

YAHUAH'S OTHER MIRACLES

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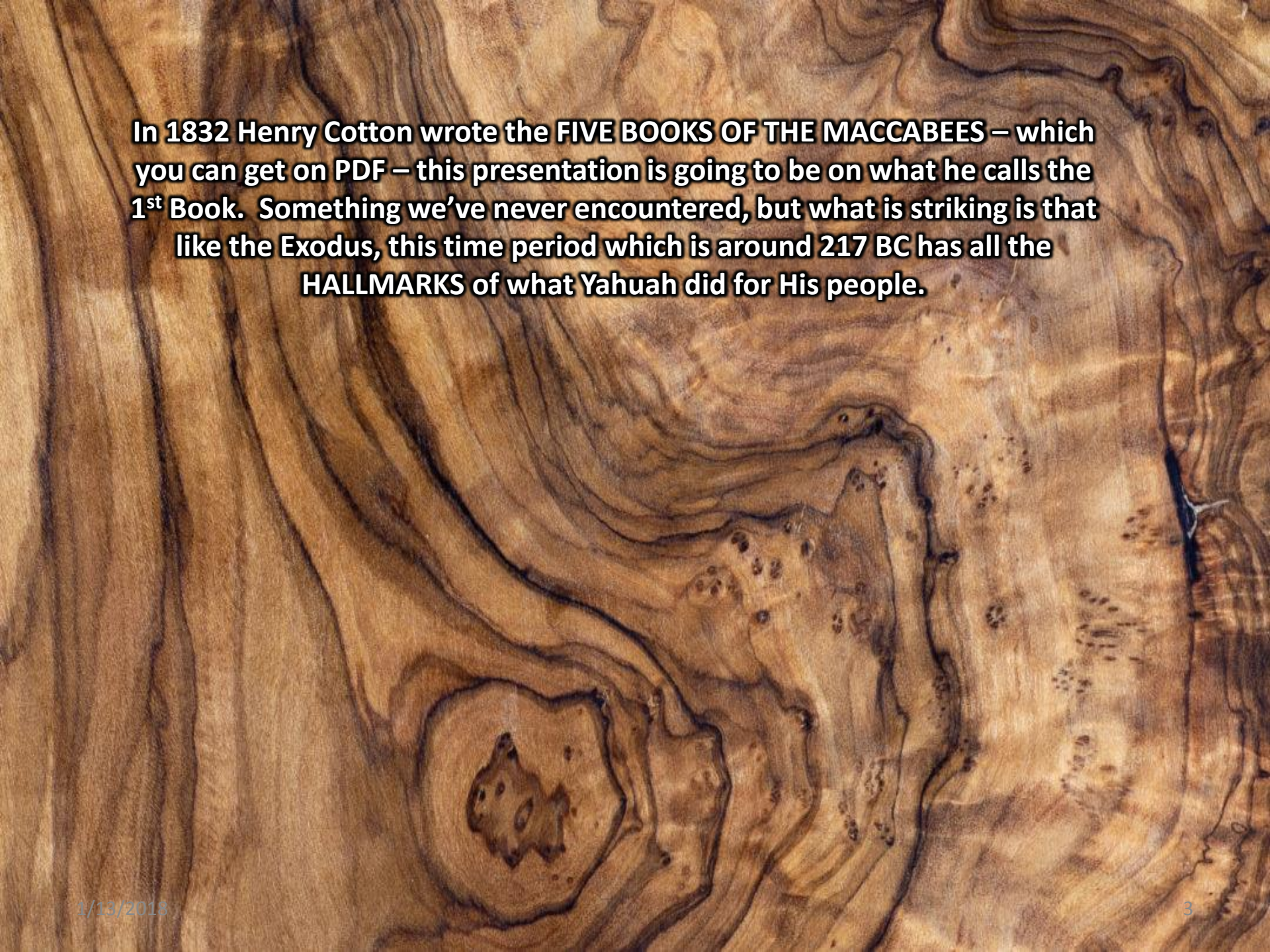
PRAISE MUSIC

APPOINTED TIMES (FEASTS)

THE TRIAL OF SAUL/PAUL

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In 1832 Henry Cotton wrote the FIVE BOOKS OF THE MACCABEES – which you can get on PDF – this presentation is going to be on what he calls the 1st Book. Something we've never encountered, but what is striking is that like the Exodus, this time period which is around 217 BC has all the HALLMARKS of what Yahuah did for His people.

