comely countenance, was pressed to open his mouth to eat swine's flesh.	18 كان رجل يقال له العازار من متقدمي الكتبة طاعن في السن رائع المنظر في الغاية فاكرهوه بفتح فيه على اكل لحم الخنزير.
19. But he, choosing rather a most glorious death than a hateful life, went forward voluntarily to the torment, spitting out the flesh.	19 فاختر ان يموت مجيداً على ان يحيا ذمياً وانقاد الى العذاب طاعناً وقذف لحم الخنزير من فيه.
20. Now, considering in what manner he was to come to it, patiently bearing, he determined not to do any unlawful things for the love of life.	20 ثم تقدم كما يليق بمن يتمنع بشجاعة عما لا يحل ذوقه رغبة في الحياة.
21. But they that stood by, being moved with wicked pity, for the old friendship they had with the man, taking him aside, desired that flesh might be brought which it was lawful for him to eat, that he might make as if he had eaten, as the king had commanded, of the flesh of the sacrifice.	21 فتحنن عليه الموكلون بأمر الضحايا النجسة لما كان بينهم وبينه من قديم المعرفة. وجعلوا يحتونه ان يأتي بما يحل له تناوله من اللحم مهياً بيده، ويتظاهر بانه يأكل من لحم الضحايا التي امر بها الملك.
22. That by so doing, he might be delivered from death; and for the sake of their old friendship with the man, they did him this courtesy.	22 لينجو من الموت إذا فعل ذلك، وينال منهم الجميل لأجل مودته القديمة لهم.
23. But he began to consider the dignity of his age, and his ancient years, and the inbred honor of his	23 لكنه عول على الراي النزيه الجدير بسنه وكرامة شيخوخته وما بلغ اليه من جلاله المشيب

grey head, and his good life and conversation from a child; and he answered without delay, according to the ordinances of the holy law made by God, saying, that he would rather be sent into Hades.	وبكمال سيرته الحسنة منذ حدثته بلب الشريعة المقدسة الالهية واجاب بغير توقف وقال بل اسبق الى الجحيم.
24. "Such pretense is not worthy of our time of life," he said, "lest many of the young should suppose that Eleazar in his ninetieth year has gone over to an alien religion	24 لأنه لا يليق بسننا الرياء لنلا يظن كثير من الشبان ان العازار وهو ابن تسعين سنة قد انحاز الى مذهب الأجانب.
25. And through my pretense, for the sake of living a brief moment longer, they should be led astray because of me, while I defile and disgrace my old age.	25 ويضلوا بسببي لأجل ريائي وحيي لحياة قصيرة فانية فاجلب على شيخوختي الرجس والفضيحة.
26. For even if for the present I should avoid the punishment of men, yet whether I live or die, I shall not escape the hands of the Almighty.	26 فاني ولو نجوت الان من نكال البشر لا أفلت من يدي القدير لا في هذه الحياة ولا بعد الممات.
27. Therefore, by manfully giving up my life now, I will show myself worthy of my old age.	27 ولكن اذا فارقت الحياة ببسالة فقد وفيت بحق شيخوختي.
28. And I shall leave an example of fortitude to young men, if with a ready mind and constancy I suffer an honorable death, for the most venerable and most holy laws. And having spoken thus, he was forthwith carried to execution.	28 وابقبت للشبان قدوة شهامة ليتلقوا المنية ببسالة وشهامة في سبيل الشريعة الجليلة المقدسة. ولما قال هذا انطلق من ساعته الى عذاب التوتير والضرب.
29. And they that led him, and had been a little before more mild, were changed to wrath for the words he had spoken, which they thought were uttered out of arrogance.	29 فتحول اولئك الذين أبداوا له الرأفة قبيل ذلك الى القسوة لحسبانهم ان كلامه كان عن كبر.
30. But when he was now ready to die with the stripes, he groaned: and said: O Lord, who has the holy knowledge, You know manifestly that whereas I might be delivered from death, I suffer grievous pains in body: but in soul am well content to suffer these things, because I fear You.	30 ولما أشرف على الموت من الضرب تنهد وقال: يعلم الرب وهو ذو العلم المقدس أني وانا قادر على التخلص من الموت اكايد في جسدي عذاب الضرب الاليم واما في نفسي فاني احتمل ذلك مسروراً لأجل مخافته.
31. Thus did this man die, leaving not only to young men, but also to the whole people, the memory of his death, for an example of virtue and fortitude.	31 وهكذا توفي هذا الرجل تاركاً موته قدوة شهامة وتذكار فضيلة، ليس للشبان فقط بل أيضاً لكل الشعب أجمعين.

Second Maccabees 7

مكابيين الثاني 7

<p>1. It came to pass also, that seven brethren, together with their mother, were apprehended, and compelled by the king to eat swine's flesh against the law, for which end they were tormented with whips and scourges.</p>	<p>1 وقبض على سبعة اخوة مع امهم فاخذ الملك يكرهم على تناول لحوم الخنزير المحرمة ويعذبهم بالسياط وأعصاب البقر.</p>
<p>2. But one of them, who was the eldest, said thus: What would you ask, or learn of us? We are ready to die, rather than to transgress the laws of God, received from our fathers.</p>	<p>2 فأحدهم وهو الأول قال هكذا: ماذا تريد أن تسأل وتعلم منا؟ فإننا مستعدين أن نموت من أن نخالف شريعة آبائنا.</p>
<p>3. Then the king being angry, commanded frying pans and brazen caldrons to be heated.</p>	<p>3 فحنق الملك وامر بإحماء المقالي والقذور.</p>
<p>4. These were heated immediately, and he commanded that the tongue of their spokesman be cut out and that they scalp him and cut off his hands and feet, while the rest of the brothers and the mother looked on.</p>	<p>4 ولما حميت، امر لساعته بان يقطع لسان أول متكلم منهم ثم ينزع جلده وتقطع أطرافه بمراي اخوته الآخرين وأمهم.</p>
<p>5. When he was utterly helpless, the king ordered them to take him to the fire, still breathing, and to fry him in a pan. The smoke from the pan spread widely, but the brothers and their mother encouraged one another to die nobly, saying:</p>	<p>5 وإذ صار عادم الجدوى في الجميع، أمر أن يقرب إلى النار ويقل في المقل ما دام فيه رمق. وإذ كان يعذب في المقل طويلاً، كانوا الآخرون وامهم يحض بعضهم بعضاً ان يقدموا على الموت بشجاعة، قائلين:</p>
<p>6. The Lord God will look upon the truth, and will take pleasure in us, as Moses declared in the profession of the canticle; "And in his servants he will take pleasure."</p>	<p>6 ان الرب الاله ناظر وهو يتمجد بنا كما صرح موسى في شهادة التسبحة، اذ قال: وفي عبده يتعزى.</p>
<p>7. So when the first was dead after this manner, they brought the next to make him a mocking stock: and when they had pulled off the skin of his head with the hair, they asked him if he would eat, before he were punished throughout the whole body in every limb.</p>	<p>7 ولما مات الأول على هذه الحال، ساقوا الثاني الى الهوان ونزعوا جلد راسه مع شعره ثم سألوه هل يأكل قبل ان يعاقب في جسده عضواً عضواً؟</p>
<p>8. But he answered in his own language, and said: I will not do it. Wherefore he also, in the next place, received the torments of the first:</p>	<p>8 فأجاب بلغة ابائه وقال لا. فأذاقوه بقية العذاب كالأول.</p>
<p>9. And when he was at the last gasp, he said thus: you indeed, O most wicked man, destroyed us out of this present life: but the King of the world will raise us up, who die for His laws, in the resurrection of eternal life.</p>	<p>9 وفيما كان على اخر رمق، قال: إنك ايها الفاجر تسلبنا الحياة الدنيا ولكن ملك العالم، إذا متنا في سبيل شريعته، فسيقمنا لحياة ابدية.</p>

10. After him the third was made a mocking-stock, and when he was required, he quickly put forth his tongue, and courageously stretched out his hands:	10 وبعده شرعوا يستهينون بالثالث وامروه أن يخرج لسانه، فأخرجه سريعاً وبسط يديه بقلب جليد.
11. And said with confidence: These I have from heaven, but for the laws of God I now despise them, because I hope to receive them again from Him.	11 وقال أنى من الرب السماء اوتيت هذه الاعضاء ولأجل شريعته ابذلها واياه ارجو ان استردها من بعد.
12. So that the king, and they that were with him, wondered at the young man's courage, because he esteemed the torments as nothing.	12 فبهت الملك والذين معه من بسالة قلب ذلك الغلام الذي لم يبالي بالعذاب شيئاً.
13. And after he was thus dead, they tormented the fourth in the like manner.	13 ولما مات عذبوا الرابع ونكلوا به بمثل ذلك.
14. And when he was now ready to die, he said: It is better, being put to death by men, to look for hope from God, to be raised up again by Him; for, as to you, you shall have no resurrection unto life.	14 ولما أشرف على الموت قال: حبذا ما يتوقعه الذي يقتل بأيدي الناس من رجاء اقامة الله له، اما انت فلا تكون لك قيامة للحياة.
15. And when they had brought the fifth, they tormented him. But he, looking upon the king, said:	15 ثم ساقوا الخامس وعذبوه فالتفت الى الملك وقال:
16. Whereas you have power among men though you are corruptible, you do what you will but do not think that God has forsaken our people.	16 إنك بما لك من السلطان على البشر مع كونك فانياً تفعل ما تشاء ولكن لا تظن ان الله قد خذل ذريتنا.
17. But stay patiently a while, and you shall see His great power, in what manner He will torment you and your seed.	17 اصبر قليلا فترى بأسه الشديد وكيف يعذبك انت ونسلك.
18. After him they brought forward the sixth. And when he was about to die, he said, "Do not deceive yourself in vain. For we are suffering these things on our own account, because of our sins against our own God. Therefore astounding things have happened.	18 وبعده ساقوا السادس فلما قارب ان يموت قال: لا تغتر بالباطل فاننا نحن جلبنا على أنفسنا هذا العذاب لأننا أخطأنا الى الهنا ولذلك وقع لنا ما يقضي بالعجب.
19. But do not think that you will go unpunished for having tried to fight against God.	19 لكنك لا تظن إنك تكون بلا عقاب إذ تجاسرت أن تحارب الله.
20. Now the mother was to be admired above measure, and worthy to be remembered by good men, who beheld her seven sons slain in the space of one day, and bore it with a good courage, for the hope that she had in God:	20 وكانت امهم أجدر الكل بالعجب والذكر الحميد فإنها عاينت بنيتها السبعة يهلكون في مدة يوم واحد وصبرت على ذلك بنفس طيبة ثقة بالرب.
21. And she bravely exhorted every one of them in her own language, being filled with wisdom; and joining a man's heart to a woman's thought,	21 وكانت تحرض كلا منهم بلغة آبائها وهي ممثلة من الحكمة السامية وقد اقلت على كلامها الانثوي بسالة رجولية.

22. She said to them: I know not how you were formed in my womb; for I neither gave you breath, nor soul, nor life, neither did I frame the limbs of every one of you.	22 قانلة لهم: أنى لست اعلم كيف نشاتم في احشائي ولا انا منحتكم الروح والحياة ولا احكمت تركيب اعضانكم.
23. But the Creator of the world, that formed the nativity of man, and that found out the origin of all, he will restore to you again, in His mercy, both breath and life, as now you despise yourselves for the sake of His laws.	23 على ان خالق العالم الذي جبل تكوين الانسان وأبدع لكل شيء تكوينه سيعيد اليكم برحمته الروح والحياة لأنكم الان تبدلون انفسكم في سبيل شريعته.
24. Antiochus felt that he was being treated with contempt, and he was suspicious of her reproachful tone. The youngest brother being still alive, Antiochus not only appealed to him in words, but promised with oaths that he would make him rich and enviable if he would turn from the ways of his fathers, and that he would take him for his friend and entrust him with public affairs.	24 وان انطيوخس اذ تخيل انه يستخف به وخشي صوت معير يعيره، اخذ يحرض بالكلام أصغرهم الباقي بل أكد له بالإيمان انه يغنيه ويسعده إذا ترك شريعة آبانه ويتخذة خليلاً له ويقلده المناصب.
25. Since the young man would not listen to him at all, the king called the mother to him and urged her to advise the youth to save himself.	25 ولما لم يصخ الغلام لذلك البتة، دعا الملك امه وحثها ان تشير على الغلام بما يبلغ الي خلاصه.
26. After much urging on his part, she undertook to persuade her son.	26 والح عليها حتى وعدت بانها تشير على ابنها.
27. But, leaning close to him, she spoke in their native tongue as follows, deriding the cruel tyrant: "My son, have pity on me. I carried you nine months in my womb, and nursed you for three years, and have reared you and brought you up to this point in your life, and have taken care of you.	27 ثم انحنت اليه واستهزأت بالملك العنيف وقالت بلغة آبانها: يا بني ارحمني انا التي حملتك في جوفها تسعة أشهر وارضعتك ثلاث سنين وعالتك وبلغتك الى هذه السن وربتك.
28. I beseech you, my child, to look at the heaven and the earth and see everything that is in them, and recognize that God did not make them out of things that existed. Thus also mankind comes into being.	28 انظر يا ولدي الى السماء والارض وإذا رأيت كل ما فيهما فاعلم ان الله صنع الجميع من العدم وكذلك وجد جنس البشر.
29. Do not fear this butcher, but prove worthy of your brothers. Accept death, so that in God's mercy I may get you back again with your brothers."	29 فلا تخف من هذا الجلاد لكن كن مستأهلاً لإخوتك واقبل الموت لأتلفاك مع اخوتك بالرحمة.
30. While she was still speaking, the young man said, "What are you waiting for? I will not obey the king's command, but I obey the command of the law that was given to our fathers through Moses.	30 وفيما هي تتكلم قال الغلام: ماذا أنتم منتظرون إنى لا اطيع امر الملك وانما اطيع امر الشريعة التي ألقيت الى آباننا على يد موسى.
31. But you, who have contrived all sorts of evil against the Hebrews, will certainly not escape the hands of God.	31 وانت ايها المخترع كل شر على العبرانيين إنك لن تنجو من يدي الله.
32. For we are suffering because of our sins.	32 فنحن انما نعاقب على خطايانا.