Hebrews, unable, by their numbers and position, to maintain their independence as a state, we find them falling alternately under the sway of Syria or of Egypt; and suffering perpetual annoyance from the mutual quarrels which arose between these states, in addition to the positive persecutions...enter Ptolemy Philopater (217 BC)



**One short bright space in their history succeeds,
when resistance to religious tyranny procured
for them civil freedom also : when under the
leadership of the Asmonsean princes they obtained,
not merely independence, but some portion of
renown and splendour.**

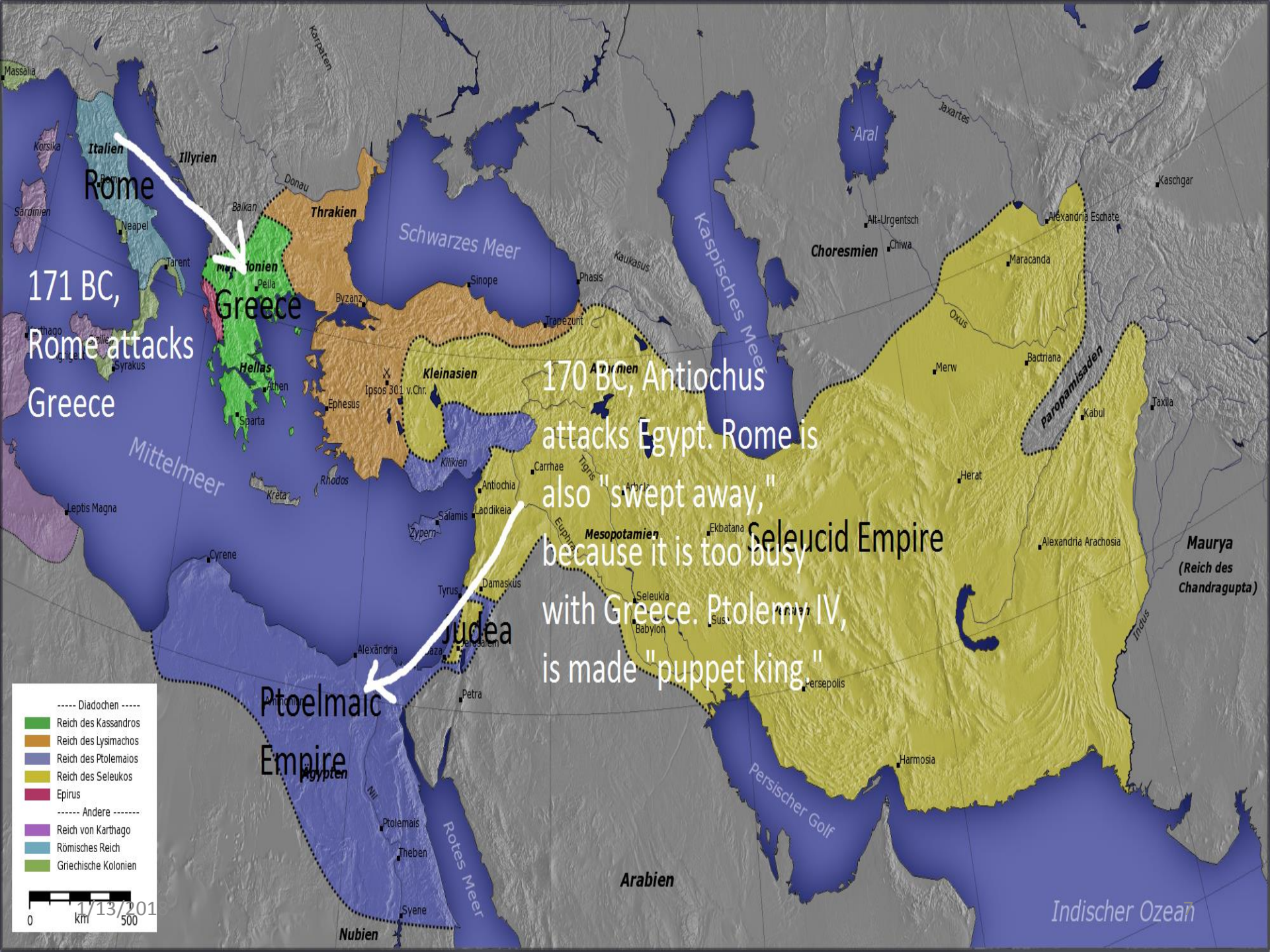
Ptolemy IV Philopator

King of Egypt from 222 to 205 B.C.; hero of the events described in Dan. xi. 11-12. The passage in question refers to battles between him and Antiochus the Great, more especially the decisive battle at Raphia (217 B.C.), in which Ptolemy won a brilliant victory, and by that very fact showed himself to be a much more able ruler than is commonly supposed.



Ptolemy IV Philopator, (Greek: “Loving His Father”) (born c. 238 BCE—died 205 BCE), Macedonian [king](#) of [Egypt](#) (reigned 221–205 BC), under whose feeble rule, heavily influenced by favorites, much of Ptolemaic Syria was lost and native uprisings began to disturb the internal stability of Egypt.

https://en.wikipedia.org/wiki/File:Octadrachm_Ptolemy_IV_BM_CMBMC33.jpg



171 BC,
Rome attacks
Greece

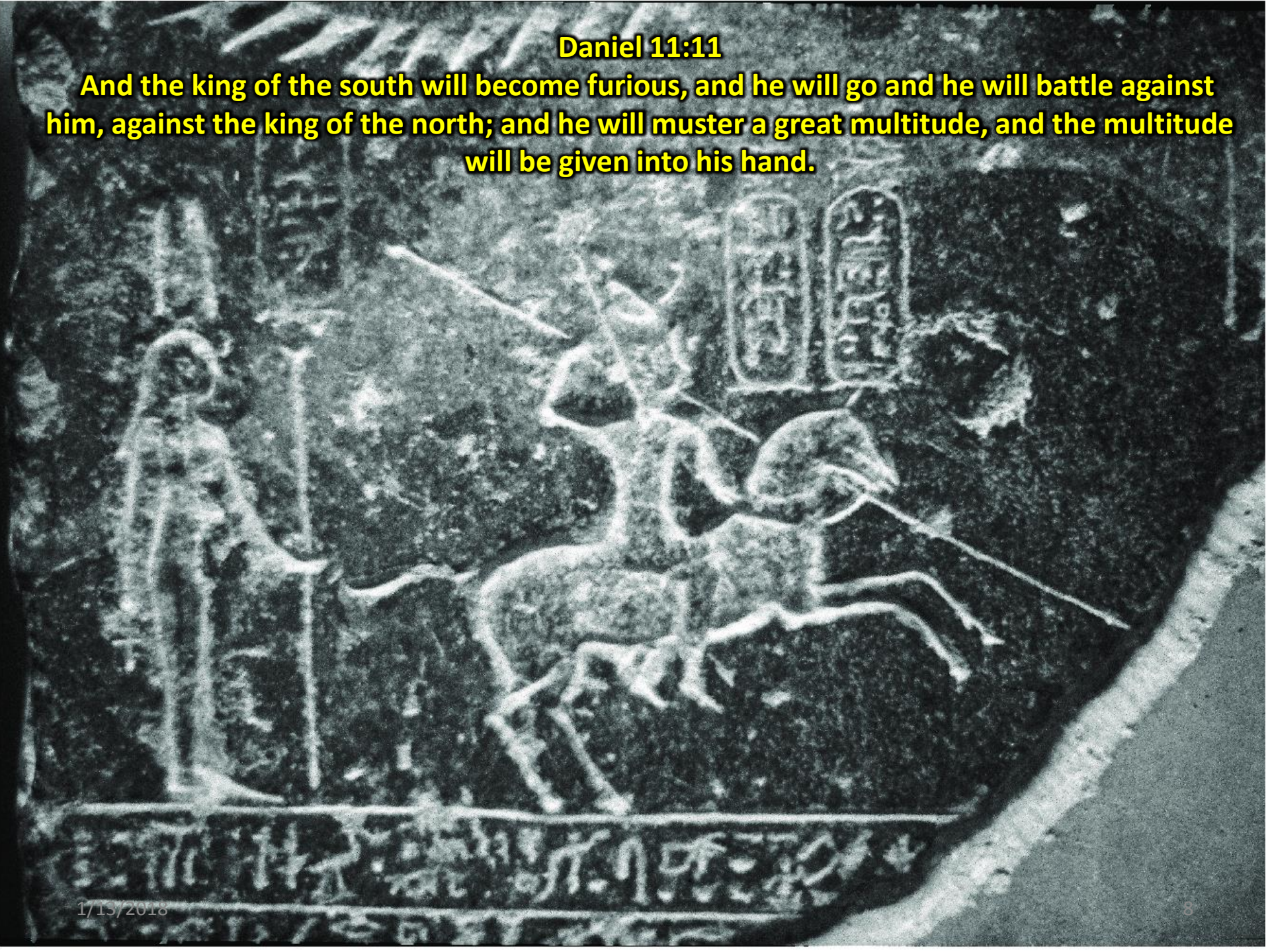
170 BC, Antiochus
attacks Egypt. Rome is
also "swept away,"
because it is too busy
with Greece. Ptolemy IV,
is made "puppet king"

- Diadochen -----
- Reich des Kassandros
- Reich des Lysimachos
- Reich des Ptolemaios
- Reich des Seleukos
- Epirus
- Andere -----
- Reich von Karthago
- Römisches Reich
- Griechische Kolonien

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km

Daniel 11:11

And the king of the south will become furious, and he will go and he will battle against him, against the king of the north; and he will muster a great multitude, and the multitude will be given into his hand.