33. And if our living Lord is angry for a little while, to rebuke and discipline us, He will again be reconciled with His own servants.	33 وربنا الحي وان سخط علينا حيناً يسيراً لتوبيخنا وتأديبنا، سيصالحنا نحن عبده.
34. But you, unholy wretch, you most defiled of all men, do not be elated in vain and puffed up by uncertain hopes, when you raise your hand against the children of heaven.	34 واما انت ايها المنافق، يا أخبث كل بشر، فلا تتشامخ باطلاً وتتنمر بأمالك الكاذبة وانت رافع يدك على عبده.
35. You have not yet escaped the judgment of the almighty, all-seeing God.	35 لأنك لن تنج من دينونة الله القدير الرقيب.
36. For our brothers after enduring a brief suffering have drunk of ever-flowing life under God's covenant; but you, by the judgment of God, will receive just punishment for your arrogance.	36 ولقد صبر اخوتنا على الم ساعة ثم فازوا بحياة ابدية وهم في عهد الله واما انت فسيحل بك بقضاء الله العقاب الذي تستوجهه بكبريائك.
37. I, like my brothers, give up body and life for the laws of our fathers, appealing to God to show mercy soon to our nation and by afflictions and plagues to make you confess that He alone is God.	37 وانا كاخوتي ابدل جسدي ونفسي في سبيل شريعة آباءنا وابتهل الى الله ان لا يبطن في تحننه على امتنا وان يجعلك بالمحن والضربات تعترف بانه هو الاله وحده.
38. And through me and my brothers to bring to an end the wrath of the Almighty which has justly fallen on our whole nation.”	38 وفي اخوتي يخف غضب الضابط الكل المجلوب جميع جنسنا بالعدل.
39. The king fell into a rage, and handled him worse than the others, being exasperated at his scorn.	39 فحنق الملك ولم يحتمل ذلك الاستهزاء فزاده نكالا على اخوته.
40. So he died in his integrity, putting his whole trust in the Lord.	40 وهكذا مات هذا الغلام طاهراً وقد وكل الى الرب كل امره.
41. Last of all, the mother died, after her sons.	41 وفي اخر الامر هلكت الام على أثر بنيتها.
42. Let this be enough, then, about the eating of sacrifices and the extreme tortures.	42 وبما اوردناه عن الضحايا والتعذيبات المبرحة كفاية.

Second Maccabees 8

مكابيين الثاني 8

<p>1. But Judas Maccabees, and they that were with him, went privately into the towns: and calling together their kinsmen and friends, and taking unto them such as continued in the Jews' religion, they assembled six thousand men.</p>	<p>1 وكان يهوذا المكابي ومن معه يتسللون الى القرى ويدعون الأقرباء والأصدقاء ويضمون الذين ثبتوا في سنن اليهود فجمعوا إلى أنفسهم ستة آلاف.</p>
<p>2. And they called upon the Lord, that He would look upon His people that was trodden down by all and would have pity on the temple, that was defiled by the wicked:</p>	<p>2 وكانوا يدعون الرب ان ينظر الى الشعب المداس من كل الجميع وأن يترأف على الهيكل الذي كان ينجسونه الناس المنافقون.</p>
<p>3. That He would have pity also upon the city that was destroyed, that was ready to be made even with the ground, and would hear the voice of the blood that cried to Him:</p>	<p>3 ويرحم المدينة المتهمة التي اشرفت على الامحاء ويصغي الى صوت الدماء الصارخة اليه.</p>
<p>4. That He would remember also the most unjust deaths of innocent children, and the blasphemies offered to His name, and would show His indignation on this occasion.</p>	<p>4 ويذكر اهلاك الاطفال الأبرياء ظلماً والتجديف على اسمه ويجهر ببغضته للشر.</p>
<p>5. Now when Maccabees had gathered a multitude, he could not be withstood by the heathens: for the wrath of the Lord was turned into mercy.</p>	<p>5 ولما أصبح المكابي في جيش لم تعد الامم تثبت امامه اذ كان سخط الرب قد تحول الى رحمة.</p>
<p>6. So coming without warning, he would set fire to towns and villages. He captured strategic positions and put to flight not a few of the enemy.</p>	<p>6 فكان يأتي ويهجم على القرى والمدن ويحرقها بالنار وكان يأخذ الأماكن الواجبة وكان يهلك من الاعداء عددا ليس بقليل.</p>
<p>7. He found the nights most advantageous for such attacks. And talk of his valor spread everywhere.</p>	<p>7 وكان أكثر غاراته ليلاً. فذاع خبر شجاعته في كل مكان.</p>
<p>8. When Philip saw that the man was gaining ground by little and little, and that he was pushing ahead with more frequent successes, he wrote to Ptolemy, the governor of Coelesyria and Phoenicia, for aid to the king's affairs.</p>	<p>8 فلما رأى فيلبس ان الرجل اخذ في التقدم شيئاً فشيئاً وقد اوتي الفوز في أكثر اموره، كتب الى بطلماوس قائد بقاع سورية وفينيقية يسأله المساعدة لصيانة مصالح الملك.</p>
<p>9. And Ptolemy promptly appointed Nicanor the son of Patroclus, one of the king's chief friends, and sent him, in command of no fewer than twenty thousand Gentiles of all nations, to wipe out the whole race of Judea. He associated with him Gorgias, a general and a man of experience in military service.</p>	<p>9 فاختار لساعته نكانور بن بتركلس من خواص اصدقاء الملك وجعل تحت يده لفيماً من الامم يبلغ عشرين ألفاً ليستأصل ذرية اليهود عن اخرهم وضم اليه جرجياس وهو من القواد المحنكين في امر الحرب.</p>
<p>10. Nicanor determined to make up for the king the tribute due to the Romans, two thousand talents, by selling the captured Jews into slavery</p>	<p>10 فرسم نكانور ان يؤخذ من مبيع سبي اليهود ألفي القنطار التي كانت للرومانيين على الملك.</p>

11. And he immediately sent to the cities on the seacoast, inviting them to buy Jewish slaves and promising to hand over ninety slaves for a talent, not expecting the judgment from the Almighty that was about to overtake him.	11 وأرسل في الحال الى مدن الساحل يدعو لشراء اليهود المسيبيين مسعراً كل تسعين شخص بقطار ولم يخطر له ما سيحل به من نقمة القدير.
12. Word came to Judas concerning Nicanor's invasion; and when he told his companions of the arrival of the army.	12 ووصل يهوذا خبر مقدم نكانور، فأخبر الذين معه بمجيء الجيش.
13. Those who were cowardly and distrustful of God's justice ran off and got away.	13 فبدأ الذين خافوا ولم يثقوا بعدل الله ينسابون كل واحد من مكانه.
14. Others sold all their remaining property, and at the same time besought the Lord to rescue those who had been sold by the ungodly Nicanor before he ever met them.	14 وباع اخرون كل ما كان باقياً لهم وكانوا يبتهلون الى الرب ان ينقذهم من نكانور الشرير الذي باعهم قبل أن يقترب.
15. If not for their own sake, yet for the sake of the covenants made with their fathers, and because He had called them by His holy and glorious name.	15 وإن لم يكن من اجلهم، فمن اجل عهوده مع اباؤهم ومن أجل من دعاهم باسمه القدوس العظيم.
16. But Maccabees calling together seven thousand that were with him, exhorted them not to be reconciled to the enemies, nor to fear the multitude of the enemies who came wrongfully against them, but to fight manfully:	16 فحشد المكابي اصحابه وهم ستة الاف وحرصهم ان لا يرتاعوا من الاعداء ولا يخافوا من كثرة الامم المجتمعمة عليهم بغياً وان يقاتلوا بباأس.
17. keeping before their eyes the lawless outrage which the Gentiles had committed against the holy place, and the torture of the derided city, and besides, the overthrow of their ancestral way of life.	17 جاعلين نصب عيونهم الالهانة التي الحقوها بالموضع المقدس عدواناً وما انزلوه بالمدينة من القهر والعار مع نقض سنن الاباء.
18. "For they trust to arms and acts of daring," he said, "but we trust in the Almighty God, who is able with a single nod to strike down those who are coming against us and even the whole world."	18 وقال ان هؤلاء انما يتوكلون على سلاحهم وجسارتهم واما نحن فنتوكل على الله القدير الذي يستطيع في لمحة ان يبديد الثائرين علينا بل العالم باسره.
19. Moreover, he told them of the times when help came to their ancestors; both the time of Sennacherib, when one hundred and eighty-five thousand perished.	19 ثم ذكر لهم النجدة التي امد بها اباؤهم وما كان من ابادة المنة والخمسة والثمانين الفا على عهد سنحاريب.
20. And the time of the battle with the Galatians, that took place in Babylonia, when eight thousand in all went into the affair, with four thousand Macedonians; and when the Macedonians were hard pressed, the eight thousand, by the help that came to them from heaven, destroyed one hundred and twenty thousand and took much goodness.	20 والواقعة التي كانت لهم في بابل مع الغلاطيين كيف برزوا للقتال وهم ثمانية الاف رجل ومعهم اربعة الاف من المكدونيين وكيف حين وهل المكدونيين اهلك اولئك الثمانية الالاف منة وعشرين الفا بالنجدة التي أعطيت لهم من السماء وعادوا بخير جزيل.

21. With these words he filled them with good courage and made them ready to die for their laws and their country; then he divided his army into four parts.	21 وبعدهما شددهم بهذا الكلام حتى أصبحوا مستعدين للموت في سبيل الشريعة والوطن فقسّمهم أربع فرق.
22. He appointed his brothers also, Simon and Joseph and Jonathan, each to command a division, putting fifteen hundred men under each.	22 وأقام كل واحد من اخوته سمعان ويوسف ويونانان قائداً على فرقة وجعل تحت يده الفاً وخمس مئة.
23. Besides, he appointed Eleazar to read aloud from the holy book, and gave the watchword, "God's help"; then, leading the first division himself, he joined battle with Nicanor.	23 ثم امر العازار ان يتلو عليهم الكتاب المقدس وجعل لهم كلمة السر "نصرة الله" ثم اتخذ قيادة الكتيبة الاولى وحارب نكانور.
24. With the Almighty as their ally, they slew more than nine thousand of the enemy, and wounded and disabled most of Nicanor's army, and forced them all to flee.	24 فأيدهم القدير. فقتلوا من الاعداء ما يزيد على تسعة الاف وتركوا أكثر جيش نكانور مجروحين ومجدعي الاعضاء وألجأوا الجميع الى الهزيمة.
25. They captured the money of those who had come to buy them as slaves.	25 وغنموا اموال الذين جاءوا لشراهم كعبيد.
26. After pursuing them for some distance, they were obliged to return because the hour was late for it was the day before the Sabbath: and therefore they did not continue the pursuit.	26 ثم تعقبوهم مسافة غير قصيرة الى ان حضرت الساعة. فامسكوا وعادوا وقد أدركوا السبت ولذلك لم يطيلوا تعقبهم.
27. But when they had gathered together their arms and their spoils, they kept the Sabbath: blessing the Lord who had delivered them that day, distilling the beginning of mercy upon them.	27 وجمعوا اسلحة الاعداء واخذوا اسلحتهم ثم حفظوا السبت وهم يباركون الرب كثيراً ويعترفون له اذ أنقذهم ليعيدوا ذلك اليوم ومنّ عليهم باستناف رحمته.
28. Then after the Sabbath, they divided the spoils to the feeble and the orphans, and the widows, and the rest they took for themselves and their children.	28 ولما انقضى السبت وزعوا على الضعفاء والارامل واليتامى نصيبهم من الغنائم واقتسموا الباقي بينهم وبين اولادهم.
29. When this was done, and they had all made a common supplication, they besought the merciful Lord, to be reconciled to His servants unto the end.	29 وبعدهما فرغوا من ذلك اقاموا صلاة عامة سائلين الرب الرحيم ان يعود ويعفو عن عبيده.
30. In encounters with the forces of Timothy and Bacchides, they killed more than twenty thousand of them and got possession of some exceedingly high strongholds, and they divided very much plunder, giving to those who had been tortured and to the orphans and widows, and also to the aged, shares equal to their own.	30 وقتلوا ما يزيد على عشرين الفاً من جيوش تيموثاوس وبكديس واستولوا على حصون مشيدة واقتسموا كثيراً من الاسلاب وجعلوها سهاماً متساوية لهم وللضعفاء واليتامى والارامل والشيوخ.
31. And when they had carefully gathered together their arms, they laid them all up in convenient places, and the residue of their spoils they carried to Jerusalem:	31 ولما جمعوا اسلحة العدو رتبوا كل شيء في موضعه اللائق به وحملوا ما بقي من الغنائم الى اورشليم.