The Thalamegos of Ptolemy IV

The huge twin-hulled catamaran was commissioned by Hellenistic king Ptolemy IV Philopator for himself and his wife Arsinoe III ca. 200



Daniel 11:12

When the multitude is carried off, his heart will be exalted and he will overthrow tens of thousands, but he will not prevail.

This first book of Maccabees is commonly known as the third, contains the history of not more than eight or nine years.

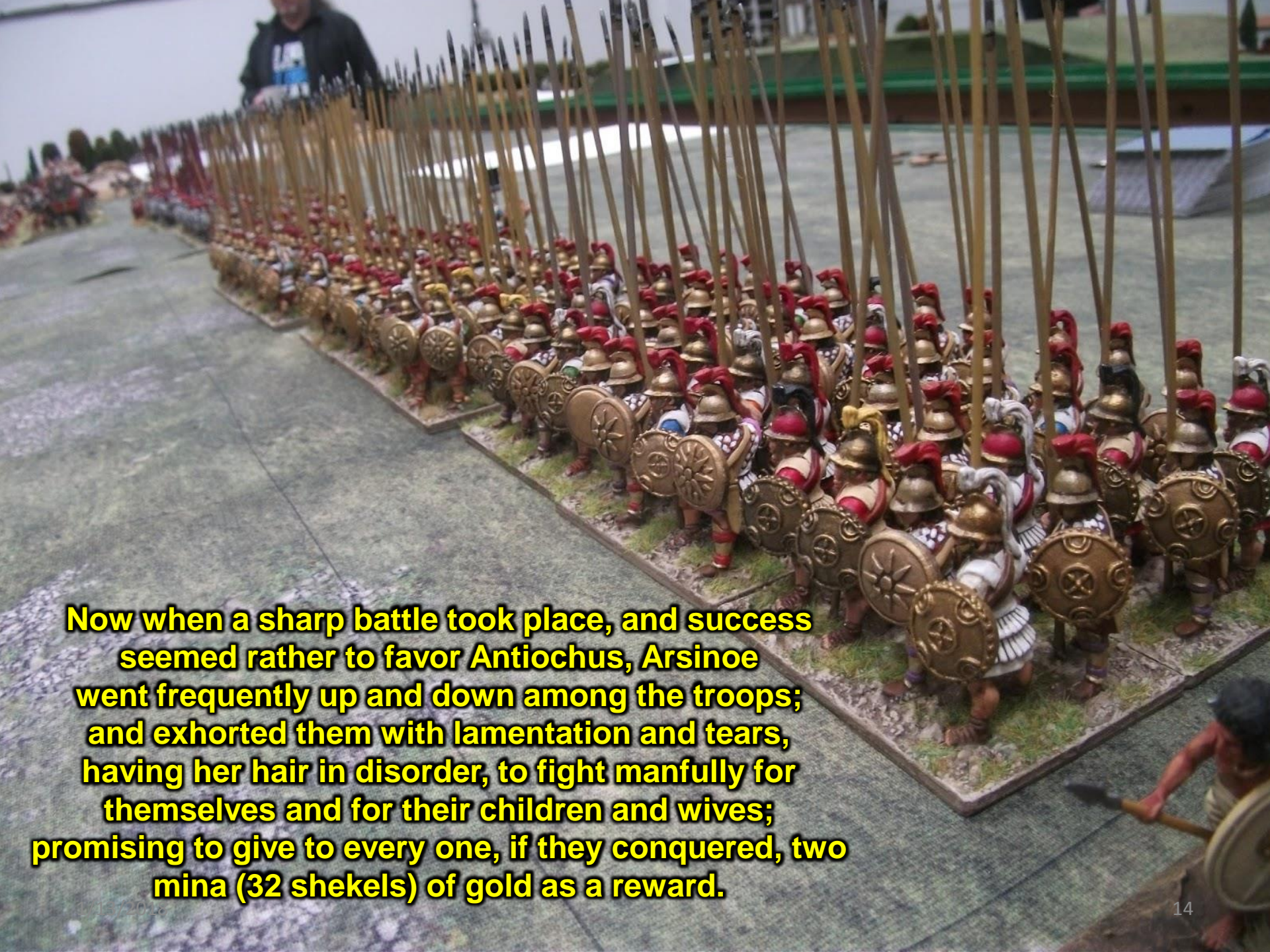
It opens with the battle of Raphia, which was fought between Antiochus the Great, king of Syria, and Ptolemy IV Philopator, king of Egypt ; in the third year of the 140th Olympiad,—of Rome 537,—of the Seleucidae 96,—before Yahusha 217BC.

The principal event recorded in it is the attempted punishment and extraordinary deliverance of the Hebrews at Alexandria. This transaction, as we learn from chap. 2 took place during the high priesthood of Simon, son of Onias, who succeeded to that office in the year B. C. 211.


Now when Philopator learned from those who returned, that Antiochus had taken away the places which had been under his dominion, he gave orders to all his forces, both foot and horse, to march : and taking with him his sister Arsinoe, he proceeded as far as the parts about Raphia, where Antiochus and his army had pitched their camp.

Battle of Raphia

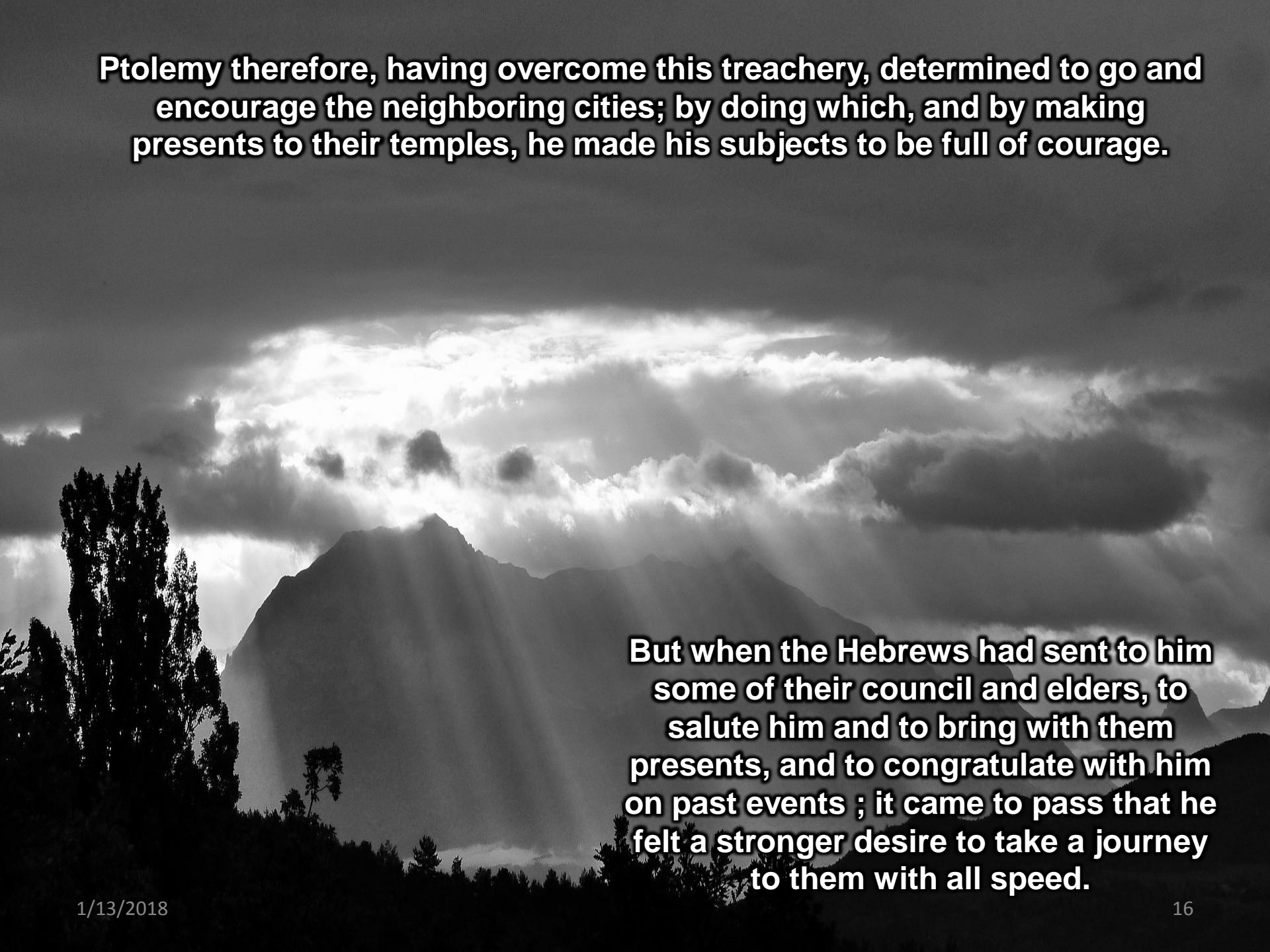
A man named Theodotus, who had been a friend of Ptolemy decided he was going to kill Ptolemy that night, intending to put an end to the war. As it would happen, another person was put into Ptolemy's tent that night, so the mission was unsuccessful!!