<p>32. They slew also Philarches, the commander of Timothy's forces, a most unholy man, and one who had greatly troubled the Jews.</p>	<p>32 وقتلوا فيلارخس رئيس جيش تيموثاوس وكان رجلاً شديداً النفاق الحق باليهود اضراراً كثيرة.</p>
<p>33. While they were celebrating the victory in the city of their fathers, they burned those who had set fire to the sacred gates, Callisthenes and some others, who had fled into one little house; so these received the proper recompense for their impiety.</p>	<p>33 وبينما هم يحتفلون بالظفر في وطنهم احرقوا كلستانيس وقوماً معه في بيت كانوا قد فروا اليه وكانوا قد احرقوا الابواب المقدسة فنالهم الجزاء الذي استوجبوه بشرهم.</p>
<p>34. But as for that most wicked man, Nicanor, who had brought a thousand merchants to the sale of the Jews,</p>	<p>34 واما نكانور الشديد الفجور الذي كان قد استصحب معه ألف تاجر لشراء اليهود،</p>
<p>35. Being, through the help of the Lord, brought down by them, of whom he had made no account, laying aside his garment of glory, fleeing through the midland country, he came alone to Antioch, being rendered very unhappy by the destruction of his army.</p>	<p>35 فلما رأى الذين كان يحتقرهم قد اذلوه بإمداد الرب، خلع ما عليه من الثياب الفاخرة وانساب في كبد البلاد وأتى حده إلى بأنطاكية وهو متفجع غاية التفجع لانقراض جيشه.</p>
<p>36. And he that had promised to levy the tribute for the Romans, by the means of the captives of Jerusalem, now professed that the Jews had God for their protector, and therefore they could not be hurt, because they followed the laws appointed by Him.</p>	<p>36 وبعدهما كان قد وعد الرومانيين بأن يفهم الخراج من سبي اورشليم عاد يذيع ان اليهود لهم الله نصير وانهم لذلك لا يغلبون اذ هم متبعون ما رسم لهم من الشرائع.</p>

Second Maccabees 9

مكابيين الثاني 9

1. About that time, Antiochus returned with dishonor out of Persia.	1 وافق في ذلك الزمان ان انطيوكس كان منصرفاً عن بلاد فارس بالخزي.
2. For he had entered into the city called Persepolis, and attempted to rob the temple, and to oppress the city, but the multitude running together to arms, put them to flight: and so it fell out that Antiochus being put to flight, returned with disgrace.	2 وكان قد زحف على مدينة اسمها برسابوليس وشرع يسلب الهياكل ويعسف المدينة، فثار الجموع الى السلاح ودفعوه فانهمز انطيوكس منقلباً بالعار.
3. While he was in Ecbatana, news came to him of what had happened to Nicanor and the forces of Timotheus.	3 ولما كان عند احماتا بلغه ما وقع لنكانور واصحاب تيموثاوس.
4. Transported with rage, he conceived the idea of turning upon the Jews the injury done by those who had put him to flight; so he ordered his charioteer to drive without stopping until he completed the journey. But the judgment of heaven came with him! For in his arrogance, he said, "When I get there I will make Jerusalem a cemetery of Jews."	4 فاستشاط غضباً وأزمع ان يحيل على اليهود ما الحقه به الذين هزموه من الشر. فأمر سائق عجلته بان يجد في السير بغير انقطاع. وقد جلبه القضاء من السماء فانه قال في تجبره أنه سيأتي إلى اورشليم ويجعلها مقبرة لليهود.
5. But the Lord, the God of Israel, that sees all things, struck him with an incurable and an invisible plague. For as soon as he had ended these words, a dreadful pain in his bowels came upon him, and bitter torments of the inner parts.	5 لكن الرب إله اسرائيل البصير بكل شيء ضربه ضربة معضلة غير منظورة فانه لم يفرغ من كلامه ذلك حتى اخذه داء في احشائه لا دواء له ومغص اليم في جوفه.
6. And indeed very justly, seeing he had tormented the bowels of others with many and new torments, albeit he by no means ceased from his malice.	6 وكان ذلك عين العدل في حقه لأنه عذب احشاء كثيرين بالآلام المتنوعة الغريبة. لكنه لم يكن ليكف عن عتيه.
7. Moreover, being filled with pride, breathing out fire in his rage against the Jews, and commanding the matter to be hastened, it happened as he was going with violence, that he fell from the chariot, so that his limbs were much pained by a grievous bruising of the body.	7 وانما بقي صدره ممتلنا من الكبرياء ينفث نار الحنق على اليهود ويحث على الاسراع في السير حتى انه من شدة الجري سقط من عجلته فترضضت بتلك السقطة الهائلة جميع اعضاء جسمه.
8. Thus he that seemed to himself to command even the waves of the sea, being proud above the condition of man, and to weigh the heights of the mountains in a balance, now being cast down to the ground, was carried in a litter, bearing witness to the manifest power of God in himself:	8 فأصبح بعدما خيل له بزوهه الذي لم يبلغ اليه انسان انه يحكم على امواج البحر ويجعل قمم الجبال في كفة الميزان مصروعاً على الارض محمولاً في محفة شهادة للجميع بقدرة الله الجليلة.

9. So that worms swarmed out of the body of this man, and while he was still living in sorrow and pain, his flesh fell off, and the filthiness of his smell was noisome to the army.	9 حتى كانت الديدان تتبع من جسد ذلك المنافق ولحمه يتساقط وهو حي بالآلام والوجاع وصار الجيش كله يكره نتن رائحته.
10. And the man that thought a little before he could reach to the stars of heaven, no man could endure to carry, for his intolerable stench.	10 حتى انه بعدما كان قبيل ذلك يزين له انه يمس كواكب السماء لم يكن أحد يطيق حمله لشدة رائحته التي لا تحتمل.
11. And by this means, being brought from his great pride, he began to come to the knowledge of himself, being admonished by the scourge of God, his pains increasing every moment.	11 فلما رأى نفسه في تلك الحال من تمزق جسمه اخذ ينزل عن كبريائه المفرطة ويتعقل الحق إذ كانت الوجاع تزداد فيه على الساعات بالضربة الالهية.
12. And when he himself could not now abide his own stench, he spoke thus: It is just to be subject to God, and that a mortal man should not equal himself to God.	12 حتى انه هو نفسه أمسي لا يطيق ننته. فقال: حق على الانسان ان يخضع لله وان لا يحمله الكبر وهو فان على ان يحسب نفسه معادلاً لله.
13. Then this wicked man prayed to the Lord, of whom he was not receive mercy, saying that:	13 وكان ذلك الفاجر يتضرع الى الرب الذي لم يكن ليرحمه البتة قائلاً هكذا:
14. The holy city, which he was hastening to level to the ground and to make a cemetery, he was now declaring to be free.	14 ان المدينة المقدسة التي كان يقصدها حثيثاً ليمحو اثارها ويجعلها مدفناً سيجعلها حرة.
15. And the Jews, whom he had not considered worth burying, but had planned to throw out with their children to the beasts, for the birds to pick, he would make, all of them, equal to citizens of Athens.	15 وان اليهود الذين كان قد قضى عليهم بان لا يدفنوا بل يلقوا مع اطفالهم مأكلاً للطيور والوحوش سيسويهم جميعاً بالاثينيين.
16. And the holy sanctuary, which he had formerly plundered, he would adorn with the finest offerings; and the holy vessels he would give back, all of them, many times over; and the expenses incurred for the sacrifices he would provide from his own revenues.	16 وان الهيكل المقدس الذي كان قد انتهبه سيزينه بأفخر التحف ويرد الانية المقدسة اضعافاً ويؤدي النفقات المفروضة للذبايح من دخله الخاص.
17. And in addition to all this, he would also become a Jew and would visit every inhabited place to proclaim the power of God.	17 بل انه هو نفسه يتهود ويطوف كل معمور في الارض ينادي بقدرة الله.
18. But his pains not ceasing, (for the just judgment of God was come upon him) despairing of life, he wrote to the Jews, in the manner of a supplication, a letter in these words:	18 واذ لم تسكن الامه لان قضاء الله العادل كان قد حل عليه، يأس من نفسه وكتب الى اليهود رسالة في معنى التوسل وهذه صورتها:
19. To his worthy Jewish citizens, Antiochus their king and general sends hearty greetings and good wishes for their health and prosperity.	19 من انطيوخس الملك القائد الى رعايا اليهود الافاضل، السلام الكثير والعافية والغبطة.

20. If you and your children are well and your affairs are as you wish, I am glad. As my hope is in heaven.	20 إذا كنتم في سلامة وكان اولادكم وكل شيء لكم على ما تحبون فاني اشكر الله شكراً جزيلاً. اما انا فرجاني منوط بالسماء.
21. I remember with affection your esteem and good will. On my way back from the region of Persia I suffered an annoying illness, and I have deemed it necessary to take thought for the general security of all.	21 وبعد فاني منذ اعتللت لم ازل اذكركم بالمودة ناوياً لكم الكرامة والخير، فاني في اياي من نواحي فارس اصابني داء شديد فرأيت من الواجب ان اصرف العناية الى مصلحة الجميع.
22. I do not despair of my condition, for I have good hope of recovering from my illness.	22 ليس لأنني يائس من نفسي، فان لي رجاء وثيقاً ان اتخلص من علتي.
23. But I observed that my father, on the occasions when he made expeditions into the upper country, appointed his successor.	23 ثم اني تذكرت ان ابي حين سار بجيشه الى الاقاليم العليا، عين الولي لعهدده.
24. So that, if anything unexpected happened or any unwelcome news came, the people throughout the realm would not be troubled, for they would know to whom the government was left.	24 وانا اخاف ان يقع امر غير منتظر او يذيع خبر مشؤوم فيضطرب مقلدوا الامور في البلاد عند بلوغه إليهم.
25. Moreover, I understand how the princes along the borders and the neighbors to my kingdom keep watching for opportunities and waiting to see what will happen. So, I have appointed my son to be king, whom I have often entrusted and commended to most of you when I hastened off to the upper provinces. And I have written to him what is written here.	25 وقد تبين لي ان من حولنا من ذوي السلطان ومجاوري المملكة يترصدون الفرص ويتوقعون حادثاً يحدث فلذلك عينت للملك ابني الذي سلمته مراراً كثيرة إليكم واوصيتكم به عند مسيري الى الاقاليم العليا. وقد كتبت اليه في هذا المعنى.
26. I therefore urge and beseech you to remember the public and private services rendered to you and to maintain your present good will, each of you, toward me and my son.	26 فأنشدكم وارغب اليكم ان تذكروا ما اوليتكم من النعم العامة والخاصة وان يبقئ كل منكم على ما كان له من الولاة لي ولابني.
27. For I am sure that he will follow my policy and will treat you with moderation and kindness.	27 ولي الثقة بانه سيتبع قصدي ويعاملكم بالرفق والمروءة.
28. So the murderer and blasphemer, having endured the more intense suffering, such as he had inflicted on others, came to the end of his life by a most pitiable fate, among the mountains in a strange land.	28 ثم مات هذا السفاك الدماء المجدف بعد آلام مبرحة كما كان يفعل بالناس ومات ميتة شقاء على الجبال في ارض غريبة.
29. And Philip, one of his courtiers, took his body home; then, fearing the son of Antiochus, he betook himself to Ptolemy Philometor in Egypt.	29 فنقل جثته فيلبس رضيعه ثم انصرف الى مصر الى بطلماوس فيلوماتور خوفاً من ابن انطيوخس.

Second Maccabees 10

مكابيين الثاني 10

1. But Maccabees, and they that were with him, by the protection of the Lord, recovered the temple and the city again.	1 اما المكابي والذين معه فيامداد الرب استردوا الهيكل والمدينة.
2. And they tore down the altars which had been built in the public square by the foreigners, and also destroyed the sacred precincts.	2 وهدموا المذابح التي كان الاجانب قد بنوها في الساحة وخرّبوا المعابد.
3. And having purified the temple, they made another altar: and taking fire out of the fiery stones, they offered sacrifices after two years, and set forth incense, and lamps, and the Showbread.	3 وطهروا الهيكل وصنعوا مذبحاً اخر واقتدحوا حجارة اقتبسوا منها ناراً وقدموا ذبيحة بعد فترة سنتين وهياؤا البخور والسرّج وخبز التقدمة.
4. And when they had done these things, they besought the Lord, lying prostrate on the ground, that they might no more fall into such evils; but if they should at any time sin, that they might be chastised by him more gently, and not be delivered up to barbarians and blasphemous men.	4 وبعدها اتموا ذلك، ابتهلوا الى الرب وقد خروا بصدورهم ان لا يصابوا بمثل تلك الشرور لكن إذا اخطئوا، يؤدّبهم هو برفق ولا يسلمهم الى امم برابرة ومجدفين.
5. Now upon the same day that the temple had been polluted by the strangers on the very same day it was cleansed again; to wit, on the five and twentieth day of the month of Casleu.	5 واتفق انه في مثل اليوم الذي فيه نجست الغرباء الهيكل في ذلك اليوم عينه تم تطهير الهيكل وهو اليوم الخامس والعشرون من ذلك الشهر الذي هو شهر كسلو.
6. And they kept eight days with joy, after the manner of the feast of the tabernacles, remembering that not long before they had kept the feast of the tabernacles when they were in the mountains, and in dens like wild beasts.	6 فعيدوا ثمانية ايام بفرح كما في عيد المظال وهم يذكرون كيف قضوا عيد المظال قبل ذلك في الجبال والمغاور مثل وحوش البرية.
7. Therefore, they now carried boughs and green branches and palms, for Him that had given them good success in cleansing His place.	7 ولذلك سبّحوا لمن يسر تطهير هيكله وفي ايديهم غصون ذات اوراق واغصان خضر وسعف.
8. And they ordained by a common statute, and decree, that all the nation of the Jews should keep those days every year.	8 ورسوموا رسماً عاماً على جميع امة اليهود ان يعيدوا هذه الايام في كل سنة.
9. And this was the end of Antiochus, that was called the Illustrious.	9 هكذا كانت وفاة انطيوكس الملقب بالشريف.
10. But now we will repeat the acts of Eupator, the son of that wicked Antiochus, abridging the account of the evils that happened in the wars.	10 ولنشرع الان في خبر انطيوكس اوباطور ابن ذلك المنافق انطيوكس ونذكر ما كان من رزايا الحروب بالإيجاز.

11. For when he has come to the crown, he appointed over the affairs of his realm one Lysias, general of the army of Phoenicia and Syria.	11 انه لما استولى هذا على الملك فوض تدبير الامور الى ليسياس قائد القواد في بقاع سورية وفينيقية.
12. For Ptolemy, who was called Macron, took the lead in showing justice to the Jews because of the wrong that had been done to them, and attempted to maintain peaceful relations with them.	12 وذلك ان بطلماوس المسمى بمكرون عزم على ان ينصف اليهود مما كانوا فيه من الظلم واجتهد في معاملتهم بالسلم.
13. But being accused for this to Eupator by his friends, and being oftentimes called traitor, because he had left Cyprus, which Philometor had committed to him, and coming over to Antiochus the Illustrious, had revolted also from him, he put an end to his life by poison.	13 فلذلك سعى به اصحابه الى اوباطور. وكثر كلام الناس فيه بانه خانن لانه تخلى عن قبرص التي كان فيلوماطور قد استعمله عليها وانحاز الى انطيوكس الشريف واذ ذهب عنه كرامة السلطان بلغ منه الكمد فقتل نفسه بسم.
14. But Gorgias, who was governor of the holds, taking with him the foreigners, often fought against the Jews.	14 فولى جرجياس قيادة البلاد وشرع يجيش من الاجانب وناصر اليهود حرباً متواصلة.
15. Besides this, the Idumeans, who had control of important strongholds, were harassing the Jews; they received those who were banished from Jerusalem, and endeavored to keep up the war.	15 وكذلك الادوميون الذين كانت لهم حصون ملائمة كانوا يرغمون اليهود ويقبلون المهاجرين من اورشليم ويتجهزون للحرب.
16. Then they that were with Machabeus, beseeching the Lord by prayers to be their helper, made a strong attack upon the strong holds of the Idumeans:	16 فابتهل الذين مع المكابي وتضرعوا الى الله ان يكون لهم نصيراً ثم هجموا على حصون الادوميين.
17. And assaulting them with great force, won the holds, killed them that came in the way, and slew altogether no fewer than twenty thousand.	17 واندفعوا عليها بشدة وامتلكوا مواضع منها وصدموا جميع الذين كانوا يقاتلون على السور وكل من اقتحمهم قتلوه فاهلكوا منهم عشرين الفاً.
18. When no less than nine thousand took refuge in two very strong towers well equipped to withstand a siege,	18 وفر تسعة الاف منهم الى برجين حصينين جداً مجهزين بكل اسباب الدفاع.
19. Maccabeus left Simon and Joseph, and also Zacchaeus and his men, a force sufficient to besiege them; and he himself set off for places where he was more urgently needed.	19 فترك المكابي سمعان ويوسف وزكا وعدداً من اصحابه كافياً لمحاصرتهما وانصرف الى مواضع اخرى كانت اشد اقتضاء له.
20. But the men with Simon, who were money-hungry, were bribed by some of those who were in the towers, and on receiving seventy thousand drachmas let some of them slip away.	20 غير ان الذين كانوا مع سمعان استغواهم حب المال فارتشوا من بعض الذين في البرجين وخلوا سبيلهم بعد ان اخذوا منهم سبعين ألف درهم.
21. When word of what had happened came to Maccabeus, he gathered the leaders of the people, and accused these men of having sold their brethren	21 فلما أخبر المكابي بما وقع جمع رؤساء الشعب وشكا ما فعلوا من بيع اخوتهم بالمال اذ أطلقوا اعدائهم عليهم.

for money by setting their enemies free to fight against them.	
22. Then he slew these men who had turned traitor, and immediately captured the two towers.	22 ثم قتل اولئك الخونة ومن فوره استولى على البرجين.
23. Having success at arms in everything, he undertook and destroyed more than twenty thousand in the two strongholds.	23 وقرنت اسلحته بكل فوز على يده فاهلك في البرجين ما يزيد على عشرين الفا.
24. But Timotheus, who before had been defeated by the Jews, having called together a multitude of foreign troops, and assembled horsemen out of Asia, came as though he would take Judea by force of arms.	24 ثم ان تيموثاوس الذي كان اليهود قد قهروه من قبل، حشد جيشاً عظيماً من الغرباء وجمع من فرسان اسيا عدداً غير قليل ونزل على اليهودية نزول مستفتح قهراً.
25. But Maccabees, and they that were with him, when he drew near, prayed to the Lord, sprinkling earth upon their heads, and girding their loins with sackcloth,	25 فعندما اقترب توجه اصحاب المكابي الى الابهتال الى الله وقد حثوا التراب على رؤوسهم وشدوا احفاءهم بالمسوح.
26. And lying prostrate at the foot of the altar, besought Him to be merciful to them, and to be an enemy to their enemies, and an adversary to their adversaries, as the law says.	26 وخرروا عند رجل المذبح وابتهلوا اليه ان يكون راحماً لهم ومعادياً لأعدائهم ومضايقاً لمضايقيهم كما ورد في الشريعة.
27. And so after prayer taking their arms, they went forth further from the city, and when they have come very near the enemies, they rested.	27 ولما فرغوا من الدعاء اخذوا السلاح وتقدموا حتى صاروا عن المدينة بمسافة بعيدة ولما قاربوا العدو وقفوا.
28. But as soon as the sun was risen, both sides joined battle: the one part having, with their valor, the Lord for a surety of victory, and success: but the other side making their rage their leader in battle.	28 وعند طلوع الشمس تلاحم الفريقان وهؤلاء متوكلون على الرب كفيلاً بالفوز والنصر مع بسالتهم. واولئك متخذون البأس قائدهم في الحروب.
29. But when they were in the heat of the engagement, there appeared to the enemies from heaven five men upon horses, comely, with golden bridles, conducting the Jews:	29 فلما اشتد القتال تراءى للأعداء من السماء خمسة رجال رائعي المنظر على خيل لها لجم من ذهب فجعل اثنان منهم يقدمان اليهود.
30. Two of them took Maccabees between them, and covered him on every side with their arms, and kept him safe; but cast darts and fireballs against the enemy, so that they fell down, being both confounded with blindness, and filled with trouble.	30 وهما قد اكتنفا المكابي يحفزانه بأسلحتهما ويقيانه الجراح وهم يرمون بالسهم والصواعق حتى عميت ابصارهم وجعلوا يخبطون ويتصرعون.
31. And there were slain twenty thousand five hundred, and six hundred horsemen.	31 فقتل عشرون الفا وخمس مئة ومن الفرسان ست مئة.
32. And Timotheus fled into Gazara, a strong hold where Chaereas was governor.	32 وانهزم تيموثاوس الى الحصن المسمى بجازر وهو حصن منيع وكان تحت امرة كيراوس.

33. Then Maccabees, and they that were with him cheerfully laid siege to the fortress four days.	33 فاستبشر اصحاب المكابي وحاصروا المعقل اربعة ايام.
34. But they that were within, trusting to the strength of the place, blasphemed exceedingly, and cast forth abominable words.	34 وان الذين في داخله لثقتهم بمناعة المكان تمادوا في التجديف وافحشوا في الكلام.
35. But when the fifth day appeared, twenty young men of them that were with Maccabees, inflamed in their minds, because of the blasphemy, approached manfully to the wall, and pushing forward with fierce courage, got up upon it:	35 فلما كان صباح اليوم الخامس هجم عشرون فتى من اصحاب المكابي على السور وهم متقدون غيظا من التجاديف وطفقوا يذبحون ببسالة وتتمر كل من عرض امامهم.
36. Moreover, others also getting up after them, went to set fire to the towers and the gates, and to burn the blasphemers alive.	36 وعطف اخرون فتسلقوا الى الذين في الداخل واضرموا البرجين واحرقوا اولئك المجدفين احياء في النيران المتقدة.
37. And having for two days together pillaged and sacked the fortress, they killed Timotheus, who was found hidden in a certain place: they slew also his brother Chaereas, and Apollophanes.	37 وكسر اخرون الابواب وادخلوا بقية الجيش فاستحوذوا على المدينة وكان تيموثاوس مستخفياً في جب فذبجوه هو وكيراوس اخاه وابلوفانيس.
38. And when this was done, they blessed the Lord with hymns and thanksgiving, who had done great things in Israel, and given them the victory.	38 وبعد ذلك باركوا الرب بالنشيد والاعتراف على احسانه العظيم الى اسرائيل وتأييده لهم بالنصر.

Second Maccabees 11

مكابيين الثاني 11

<p>1. A short time after this, Lysias, the king's lieutenant, and cousin, and who had chief charge over all the affairs, being greatly displeased with what had happened,</p>	<p>1 وبعد ذلك بزمان يسير، اذ كانت هذه الحوادث قد شقت جداً، ليسياس وكيل الملك وذي قرابته والمقلد تدبير الامور.</p>
<p>2. Gathered about eighty thousand men, and all the horsemen, and came against the Jews, thinking to take the city, and make it a habitation of the Gentiles:</p>	<p>2 جمع نحو ثمانين الفاً والفرسان كلهم وزحف على اليهود زاعماً انه يجعل المدينة مسكناً للأمم.</p>
<p>3. And to make a gain of the temple, as of the other temples of the Gentiles and to set the high priesthood to sale every year:</p>	<p>3 ويجعل الهيكل موضعاً للكسب كسائر معابد الامم ويعرض الكهنوت الاعظم للبيع سنة فسنة.</p>
<p>4. Never considering the power of God, but puffed up in mind, and trusting in the multitude of his foot soldiers, and the thousands of his horsemen, and his eighty elephants.</p>	<p>4 غير متفكر في قدرة الله لكن متوكلاً برعونة قلبه على ربوات الرجالة والوف الفرسان وفيلته الثمانين.</p>
<p>5. So he came into Judea, and approaching to Beth-zur, which was in a narrow place, the space of five furlongs from Jerusalem, he laid siege to that fortress.</p>	<p>5 فدخل اليهودية وبلغ الى بيت صور وهي موضع منبع على نحو خمس غلوات من اورشليم وضايقتها.</p>
<p>6. But when Maccabees, and they that were with him, understood that the strong holds were besieged, they and all the people besought the Lord with lamentations and tears, that He would send a good angel to save Israel.</p>	<p>6 فلما علم اصحاب المكابي انه يحاصر الحصون ابتهلوا الى الرب مع الجموع بالنحيب والدموع ان يرسل ملاكه الصالح لخلص اسرائيل.</p>
<p>7. Then Maccabees himself first taking his arms, exhorted the rest to expose themselves together with him, to the danger, and to help their brethren.</p>	<p>7 ثم اخذ المكابي سلاحه اولاً وحرص الاخرين على الاقتحام معه لنجدة اخوتهم.</p>
<p>8. And when they were going forth together with a willing mind, there appeared at Jerusalem a horseman going before them in white clothing, with golden armor, shaking a spear.</p>	<p>8 فاندفعوا متحمسين بقلب واحد وفيما هم بعد عند اورشليم تراءى فارس عليه لباس ابيض يتقدمهم وهو يخطر بسلاح من ذهب.</p>
<p>9. Then they all together blessed the merciful Lord, and took great courage: being ready to break through not only men, but also the fiercest beasts, and walls of iron.</p>	<p>9 فطفقوا بأجمعهم يباركون الله الرحيم وتشجعوا في قلوبهم حتى كانوا مستعدين ان يبطشوا بأضري الوحوش فضلاً عن الناس ويخترقوا الاسوار الحديدية.</p>
<p>10. So they went on courageously, having a helper from heaven, and the Lord, who shewed mercy to them.</p>	<p>10 واخذوا يتقدمون بانتظام وقد اتتهم السماء نصره والرب رحمة.</p>

11. And rushing violently upon the enemy, like lions, they slew of them eleven thousand footmen, and one thousand six hundred horsemen:	11 وحملوا على الاعداء حملة الاسود وصرعوا منهم أحد عشر الفا ومن الفرسان الفا وست مئة.
12. And put all the rest to flight; and many of them being wounded, escaped naked: and Lysias himself escaped by disgraceful flight.	12 والجأوا سائرهم الى الفرار وكان أكثر الذين نجوا بأنفسهم جرحى عراة وانهزم ليسياس أقبح هزيمة.
13. And as he was a man of understanding, considering with himself the loss he had suffered, and perceiving that the Hebrews could not be overcome, because they relied upon the help of the Almighty God, he sent to them:	13 واذ كان الرجل صاحب دهاء أخذ يفكر فيما اصابه من الخسران وفطن ان العبرانيين قوم لا يقهرون لان الله القدير مناصر لهم فراسلهم.
14. And promised that he would agree to all things that are just, and that he would persuade the king to be their friend.	14 ووعد بانه يسلم بكل ما هو حق ويستميل الملك الى موالاتهم.
15. Then Maccabees consented to the request of Lysias, providing for the common good in all things; and whatsoever Maccabees wrote to Lysias, concerning the Jews, the king allowed of.	15 فرضى المكابي بكل ما سال ليسياس ابتغاء لما هو انفع وكل ما طلب المكابي من ليسياس بالكتابة ان يقضى لليهود قضاءه الملك.
16. For there were letters written to the Jews from Lysias, to this effect: Lysias, to the people of the Jews, greeting.	16 وهذا نص الرسائل التي كتبها ليسياس الى اليهود: من ليسياس الى شعب اليهود، سلام.
17. John, and Absalom, who were sent from you, delivering your writings, requested that I would accomplish those things which were signified by them.	17 قد سلم الينا يوحنا وابشالوم الموجهان من قبلكم كتاب جوابكم وسألا أن أكمل الأشياء المحبر بها في يديهما.
18. Therefore, whatsoever things could be reported to the king, I have presented to him: and he has granted as much as the matter permitted.	18 فشرحت للملك ما ينبغي انهاؤه اليه فأمضى منه ما تحتمله الحال.
19. If, therefore, you will keep yourselves loyal in affairs, hereafter also I will endeavor to be a means of your welfare.	19 وان بقيتم على الاخلاص فيما بيننا من الامور فاني اتوخي ان اكون لكم فيما يأتي سبباً للخير.
20. But as concerning other particulars, I have given orders by word both to these, and to them that are sent by me, to commune with you.	20 واما تفصيل الامور فقد اوصيناها مع من نحن مرسلون من قبلنا ان يفاوضوكم فيه.
21. Farewell. In the year one hundred and forty-eight, the four and twentieth day of the month of Dioscorus.	21 والسلام. في السنة المئة والثامنة والاربعين في الرابع والعشرين من شهر ديوس كورنتي.
22. But the king's letter contained these words: King Antiochus to Lysias, his brother, greeting.	22 وهذه صورة رسالة الملك: من الملك انطيوخس الى اخينا ليسياس، سلام.