Now when a sharp battle took place, and success seemed rather to favor Antiochus, Arsinoe went frequently up and down among the troops; and exhorted them with lamentation and tears, having her hair in disorder, to fight manfully for themselves and for their children and wives; promising to give to every one, if they conquered, two mina (32 shekels) of gold as a reward.



**By which means it came to pass that their enemies
were destroyed in the battle, and many of them were
taken prisoners also.**



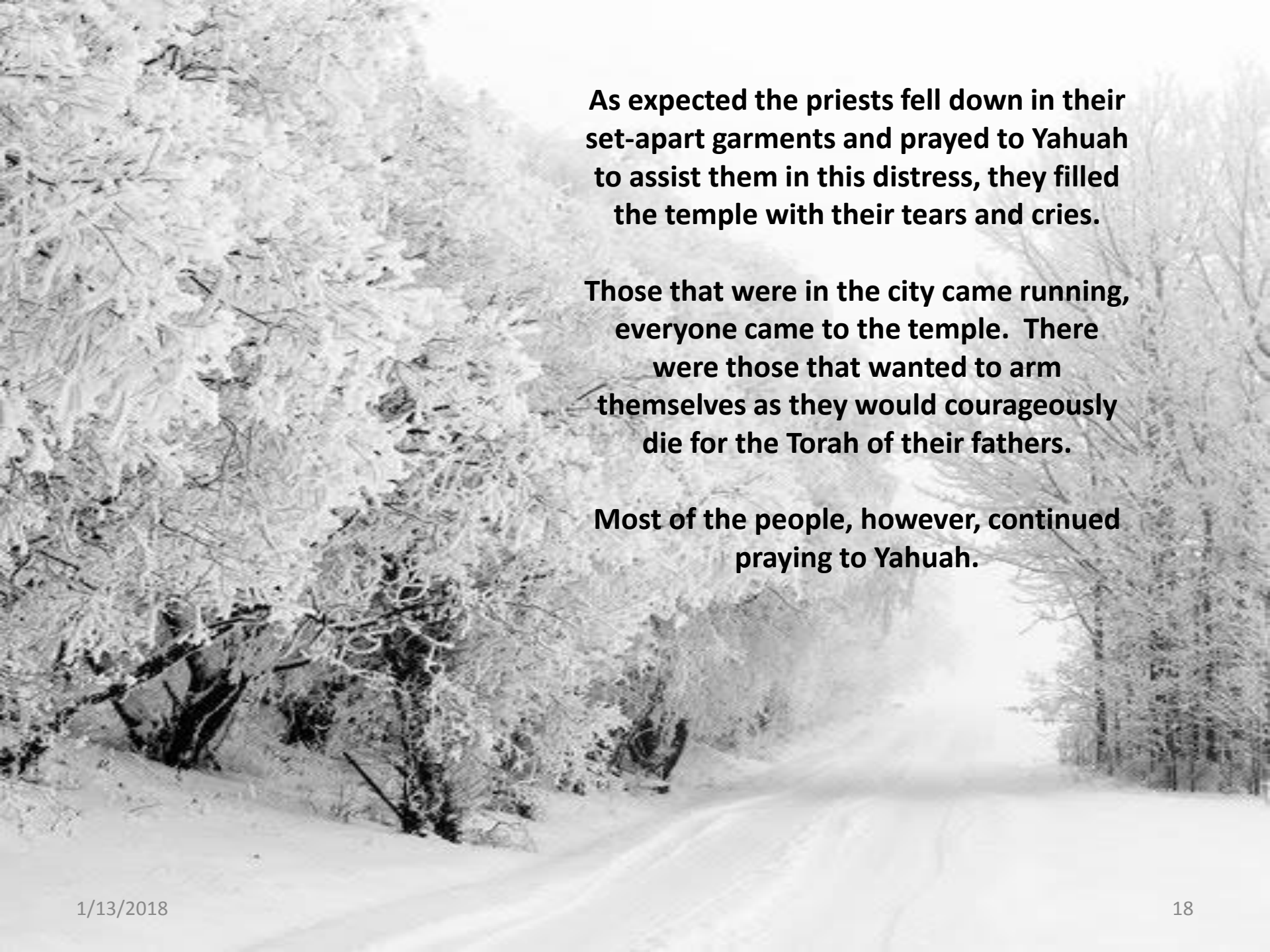
Ptolemy therefore, having overcome this treachery, determined to go and encourage the neighboring cities; by doing which, and by making presents to their temples, he made his subjects to be full of courage.