23. Now that our father has gone on to the gods, we desire that the subjects of the kingdom be undisturbed in caring for their own affairs.	23 اننا منذ انتقل والدنا الى الالهة لم يزل همنا ان يكون اهل مملكتنا بلا اضطراب مجتهدين بأمورهم.
24. We have heard that the Jews do not consent to our father's change to Greek customs but prefer their own way of living and ask that their own customs be allowed them.	24 واذا قد بلغنا ان اليهود غير راضين بما امرهم والدنا من التحول الى سنن اليونان لكنهم متمسكون بمذهبهم ولذلك يسألون أن نأذن لهم بشرائعهم.
25. Accordingly, since we choose that this nation also be free from disturbance, our decision is that their temple be restored to them and that they live according to the customs of their ancestors.	25 ونحن نريد لهذا الشعب ان يكون كغيره بدون اضطراب، فقضينا ان يرد لهم الهيكل ليصنعوا كعواد آبائهم.
26. You will do well, therefore, to send word to them and give them pledges of friendship, so that they may know our policy and be of good cheer and go on happily in the conduct of their own affairs.	26 فتحسن العمل إذا أرسلت إليهم وأعطيتهم الأمان ليعلموا ارادتنا ويكونوا بقلب سليم ويشتغلوا بما ينفعهم.
27. But the king's letter to the nation was as follows: King Antiochus to the senate of the Jews, and to the rest of the Jews, greeting.	27 وهذه رسالة الملك الى الامة: من الملك انطيوخس الى مشيخة اليهود وسائر اليهود، سلام.
28. If you are well, it is as we desire. We also are in good health.	28 ان كنتم في خير، فهذا ما نحب ونحن ايضا في عافية.
29. Menelaus has informed us that you wish to return home and look after your own affairs.	29 قد اطلعنا منلاوس انكم تودون ان تنزلوا فتقيموا مع قومكم.
30. Therefore, those who go home by the thirtieth day of Xanthicus, will have our pledge of friendship and full permission.	30 فالذين يرتحلون الى اليوم الثلاثين من شهر كسنتكس يكونون في امان.
31. For the Jews to enjoy their own food and laws, just as formerly, and none of them shall be harmed in any way for what he may have done in ignorance.	31 وقد سمحنا لليهود اطعمتهم وشرائعهم كما كانوا عليه من قبل وكل من هفا منهم فيما سلف فلا ضرر عليه.
32. And I have also sent Menelaus to encourage you.	32 وانا مرسل اليكم منلاوس ليخاطبكم.
33. Farewell. The one hundred and forty-eighth year, the fifteenth day of the month of Xanthicus..	33 والسلام. في السنة المئة والثامنة والاربعين في الخامس عشر من شهر كسنتكس.
34. The Romans also sent them a letter, to this effect: Quintus Memmius, and Titus Manilius, ambassadors of the Romans, to the people of the Jews, greeting.	34 وأرسل أيضاً الرومانيون رسالة هذه صورتها: من كونتس مميوس وتيطس منليوس رسولي الرومانيين الى شعب اليهود، سلام.
35. Whatever Lysias, the king's cousin, has granted you, we also have granted.	35 ما رخص لكم فيه ليسياس نسيب الملك، نحن موافقون عليه.

<p>36. But as to the matters, which he decided are to be referred to the king, as soon as you have considered them, send someone promptly, so that we may make proposals appropriate for you. For we are on our way to Antioch.</p>	<p>36 وما استحسن ان يرفع الى الملك، تشاوروا فيه وبادروا بارسال واحد لنقضي ما يوافقكم، فإتينا متوجهان الى انطاكية.</p>
<p>37. therefore make haste and send some men, so that we may have your judgement.</p>	<p>37 ففعلوا في ارسال من ترسلون لنكون على بصيرة مما تبتغون.</p>
<p>38. Farewell. In the year one hundred and forty-eight, the fifteenth day of the month of Xanthicus.</p>	<p>38 والسلام. في السنة المئة والثامنة والاربعين في الخامس عشر من شهر كسنتكس.</p>

Second Maccabees 12

مكابيين الثاني 12

<p>1. When these covenants were made, Lysias returned to the king, and the Jews went about their farming.</p>	<p>1 وبعد ابرام هذه المواثيق انصرف ليسياس الى الملك، واقبل اليهود على حرث أراضيهم.</p>
<p>2. But they that were behind, viz. Timotheus, and Apollonius, the son of Genneus, also Hieronymus, and Demophon, and besides them Nicanor, the governor of Cyprus, would not suffer them to live in peace, and to be quiet.</p>	<p>2 الا ان القواد الذين في البلاد وهم تيموثاوس وابلونيوس بن جنايوس وايرونيوس وديمفون وكذلك نكانور حاكم قبرص لم يدعوا لهم راحة ولا سكينه.</p>
<p>3. The men of Joppa also were guilty of this kind of wickedness: they desired the Jews, who dwelt among them, to go with their wives and children into the boats, which they had prepared, as though they had no enmity to them.</p>	<p>3 واتي اهل يافا جرماً فظيماً وذلك انهم دعوا اليهود الذين كانوا يسكنون معهم ان يركبوا هم ونسأولهم واولادهم قوارب كانوا أعدوها لهم كأنه لم يكن بينهم عداوة.</p>
<p>4. Which when they had consented to, according to the common decree of the city, suspecting nothing, because of the peace: when they were gone forth into the deep, they drowned no fewer than two hundred of them.</p>	<p>4 واذا كان ذلك باجماع اهل المدينة كلهم، رضي به اليهود وهم واثقون منهم بالإخلاص وغير متهمين لهم بسوء. فلما أمعنوا في البحر اغرقوهم وكان عددهم يبلغ المنتين.</p>
<p>5. But as soon as Judas heard of this cruelty done to his countrymen, he commanded the men that were with him: and after having called upon God, the just judge,</p>	<p>5 فلما بلغ يهوذا ما وقع على بني امته من الغدر الوحشي، نادى فيمن معه من الرجال ودعا الله الديان العادل.</p>
<p>6. He came against those murderers of his brethren, and set the harbor on fire in the night, burned the boats, and slew with the sword them that escaped from the fire.</p>	<p>6 وسار على الذين أهلكوا اخوته وأضرم النار في المرفأ ليلاً واحرق القوارب وقتل الذين فروا الى هناك.</p>
<p>7. And when he had done these things in this manner, he departed as if he would return again, and root out all the Joppites.</p>	<p>7 ولما كانت المدينة مغلقة، انصرف في نية الرجوع ومحو دولة اليافيين من أصلها.</p>
<p>8. But when he understood that the men of Jamnia also designed to do in like manner to the Jews that dwelt among them,</p>	<p>8 لكن لما علم ان اهل يمنيا يريدون ان يفعلوا مثل ذلك مع اليهود الساكنين معهم.</p>
<p>9. He came upon the Jamnites also by night, and set the harbor on fire, with the ships, so that the light of the fire was seen at Jerusalem, two hundred and forty furlongs off.</p>	<p>9 نزل على اهل يمنيا ليلاً واحرق المرفأ مع الاسطول حتى روى ضوء النار من اورشليم على بعد منتين واربعين غلوة.</p>

<p>10. When they had gone more than nine furlongs (a mile) from there, on their march against Timotheus, not less than five thousand Arabs with five hundred horsemen attacked them.</p>	<p>10 ثم ساروا من هناك تسع غلوات زاحفين على تيموثاؤس، فتصدى لهم قوم من العرب يبلغون خمسة الاف ومعهم خمس مئة فارس.</p>
<p>11. After a hard fight, Judas and his men won the victory, by the help of God. The defeated nomads besought Judas to grant them pledges of friendship, promising to give him cattle and to help his people in all other ways.</p>	<p>11 فاقتتلوا قتالا شديداً وكان الفوز لأصحاب يهوذا بنصرة الله، فانكسر عرب البادية وسألوا يهوذا ان يعاقدهم على ان يودوا إليهم مواشي ويمدوهم بمنافع أخرى.</p>
<p>12. And Judas thinking that they might be profitable indeed in many things, promised them peace, and after having joined hands, they departed to their tents.</p>	<p>12 ولم يشك يهوذا انه يحصل منهم على جدوى طائلة فرضي بمصالحتهم فعاقدهم فانصرفوا الى اخبيتهم.</p>
<p>13. He also laid siege to a certain strong city, encompassed with bridges and walls, and inhabited by multitudes of different nations, the name of which is Casphin.</p>	<p>13 ثم اغار على مدينة حصينة مسيجة بجسور وأسوار يسكنها لفيف من الامم اسمها كسفيس.</p>
<p>14. And those who were within, relying on the strength of the walls and on their supply of provisions, behaved most insolently toward Judas and his men, railing at them and even blaspheming and saying unholy things.</p>	<p>14 واذا كان الذين فيها واثقين بمناعة الاسوار ووفرة الطعام، اخذوا الامر بالتهاون وطفقوا يشتمون اصحاب يهوذا ويجدفون وينطقون بما لا يحل.</p>
<p>15. But Maccabees calling upon the great Lord of the world, who without any rams or engines of war threw down the walls of Jericho, in the time of Joshua, fiercely assaulted the walls.</p>	<p>15 فدعا اصحاب يهوذا رب العالم العظيم الذي أسقط اريحا على عهد يشوع بغير كباش ولا مجانيق ثم وثبوا على السور كالأسود.</p>
<p>16. They took the city by the will of God, and slaughtered untold numbers, so that the adjoining lake of two furlongs wide (a quarter of a mile), appeared to be running over with blood.</p>	<p>16 وفتحوا المدينة بمشيئة الرب وقتلوا من الخلق ما لا يحصى حتى ان البحيرة التي هناك وعرضها غلوتان امتلأت وطفحت بالدماء.</p>
<p>17. From there, they departed seven hundred and fifty furlongs, and came to Characa, to the Jews that are called Tubianites.</p>	<p>17 ثم ساروا من هناك مسيرة سبع مئة وخمسين غلوة حتى انتهوا الى الكرك الى اليهود الذين يعرفون بالطوبيين.</p>
<p>18. But as for Timotheus, they found him not in those places, for before he had dispatched any thing he went back, having left a very strong garrison in a certain hold:</p>	<p>18 فلم يظفروا بتيموثاؤس في تلك المواضع لأنه كان قد انصرف عنها دون ان يصنع شيئاً، لكنه ترك في بعض المواضع محرساً منيعاً.</p>
<p>19. But Dositheus, and Sosipater, who were captains with Maccabees, slew them that were left by Timotheus in the hold, to the number of ten thousand men.</p>	<p>19 فخرج دوسيثاؤس وسوسيباتير من قواد المكابي واهلكا من الجند الذي تركه تيموثاؤس في الحصن أكثر من عشرة آلاف.</p>

20. And Maccabees having set in order about him six thousand men, and divided them by bands, went forth against Timotheus, who had with him a hundred and twenty thousand footmen, and two thousand five hundred horsemen.	20 وقسم المكابي جيشه فرقاً واقامهما على الفرق وحمل على تيموثاؤس وكان معه مئة وعشرون ألف راجل والفان وخمس مئة فارس.
21. Now when Timotheus had knowledge of the coming of Judas, he sent the women and children, and the other baggage, before him into a fortress, called Carnion: for it was impregnable, and hard to come at, by reason of the narrowness of the places.	21 واذ عرف تيموثاؤس بمجيء يهوذا، فأرسل النساء والاولاد وسائر الثقل الى مكان يسمى قرنيم وكان موضعاً منيعاً يصعب فتحه والاقدام عليه لأنه محاط بالمضايق.
22. But when the first band of Judas came in sight, the enemies were struck with fear, by the presence of God, who sees all things, and they were put to flight one from another, so that they were often thrown down by their own companions, and wounded with the strokes of their own swords.	22 ولما بدت اول فرقة من جيش يهوذا، وقع الخوف على الأعداء من حضرة الله الذي يبصر كل شيء. وانهمزوا بعضهم من بعض حتى انهم كانوا ينطرحون بين يدي أصحابهم ويسقطون بضربات سيوفهم.
23. But Judas pursued them close, punishing the profane, of whom he slew thirty thousand men.	23 وشد يهوذا في آثارهم ليعاقب اولئك النجسين حتى اهلك منهم ثلاثين ألف رجل.
24. And Timotheus himself fell into the hands of the band of Dositheus and Sosipater, and with many prayers, he besought them to let him go with his life, because he had the parents and brethren of many of the Jews, who, by his death, might happen to be deceived.	24 ووقع تيموثاؤس في ايدي اصحاب دوسيثاؤس وسوسيباتير، فطفق يتضرع إليهم بكل وسيلة ان يطلقوه حياً بحجة ان بيده كانت آباء وأخوة كثيرون من اليهود الذين يحصل لهم من موته الخيانة عليهم.
25. And when he had given his faith that he would restore them according to the agreement, they let him go without hurt, for the saving of their brethren.	25 وأكد لهم العهد بضمانات كثيرة انه يطلقهم سالمين فخلوا سبيله لأجل خلاص اخوتهم.
26. Then Judas went away to Carnion, where he slew twenty-five thousand persons.	26 ثم اغار يهوذا على قرنيم وهيكل اترجتيس وقتل خمسة وعشرون ألف نفس.
27. And after he had put to flight and destroyed these, he removed his army to Ephron, a strong city, wherein there dwelt a multitude of diverse nations: and stout young men standing upon the walls, made a vigorous resistance: and in this place there were many engines of war, and a provision of darts.	27 وبعد انكسار اولئك وهلكتهم زحف يهوذا على عفرون، احدى المدن الحصينة وكان يسكنها ليسياس وامم شتى وكان على اسوارها شبان من ذوي لباس يقاتلون بشدة ومعهم كثير من المجانيق والسهام.
28. But when they had invoked the Almighty, who with His power breaks the strength of the enemies, they took the city: and slew twenty-five thousand of them that were within.	28 فدعا اصحاب يهوذا القدير الذي يحطم بأس العدو بشدة، فاخذوا المدينة وصرعوا من الذين في داخلها خمسة وعشرين الفاً.
29. From there they departed to Scythopolis, which lies six hundred furlongs from Jerusalem.	29 ثم ارتحلوا من هناك وهجموا على مدينة السكيثيين وهي تبعد ست مئة غلوة من اورشليم.

30. But the Jews that were among the Scythopolitans testifying that they were used kindly by them, and that even in the times of their adversity they had treated them with humanity:	30 الا ان اليهود المقيمين هناك شهدوا بان السكيثيين مصافون لهم وانهم عاملوهم بالإحسان في ازمئة الضيق.
31. They gave them thanks, exhorting them to be still friendly to their nation, and so they came to Jerusalem, the feast of the weeks being at hand.	31 فشكروهم على صنيعهم واوصوهم ان لا يزالوا معهم على المصافاة ثم جاءوا اورشليم لقرب عيد الأسابيع.
32. And after Pentecost, they marched against Gorgias, the governor of Idumea.	32 وبعد العيد المعروف بعيد الخمسين اغاروا على جرجياس قائد ارض ادوم.
33. And he came out with three thousand footmen and four hundred horsemen.	33 فبرز إليهم في ثلاثة الاف راجل وأربع مئة فارس.
34. And when they had joined battle, it happened that a few of the Jews were slain.	34 وتحارب الفريقان فسقط من اليهود نفر قليل.
35. But Dositheus, a horseman, one of Bacenor's band, a valiant man, took hold of Gorgias: and when he would have taken him alive, a certain horseman of the Thracians came upon him, and cut off his shoulder: and so Gorgias escaped to Marisa.	35 وكان فيهم فارس ذو باس يقال له دوسيثاوس من رجال بكينور فأدرك جرجياس وقبض على ثوبه واجتذبه بقوة يريد ان يأسر ذلك المنافق حياً. فعدا عليه فارس من التراكيين وقطع كتفيه وفر جرجياس الى مريشة.
36. But when they that were with Esdrin had fought long, and were weary, Judas called upon the Lord to be their helper, and leader of the battle:	36 وتمادى القتال على اصحاب اسدرين حتى كلوا، فدعا يهوذا الرب ليأخذ بنصرتهم ويقاقل في مقدمتهم.
37. Then beginning in his own language, and singing hymns with a loud voice, he put Gorgias's soldiers to flight.	37 وجعل يهتف بالأناشيد بلسان ابائه. ثم صرخ وحمل على اصحاب جرجياس بغتة وكسرهم.
38. So Judas having gathered together his army, came into the city Adullam: and when the seventh day came, they purified themselves according to the custom, and kept the Sabbath in the same place.	38 ثم جمع يهوذا جيشه وسار به الى مدينة عدلام ولما كان اليوم السابع تطهروا بحسب العادة وقضوا السبت هناك.
39. On the next day, as by that time it had become necessary, Judas and his men went to take up the bodies of the fallen and to bring them back to lie with their kinsmen in the sepulchers of their fathers.	39 وفي الغد جاء يهوذا ومن معه على ما تقتضيه السنة ليحملوا جثث القتلى ويدفنوهم مع ذوي قرابتهم في مقابر آبائهم.
40. And they found under the coats of the slain, some of the donaries of the idols of Jamnia, which the law forbids to the Jews: so that all plainly saw, that for this cause they were slain.	40 فوجدوا تحت ثياب كل واحد من القتلى انواطاً من اصنام يمنيا مما تحرمه الشريعة على اليهود فتبين للجميع ان ذلك كان سبب قتلهم.
41. Then they all blessed the just judgment of the Lord, who had discovered the things that were hidden.	41 فسبحوا كلهم الرب الديان العادل الذي يكشف الخفايا.

<p>42. And so betaking themselves to prayers, they besought him, that the sin which had been committed might be forgotten. But the most valiant Judas exhorted the people to keep themselves from sin, forasmuch as they saw before their eyes what had happened, because of the sins of those that were slain.</p>	<p>42 ثم انثوا يصلون ويبتهلون ان يمحي ذلك الاثم المرتكب كل المحو. وكان يهوذا النبيل يعظ القوم ان ينزهوا أنفسهم عن الخطيئة اذ راوا بعيونهم ما اصاب الذين سقطوا لأجل الخطيئة.</p>
<p>43. And making a gathering, he sent twelve thousand drachmas of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection.</p>	<p>43 ثم جمع من كل واحد مقدمة فبلغ المجموع الفى درهم من الفضة فأرسلها الى اورشليم ليقدم بها ذبيحة عن الخطيئة وكان ذلك من أحسن الصنيع واتقاه لاعتقاده بقيامة الموتى.</p>
<p>44. (For if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead.)</p>	<p>44 لأنه لو لم يكن مترجياً قيامة الذين سقطوا لكانت صلاته من اجل الموتى باطلاً وعبثاً.</p>
<p>45. And because he considered that they who had fallen asleep with godliness, had great grace laid up for them.</p>	<p>45 ولاعتباره ان الذين رقدوا بالتقوى قد ادخر لهم ثواب جميل.</p>
<p>46. It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins.</p>	<p>46 فصالح ومقدس هذا الفكر. ولهذا صنع هذا الفداء لأجل الراقدين لينحلوا من الخطايا.</p>

Second Maccabees 13

مكابيين الثاني 13

1. In the year one hundred and forty-nine, Judas understood that Antiochus Eupator was coming with a multitude against Judea.	1 في السنة المئة والتاسعة والأربعين، بلغ اصحاب يهوذا ان انطيوكس اوباطور قادم على اليهودية بجيش كثيف.
2. And with him Lysias, the regent, who had charge over the affairs of the realm, having with him a hundred and ten thousand footmen, five thousand horsemen, twenty-two elephants, and three hundred chariots armed with scythes.	2 ومعه ليسياس الوكيل والوالي على الأمور ومعهما جيش من اليونان مؤلف من مئة وعشرة الاف راجل وخمسة الاف وثلاث مئة فارس واثنين وعشرين فيلا وثلاث مئة مركبة ذات مناجل.
3. Menelaus also joined them and with utter hypocrisy urged Antiochus on, not for the sake of his country's welfare, but because he thought that he would be established in office.	3 فانضم إليهم منلاوس وجعل يحرض انطيوكس بكل نوع من الخبث غير مبال بخلص الوطن بل كان همه ان يصير رئيساً.
4. But the King of kings aroused the anger of Antiochus against the scoundrel; and when Lysias informed him that this man was to blame for all the trouble, he ordered them to take him to Beroea and to put him to death by the method which is the custom in that place.	4 ولكن ملك الملوك هيج سخط انطيوكس على ذلك الخبيث. فان ليسياس أخبره أن هذا الرجل هو سبب جميع الشرور. فأمر بان يذهب به الى بيرية ليقتل على عادة البلاد.
5. Now there was in that place a tower fifty cubits high, having a heap of ashes on every side: this had a prospect steep down.	5 وهناك برج ارتفاعه خمسون ذراعاً مملوء رماداً وفيه آلة مستديرة تهوي براكبها من جميع جهاتها الى الرماد.
6. From there, he commanded the sacrilegious wretch to be thrown down into the ashes, all men thrusting him forward unto death.	6 ففي ذلك الموضع اهلك ذلك المختلس للهيكل الذي كان سبباً لشرور شتى مدفوعاً اليه بأيدي الجميع.
7. And by such a law, it happened that Menelaus the transgressor of the law, was put to death: not having so much as burial in the earth.	7 وبهذه المنية هلك منلاوس المنافق ولم يحصل على تربة يوارى فيها.
8. And indeed very justly, for insomuch as he had committed many sins against the altar of God, the fire and ashes of which were holy: he was condemned to die in ashes.	8 وكان ذلك بكل عدل فانه اذ كان قد اجترم جرائم كثيرة على المذبح الذي ناره ورماده مطهران ذاق منيته في الرماد.
9. But the king, with his mind full of rage, came on to show himself worse to the Jews than his father was.	9 واما الملك فما زال متقدماً بعنف وقسوة متوعداً اليهود ببلايا أشر من التي انزلها بهم ابوه.
10. Which when Judas understood, he commanded the people to call upon the Lord day and night, that	10 فلما علم يهوذا بذلك، أمر الشعب بالابتهال الى الرب نهاراً وليلاً ان ينصرهم في ذلك اليوم كما كان يفعل من قبل.

as He had always done, so now also He would help them:	
11. Because they were afraid to be deprived of the law, and of their country, and of the holy temple: and that He would not suffer the people, that had of late taken breath for a little while, to be again in subjection to blasphemous nations.	11 لأنهم كانوا يخشون أن يعدموا الشريعة والوطن والهيكل المقدس. ولئلا يترك أن يستعبد تحت الامم المجدفين الشعب الذي لم يفرج عنه الا من امد يسير.
12. So when they had all done this together, and had craved mercy of the Lord with weeping and fasting, lying prostrate on the ground for three days continually, Judas exhorted them to make themselves ready.	12 ففعلوا كلهم وتضرعوا الى الرب الرحيم بالبكاء والصوم والسجود مدة ثلاثة ايام بلا انقطاع. ثم عزاهم يهوذا وامرهم أن يستعدوا.
13. But he, with the elders, determined before the king should bring his army into Judea, and make himself master of the city, to go out, and to commit the event of the thing to the judgment of the Lord.	13 وخلا بالشيوخ وابرم معهم مشورة ان يخرجوا ويقضوا الامر بتأييد الرب قبل ان يدخل جيش الملك اليهودية ويستحوذ على المدينة.
14. So committing all to God, the Creator of the world, and having exhorted his people to fight manfully, and to stand up even to death for the laws, the temple, the city, their country, and citizens: he camped his army about Modin.	14 ففوض الامر الى خالق الكائنات وحض اصحابه ان يقاتلوا ببسالة ويبدلوا أنفسهم لأجل الشريعة والهيكل والمدينة والوطن والدولة. ثم تعسكر حول مودين.
15. And having given his company for a watchword, "The victory of God," with most valiant chosen young men, he set upon the king's quarter by night, and slew four thousand men in the camp, and the greatest of the elephants, and their riders.	15 وجعل لهم كلمة السر "النصر بالله" ثم اختار قوماً من نخب الشبان وهجم ليلاً على مخيم الملك في المحلة وقتل اربعة الاف رجل واهلك اول الفيلة مع القوم الذين كانوا في برجه.
16. And having filled the camp of the enemies with fear and tumult, they went off in triumph.	16 وملوا المحلة رعباً واضطراباً وانقلبوا فائزين بوقاية الرب التي كانت تكتنفه.
17. Now this was done at the break of day, by the protection and help of the Lord.	17 وتمت له هذه النصرة عند طلوع الفجر.
18. But the king having taken a taste of the hardness of the Jews, attempted to take the strong places by policy:	18 فلما ذاق الملك ما عند اليهود من البطش عمد الى اخذ المعاقل بالحيلة.
19. And he marched with his army to Beth-zur, which was a strong hold of the Jews: but he was repulsed, failing and losing his men.	19 فحاصر بيت صور وهي محرس منيع لليهود فانتكسر وارتم منكوساً خاسراً.
20. Now Judas sent necessaries to them that were within	20 وكان يهوذا يمد الذين فيها بما يحتاجون اليه.
21. But Rhodocus, one of the Jews' army, disclosed the secrets to the enemies, so he was sought out, and taken up, and put in prison.	21 وان رجلا من جيش اليهود اسمه رودكس كاشف العدو بأسرارهم فطلبوه وقبضوا عليه وسجنوه.