But when the Hebrews had sent to him some of their council and elders, to salute him and to bring with them presents, and to congratulate with him on past events ; it came to pass that he felt a stronger desire to take a journey to them with all speed.

Mr. Cotton's book is a great read, so we'll be paraphrasing incidents to get to Yahuah's miracles ,

Now Ptolemy wanted to go into the most Set Apart room of the temple, which we know is NOT allowed – even the High Priest can only go in perhaps once a year.

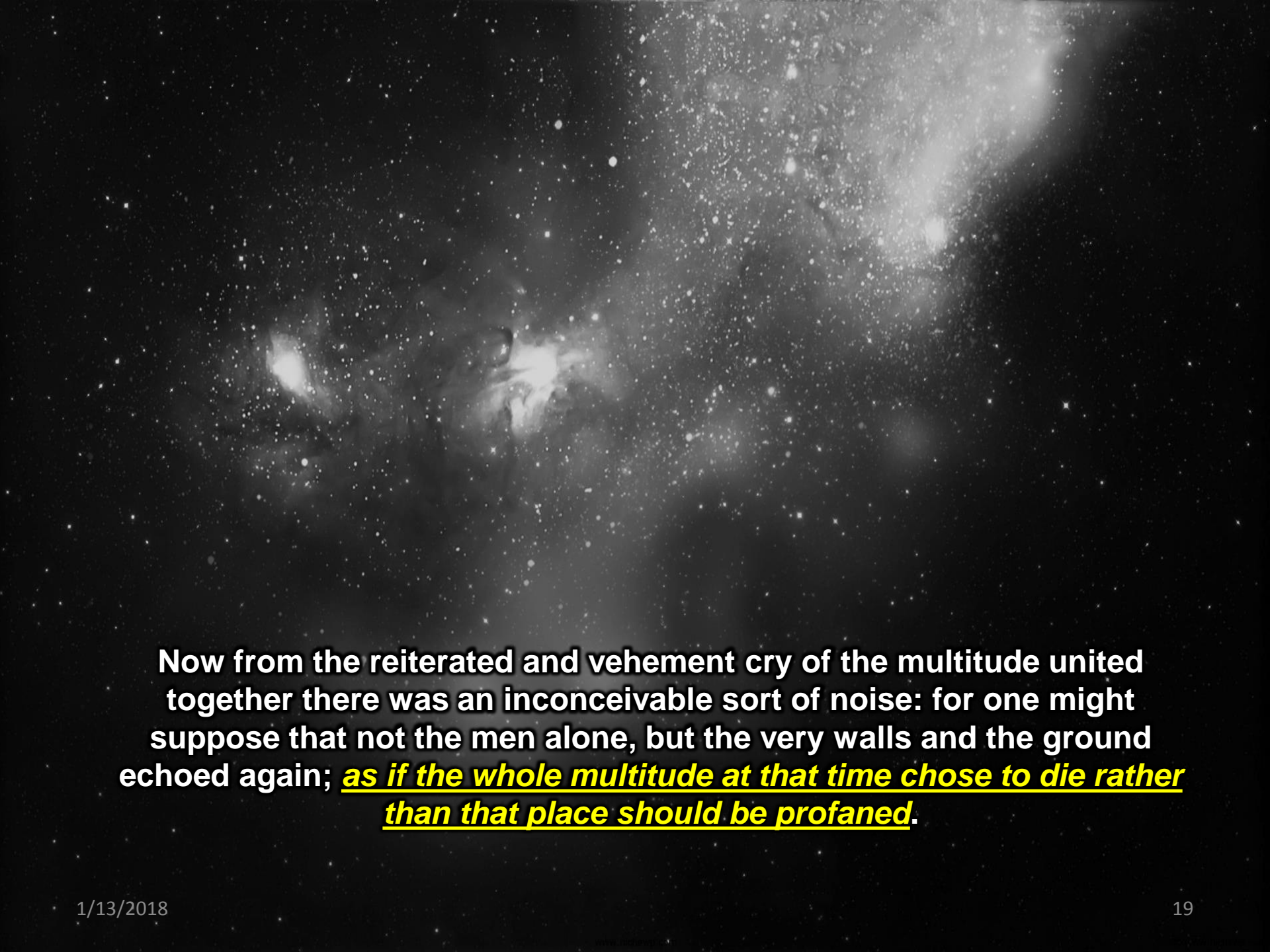
Ptolemy thought that if he could go into the pagan temples without objection then he should be able to do that here!!!