<p>22. Again, the king treated with them that were in Beth-zur: gave his right hand: took theirs: and went away.</p>	<p>22 فعاد الملك وخاطب اهل بيت صور وعرض عليهم الصلح فعاقده وانصرف.</p>
<p>23. After he fought with Judas: and was overcome, he got a word that Philip, who had been left in charge of the affairs, had rebelled at Antioch. He was then in a consternation of mind, and entreated the Jews, yielding to them, and swore to observe all their rights. He also settled with them and offered sacrifice, honored the sanctuary and showed generosity to the holy place.</p>	<p>23 وبعد ان قاتل يهوذا وانكسر، بلغه ان فيلبس الذي كان قد ترك في انطاكية لتدبير الامور قد تمرد عليه. فوقع في حيرة وتوسل الى اليهود ودان لهم وحالفهم على اعطاء حقوقهم كلها وسالمهم وقدم ذبيحة وأكرم الهيكل وأحسن الى الموضع.</p>
<p>24. He embraced Maccabees, and made him governor and prince from Ptolemais unto the Gerrenians.</p>	<p>24 وصافي المكابي ونصبه قائداً وحاكماً على البلاد من بطلميس الى حدود الجرانيين.</p>
<p>25. But when he was come to Ptolemais, the men of that city were much displeased with the conditions of the peace, being angry for fear they should break the covenant.</p>	<p>25 ثم جاء الى بطلميس وكان اهل المدينة قد شق عليهم ذلك العهد وانكروا عليه فسخ عهودهم.</p>
<p>26. Then Lysias went up to the judgment seat, and set forth the reason, and appeased the people, and returned to Antioch. And thus matters went with regard to the king's coming and his return.</p>	<p>26 فانطلق ليسياس الى الديوان واورد ما استطاع من الحجج. فأقنعهم وسكن اضطراب الشعب. ثم عاد الى انطاكية. فهكذا كان انطلاق الملك ورجوعه.</p>

Second Maccabees 14

مكابيين الثاني 14

1. Three years later, word came to Judas and his men that Demetrius, the son of Seleucus, had sailed into the harbor of Tripolis with a strong army and a fleet:	1 وبعد مدة ثلاث سنين بلغ اصحاب يهوذا ان ديمتريوس بن سلوقس قد ركب البحر من ميناء طرابلس بجيش كثيف واسطول.
2. And had made himself master of the countries against Antiochus, and his general, Lysias.	2 واستولى على البلاد بعد ما قتل انطيوخس وليسياس وكيله.
3. Now Alcimus, who had been high priest, but had willfully defiled himself in the time of mingling with the heathens, seeing that there was no safety for him, nor access to the holy altar:	3 وان الكيمس الذي كان قد قلد الكهنوت الاعظم ثم انقاد الى النجاسة ايام الاختلاط، أيقن ان لا خلاص له البتة ولا سبيل الى ارتقاء المذبح المقدس.
4. Came to king Demetrius in the year one hundred and fifty, presenting unto him a crown of gold, and a palm, and besides these, some boughs that seemed to belong to the temple. And that day indeed he held his peace.	4 فأتى ديمتريوس الملك في السنة المئة والحادية والخمسين وأهدى اليه اكليلاً من ذهب وسعفة واغصانا من زيتون مما يختص بالهيكل وبقي في ذلك اليوم ساكناً.
5. But having gotten a convenient time to further his madness, being called to counsel by Demetrius, and asked what the Jews relied upon, and what were their counsels:	5 ثم اصاب فرصة توافق رعونته مقاصده فان ديمتريوس دعاه الى ديوانه وسأله عن احوال اليهود وما في نياتهم.
6. He answered and said: They among the Jews that are called Assideans, of whom Judas Maccabees is captain, nourish wars, and raise seditions, and will not let the kingdom attain peace.	6 فقال ان الحسيديين من اليهود الذين عليهم يهوذا المكابي لا يزالون في الحروب والفتن ولا يدعون للملكة راحة.
7. Therefore I have laid aside my ancestral glory - I mean the high priesthood - and have now come here:	7 وهأنذا قد عدت كرامة آبائي، أعني الكهنوت الأعظم، فقدمت الى هنا.
8. Principally indeed out of fidelity to the king's interests, but in the next place also to provide for the good of my countrymen: for all our nation suffers much from the evil proceedings of these men.	8 اولا لأحفظ الأمانة فيما يكون لمنفعة الملك. وثانياً للسعي في مصلحة قومي لان شر اولئك الناس قد انزل بأمنا البلاء الشديد.
9. Wherefore, O king, seeing you know all these things, take care, I beseech you, both of the country, and of our nation, according to your kindness, which is known to all men.	9 فاذا قد اطلعت ايها الملك على تفصيل ذلك، فالتفت الى بلادنا وامتنا المبغى عليها بما فيك من الرفق والاحسان الى الجميع.
10. For as long as Judas lives, it is not possible that the state should find peace.	10 فانه ما دام يهوذا باقياً فمن المحال ان تكون الاحوال في راحة.
11. When he had said this, the rest of the king's friends, who were hostile to Judas, quickly inflamed Demetrius still more.	11 ولما اتم قوله جعل سائر اصدقاء ديمتريوس، وهم اعداء ليهوذا، يوغرونه عليه.

12. And he immediately chose Nicanor, who had been in command of the elephants, appointed him governor of Judea, and sent him off:	12 فاستحضر من ساعته نكانور مدير الفيلة واقامه قائداً على اليهودية وارسله.
13. Giving him in charge, to take Judas himself: and disperse all them that were with him, and to make Alcimus the high priest of the great temple.	13 وامره ان يقتل يهوذا ويبدد اصحابه ويقيم الكيمس كاهناً أعظم للهيكل الشهير.
14. Then the Gentiles who had fled out of Judea, from Judas, came to Nicanor by flocks, thinking the miseries and calamities of the Jews to be the welfare of their affairs.	14 فاخذ الامم الذين في اليهودية يفرون عن يهوذا وينضمون افواجا الى نكانور وهم يعدون نكبات اليهود ورزاياهم حظاً لهم.
15. Now when the Jews heard of Nicanor's coming, and that the nations were assembled against them, they cast earth upon their heads, and made supplication to Him who chose His people to keep them forever, and who protected His portion by evident signs.	15 ولما بلغ اليهود قدوم نكانور وانضمام الامم اليه، حثوا التراب على رؤوسهم وابتهلوا الى الذي اقام شعبه ليبقى مدى الدهر مدافعاً عن ميراثه بآيات بيينة.
16. At the command of the leader, they set out from there immediately and engaged them in battle at a village called Dessau.	16 ثم امرهم القائد فبادروا المسير من هناك والتقوهم عند قرية دساو.
17. Now Simon, the brother of Judas, had joined battle with Nicanor: but was frightened with the sudden coming of the adversaries.	17 وكان سمعان أخو يهوذا يحارب نكانور ولكنه اضطرب لمجيء المعاندين المفاجئ.
18. Nevertheless, Nicanor hearing of the valor of Judas's companions, and the greatness of courage, with which they fought for their country, was afraid to try the matter by the sword.	18 ولكن لما سمع نكانور بما ابداه اصحاب يهوذا من البأس والبسالة في دفاعهم عن الوطن، كان خائفاً أن يصنع القضاء بالسلاح.
19. Therefore, he sent Posidonius, and Theodotus and Matthias before to present and receive the right hands.	19 فأرسل بوسيدونيوس وتاودوتس ومنتثيا لعرض الصلح وامضائه.
20. And when there had been a consultation thereupon, and the leader had acquainted the multitude with it, they were all of one mind to consent to covenants.	20 فبحثوا في الامر طويلاً وعرض القائد ذلك على الجمهور فاجمعوا كلهم على رأي واحد وقبلوا العهد.
21. So they appointed a day upon which they might come together by themselves: and seats were brought out, and set for each one.	21 وعينوا يوماً يواجهونهم فيه سراً. فاقبل نكانور وجيء بالكراسي من الجانبين.
22. But Judas ordered armed men to be ready in convenient places, lest some mischief might be suddenly practiced by the enemies: so they made an agreeable conference.	22 واقام يهوذا رجالاً متسلحين متأهبين في المواضع الموافقة مخافة ان يدهمهم الاعداء بشر ثم تفاوضوا وعقدوا الاتفاق.

23. And Nicanor abode in Jerusalem, and did no wrong, but sent away the flocks of the multitudes that had been gathered together.	23 واقام نكانور بأورشليم ولم يعمل شراً أبداً وأطلق الجيوش التي اجتمعت اليه أفواجا.
24. And Judas was always dear to him from the heart, and he was well affected to the man.	24 وكان كثير التردد الى يهوذا وصبا اليه بقلبه.
25. And he desired him to marry a wife, and to have children. So he married, settled down, and shared the common life.	25 وحثه على الزواج وولد بنين. فتزوج ولبث في راحة وطيب عيش.
26. But Alcimus seeing the love they had one to another, and the covenants, came to Demetrius, and told him that Nicanor had assented to the foreign interest, for that he meant to make Judas, who was a traitor to the kingdom, his successor.	26 ولما رأى الكيمس ما هما فيه من التصافي والتعاهد، عاد فأتى الى ديمتريوس وقال ان نكانور يرى في الامور راي الفساد وانه قد عين في موضعه يهوذا الكامن للملكة كاهناً أعظم.
27. Then the king, being in a rage, and provoked with this man's wicked accusation, wrote to Nicanor, signifying that he was greatly displeased with the covenant of friendship: and that he commanded him nevertheless to send Maccabees prisoner in all haste to Antioch.	27 فاستشاط الملك غضباً ووغر صدره بسعاية ذلك الفاجر. فكتب الى نكانور يقول انه ساخط من ذلك العهد ويأمره بان يبادر الى ارسال المكابي مقيداً الى انطاكية.
28. When this was known, Nicanor was in a consternation, and took it grievously that he should make void the articles that were agreed upon, having received no injury from the man.	28 فلما وقف نكانور على ذلك أدركته الحيرة وصعب عليه ان ينقض عهده ولم ير من الرجل ظلماً.
29. But because he could not oppose the king, he watched an opportunity to comply with the orders	29 ولكن اذ لم يجد سبيلاً الى مقاومة الملك تربص فرصة ليمضي الامر بالمكيدة.
30. But when Maccabees perceived that Nicanor was more stern to him, and that when they met together as usual he behaved himself in a rough manner; and was sensible that this rough behavior came not of good, he gathered together a few of his men, and hid himself from Nicanor.	30 ورأى المكابي ان نكانور قد تغير عليه ولم يعد يتلقاه ببشاشته المألوفة. ففطن ان هذا التغير ليس عن خير فجمع عددا من اصحابه وتغيب عن نكانور.
31. But he finding himself notably prevented by the man, came to the great and holy temple: and commanded the priests that were offering the accustomed sacrifices, to deliver him the man.	31 فلما راي نكانور ان الرجل قد سبقه بحزمه ودهائه، انطلق الى الهيكل العظيم المقدس وكان الكهنة يقدمون الذبائح على عاداتهم فأمرهم ان يسلموا اليه الرجل.
32. And when they swore unto him, that they knew not where the man was whom he sought, he stretched out his hand to the temple,	32 فأقسموا وقالوا انهم لا يعلمون اين الذي يطلبه، فمد يمينه على الهيكل.
33. And swore, saying: If you do not hand Judas over to me as a prisoner, I will level this precinct of	33 واقسم قائلًا: ان لم تسلموا الي يهوذا موتقاً لأهدمن بيت الله هذا الى الارض ولأقلعن المذبح وأشيدن هنا هيكلًا شهيرا لديونيبيوس.

God to the ground and tear down the altar, and I will build here a splendid temple to Dionysus.	
34. And when he had spoken thus, he departed. But the priests stretching forth their hands to heaven, called upon Him that was ever the defender of their nation, saying in this manner:	34 قال هذا وانصرف. فرفع الكهنة ايديهم الى السماء ودعوا من هو نصير امتنا على الدوام قائلين:
35. You, O Lord of all things, who wants nothing, was pleased that the temple of Your habitation should be among us.	35 يا من هو رب الجميع الغني عن كل شيء لقد حسن لديك ان يكون هيكل سكناك فيما بيننا.
36. So now O Lord, the Holy of all holies, keep this house forever undefiled, which was lately cleansed.	36 فالان ايها الرب، يا قدوس كل قداسة، صن هذا البيت الذي قد تطهر من جديد واحفظه طاهراً الى الابد.
37. Now Razias, one of the elders of Jerusalem, was accused to Nicanor, a man that was a lover of the city, and of good report, who for his kindness was called the father of the Jews.	37 وكان في اورشليم شيخ اسمه رازيس وهو رجل محب لوطنه شهير السمعة يسمى بابي اليهود لما كان عنده من الغيرة عليهم فوشي به الى نكانور.
38. This man, for a long time, had held fast his purpose of keeping himself pure in the Jews' religion, and was ready to expose his body and life, that he might persevere therein.	38 فهذا تمسك زمناً طويلاً بسنة اليهود لقصد العفاف وكان يرتضي أن يسلم جسده ونفسه لأجل المواظبة.
39. So Nicanor being willing to declare the hatred that he had for the Jews, sent five hundred soldiers to take him.	39 واراد نكانور ان يبدي ما كان عنده من الحنق على اليهود، فأرسل أكثر من خمس مئة جندي ليقبضوا عليه.
40. For he thought that by arresting him, he would do them an injury.	40 لاعتقاده انه ان امسكه فقد انزل بهم مصيبة عظيمة.
41. Now as the multitude sought to rush into his house, and to break open the door, and to set fire to it, when he was ready to be taken, he struck himself with his sword:	41 فلما رأى الجنود قد اوشكوا ان يستولوا على البرج ويفتحوا باب الدار وقد أطلقوا النار لإحراق الابواب وأصبح محاطاً من كل جانب، ضرب نفسه بالسيف.
42. Preferring to die nobly rather than to fall into the hands of sinners and suffer outrages unworthy of his noble birth.	42 واختار ان يموت بكرامة ولا يصير في ايدي المجرمين ويشتم بما لا يليق بأصله الكريم.
43. But in the heat of the struggle, he did not hit exactly, and the crowd was now rushing in through the doors. He bravely ran up on the wall, and manfully threw himself down into the crowd:	43 ولكنه لعجلته أخطأ المقتل واذا كان الجنود قد هجموا الى داخل الأبواب، فسعى بجسارة إلى السور وطرح نفسه على الجمهور بشجاعة.
44. But as they quickly drew back, a space opened and he fell in the middle of the empty space.	44 فانفرجوا حينهم فسقط في وسط الفسحة.

<p>45. And as he had yet breath in him, being inflamed in mind, he arose: and while his blood ran down with a great stream, and he was grievously wounded, he ran through the crowd:</p>	<p>45 وأذ كان به رمق وقد اشتعلت فيه الحمية قام ودمه يتفجر كالينبوع وجراحه بالغة واخترق الجنود عدواً.</p>
<p>46. And standing upon a steep rock, when he was now almost without blood, grasping his bowels, with both hands, he cast them upon the throng, calling upon the Lord of life and spirit, to restore these to him again: and so he departed this life.</p>	<p>46 واستولى قائماً على صخرة عالية وقد نزف دمه ثم اخرج امعاءه وحملها بيديه وطرحها على الجند ودعا رب الحياة والروح ان يردهما عليه ثم فاضت نفسه.</p>

Second Maccabees 15

مكابيين الثاني 15

1. When Nicanor heard that Judas and his men were in the region of Samaria, he made plans to attack them with complete safety on the Sabbath day.	1 وبلغ نكانور ان اصحاب يهوذا في نواحي السامرة فعزم على مفاجأته يوم السبت دون تعرض لخطر الحرب.
2. And when the Jews that were constrained to follow him, said: Do not act so fiercely and barbarously, but give honor to the day that is sanctified: and reverence him that beholds all things:	2 فقال له اليهود الذين شايعوه اضطراراً، لا تأخذ القوم بهذه القسوة والخشونة بل ارع كرامة يوم قد أكرمه وقده الرقيب على كل شيء.
3. That unhappy man asked if there were a mighty One in heaven, that had commanded the Sabbath day to be kept.	3 فسأل ذلك الفاجر وهل في السماء قدير امر بحفظ يوم السبت.
4. And when they answered: There is the living Lord Himself in heaven, the mighty One that commanded the seventh day to be observed.	4 فقالوا ان في السماء الرب الحي القدير وهو الذي اوصى بحفظ اليوم السابع.
5. Then he said: And I am mighty upon the earth, and I command to take arms, and to do the king's business. Nevertheless, he did not succeed in carrying out his abominable design.	5 فقال الرجل وانا ايضا قدير في الأرض. فامر بأخذ السلاح وامضاء اوامر الملك. ولكنه لم يتمكن من قضاء مآربه الخبيث.
6. So Nicanor being puffed up with exceeding great pride, thought to set up a public monument of his victory over Judas.	6 وكان نكانور بما عنده من الزهو والصلف مضمرا ان ينصب تذكارا يشير به الى جميع غلباته على اصحاب يهوذا.
7. But Maccabees did not cease to trust with all confidence that he would get help from the Lord.	7 واما المكابي فلم يزل يثق كل الثقة بان الرب سيؤتيه النصر.
8. And he exhorted his people not to fear the coming of the nations, but to remember the help they had before received from heaven, and now to hope for victory from the Almighty.	8 فحرض اصحابه ان لا يجزعوا من غارة الامم بل يذكروا النجيدات التي طالما امدوا بها من السماء وينتظروا الظفر والنصرة التي سيوتونها من عند القدير.
9. And speaking to them out of the law, and the prophets, and reminding them of the battles they had fought before, he made them more cheerful:	9 ثم كلمهم عن الشريعة والانبياء وذكر لهم الوقائع التي باشروها حتى اذكى حماسهم.
10. Then after he had encouraged them, he showed them the falsehood of the Gentiles, and their breach of oaths.	10 وبعدهما ثبت عزائمهم شرح لهم كيف نقضت الامم عهودها وحنثت بايمانها.
11. So he armed every one of them, not with defense of shield and spear, but with very good speeches, and exhortations, and told them a dream worthy to be believed, whereby he rejoiced them all:	11 وسلح كلا منهم بتعزية كلامه الصالح أكثر مما سلحهم بالتروس والرماح ثم قص عليهم رؤيا يقينية تجلت له في الحلم فشرح بها صدورهم اجمعين.

<p>12. Now the vision was in this manner. Onias, who had been high priest, a good and virtuous man, modest in his looks, gentle in his manners, and graceful in speech, and who from a child was exercised in virtues holding up his hands, prayed for all the people of the Jews.</p>	<p>12 وهذه هي الرؤيا، قال: رأيت اونيا الكاهن الأعظم، رجل الخير والصلاح المهيب المنظر الحليم الاخلاق صاحب الاقوال الرائعة المواظب منذ صباه على جميع ضروب الفضائل باسطقاً يديه ومصلياً لأجل جماعة اليهود بأسرها.</p>
<p>13. After this there appeared also another man, admirable for age, and glory, and environed with great beauty and majesty:</p>	<p>13 ثم تراءى لي رجل كريم الشيبة أعر البهاء عليه جلالة عجيبة سامية.</p>
<p>14. Then Onias answering, said: This is a lover of his brethren, and of the people of Israel: this is he that prays much for the people, and for all the holy city, Jeremiah, the prophet of God.</p>	<p>14 فأجاب اونيا وقال هذا محب الاخوة المكثر من الصلوات لأجل الشعب والمدينة المقدسة، ارميا نبي الله.</p>
<p>15. Whereupon Jeremiah stretched forth his right hand, and gave to Judas a sword of gold, saying:</p>	<p>15 ثم ان ارميا مد يمينه وناول يهوذا سيفاً من ذهب وقال:</p>
<p>16. Take this holy sword, a gift from God, with which you will strike down your adversaries.</p>	<p>16 خذ هذا السيف المقدس هبة من عند الله به تحطم الأعداء.</p>
<p>17. Thus being exhorted with the words of Judas, which were very good, and proper to stir up the courage, and strengthen the hearts of the young men, they resolved to fight, and to set upon them manfully: that valor might decide the matter, because the holy city, and the temple were in danger.</p>	<p>17 فطابت قلوبهم بأقوال يهوذا الصالحة التي حركت بقوتها حماسهم واثارت نفوس الشبان وعقدوا عزمهم على ان لا يعسكروا بل يهجموا بشجاعة ويحاربوا بكل بسالة حتى يفصلوا الامر اذ كانت المدينة والاقداص والهيكل في خطر.</p>
<p>18. For their concern was less for their wives, and children, and for their brethren, and relatives: but their greatest and principal fear was for the holiness of the temple.</p>	<p>18 وكان اضطرابهم على النساء والاولاد والاخوة وذوي القرابات أيسر وقعاً من خوفهم على الهيكل المقدس الذي كان هو الخوف الاعظم والأول.</p>
<p>19. And they also that were in the city, had no little concern for them that were to be engaged in battle.</p>	<p>19 وكان الباقون في المدينة في اضطراب شديد من قبل القتال الذي كانوا يتوقعونه في الفضاء.</p>
<p>20. When all were now looking forward to the coming decision, and the enemy was already close at hand with their army drawn up for battle, the elephants strategically stationed and the cavalry deployed on the flanks.</p>	<p>20 وبينما كان الجميع ينتظرون ما يأول اليه الامر وقد ازدلف العدو واصطف الجيش واقامت الفيلة في مواضعها وترتبت الفرسان على الجناحين.</p>
<p>21. Maccabees, perceiving the hosts that were before him and the varied supply of arms and the savagery of the elephants, stretched out his hands toward heaven and called upon the Lord who works wonders; for he knew that it is not by arms, but as the Lord decides, that He gains the victory for those who deserve it.</p>	<p>21 تفرس المكابي في كثرة الجيوش وتوفر الاسلحة المختلفة وضراوة الفيلة فرفع يديه الى السماء ودعا الرب الرقيب صانع المعجزات لعلمه ان ليس الظفر بالاسلح ولكنه بقضائه يؤتي الظفر من يستحقه.</p>

22. And in his prayer he said after this manner: You, O Lord, who sent Your angel in the time of Hezekiah, king of Judah, and killed a hundred and eighty-five thousand of the army of Sennacherib:	22 وصلّى قائلاً: إنك يا رب قد أرسلت ملاكك في عهد حزقيا ملك يهوذا فقتل من جند سنحاريب مئة وخمسة وثمانين ألفاً.
23. Send now also, O Lord of heaven, Your good angel before us, for the fear and dread of the greatness of Your arm.	23 والآن يا ملك السماوات أرسل ملاكاً صالحاً امامنا يوقع الرعب والرعدة وبعظمة ذراعك.
24. That they may be afraid, who come with blasphemy against Your holy people. And thus he concluded his prayer.	24 ليتروع الذين وافوا على شعبك المقدس مجدفين. وكان يهوذا يصلي هكذا.
25. Nicanor and his men advanced with trumpets and battle songs.	25 واصحاب نكانور يتقدمون بالابواق والاعاني.
26. and Judas and his men met the enemy in battle with invocation to God and prayers.	26 فواقهم اصحاب يهوذا بالدعاء والصلوات.
27. So fighting with their hands, but praying to the Lord with their hearts, they slew no less than thirty-five thousand men, and were greatly gladdened by the presence of God.	27 وفيما هم يقاتلون بالأيدي، كانوا يصلون الى الله في قلوبهم فصرعوا خمسة وثلاثين الفا وهم في غاية التهليل بحضور الله ونصرته.
28. And when the battle was over, and they were returning with joy, they found Nicanor lying dead, in full armor.	28 ولما فرغوا من الجهاد ورجعوا مبتهجين، وجدوا نكانور بسلاحه وقد خر قتيلاً.
29. Then making a shout, and a great noise, they blessed the Almighty Lord in their own language.	29 حينئذ ارتفع الهتاف والزجل وسبحوا الملك العظيم بلسان اباثهم.
30. And Judas, who was altogether ready, in body and mind, to die for his countrymen, commanded that Nicanor's head, and his hand, with the shoulder, should be cut off, and carried to Jerusalem.	30 ثم ان يهوذا الذي لم يزل في مقدمة اهل وطنه باذلاً دونهم جسده ونفسه وراعياً لبني امته المودة التي أثرهم بها منذ حداثته، امر بقطع راس نكانور ويده مع كتفه وحملهما الى اورشليم.
31. And when he arrived there, having called together his countrymen, and the priests before the altar, he sent also for them that were in the castle,	31 ولما بلغ الى هناك دعا بني امته والكهنة وقام امام المذبح واستحضر الذين في القلعة.
32. He showed them the vile Nicanor's head and that profane man's arm, which had been boastfully stretched out against the holy house of the Almighty.	32 واراهاهم راس نكانور الفاحش ويد ذلك الفاجر التي مدها متجبراً على بيت القدير المقدس.
33. And he cut out the tongue of the ungodly Nicanor and said that he would give it piecemeal to the birds and hang up these rewards of his folly opposite the sanctuary.	33 ثم قطع لسان نكانور المنافق وامر بان يقطع قطعاً وي طرح الى الطيور وتعلق يد ذلك الاحمق تجاه الهيكل.
34. Then all blessed the Lord of heaven, saying: Blessed be He that has kept His own place undefiled.	34 وكان الجميع يباركون نحو السماء الرب الحاضر لنصرتهم قائلين: تبارك الذي حفظ موضعه من كل دنس.

<p>35. And he hung up Nicanor's head on the top of the castle, that it might be an evident and manifest sign of the help of God.</p>	<p>35 وربط راس نكانور على القلعة ليكون دليلاً بيناً جلياً على نصره الله.</p>
<p>36. And they all ordained by a common decree, by no means to let this day pass without solemnity:</p>	<p>36 ثم رسم الجميع بتوقيع عام ان لا يترك ذلك اليوم بدون احتفال.</p>
<p>37. But to celebrate the thirteenth day of the twelfth month - which is called Adar in the Syrian language - the day before Mordecai's day.</p>	<p>37 بل يكون عيداً وهو اليوم الثالث عشر من الشهر الثاني عشر الذي يقال له اذار بلسان ارام قبل يوم مردخاي بيوم واحد.</p>
<p>38. So these things being done with relation to Nicanor, and from that time the city being possessed by the Hebrews, I also will here make an end of my narration.</p>	<p>38 هذا ما تم من امر نكانور ومنذ تلك الايام عادت المدينة في حوزة العبرانيين. وههنا انا ايضاً اجعل ختام الكلام.</p>
<p>39. Which if I have done well, and as it becomes the history, it is what I desired: but if not so perfectly, it must be pardoned me.</p>	<p>39 فان كان صواباً وكما ينبغي للتاريخ فهذه رغبتي. وان لم يكن مستحقاً كالواجب فليعف عني.</p>
<p>40. For as it is hurtful to drink always wine, or always water, but pleasant to use sometimes the one, and sometimes the other: so if the speech be always nicely framed, it will not be grateful to the readers. And here it shall be ended.</p>	<p>40 فإنه كما أن شرب الخمر دائماً هو مضرًا، كذلك الماء دائماً. وأما إذا مزج الخمر مع الماء، يكون لذياً ويكمل سروراً. فعلى هذا النوع إن كان الكلام على هذا الأسلوب يطرب سمع القارئ ومن هنا يكون الختام.</p>