A black and white photograph of a snowy, wooded landscape. A path or road winds through the trees, which are heavily covered in snow. The scene is serene and quiet, with the snow creating a soft, textured environment. The trees are mostly bare, suggesting a winter setting.

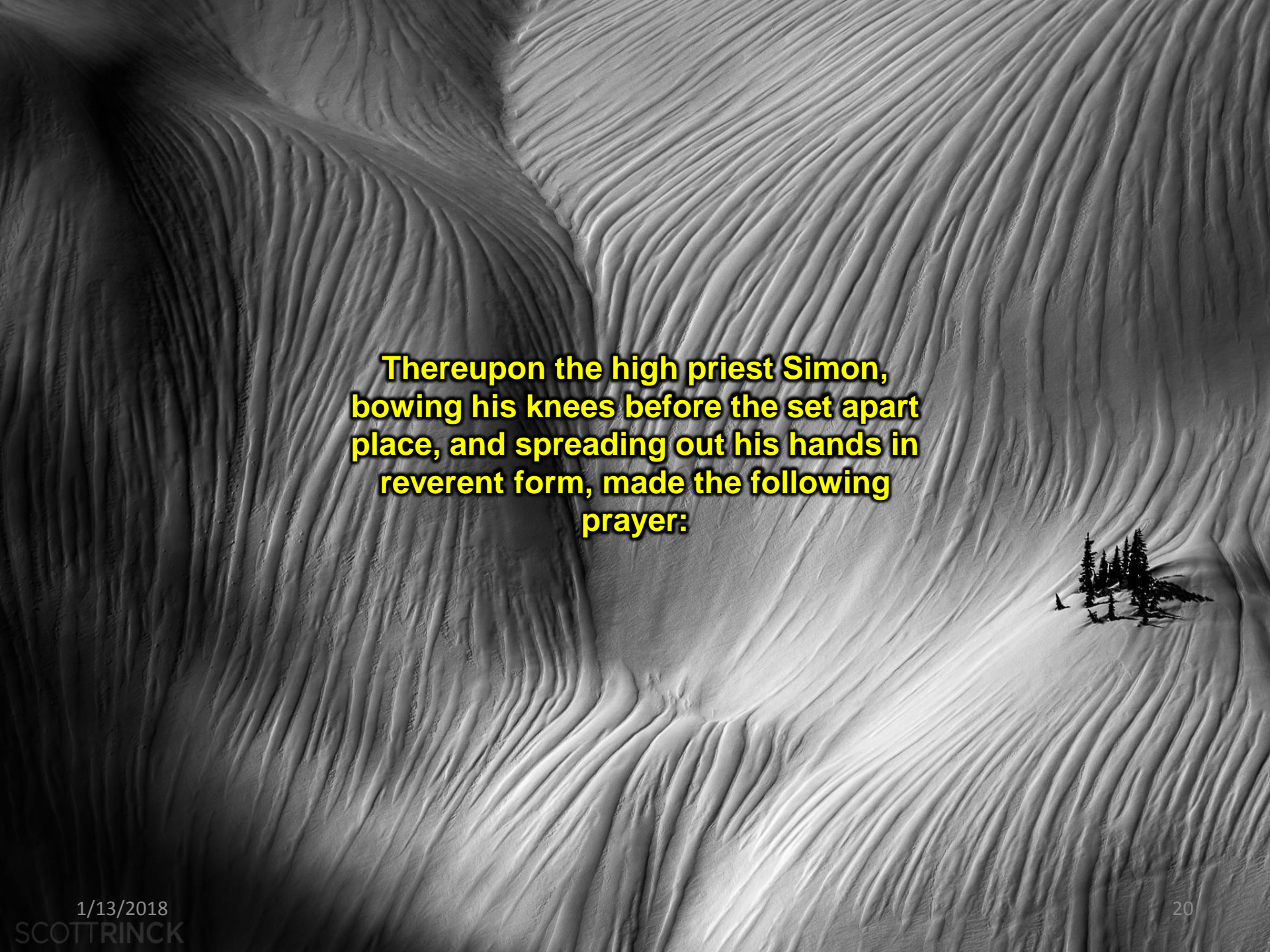
As expected the priests fell down in their set-apart garments and prayed to Yahuah to assist them in this distress, they filled the temple with their tears and cries.

Those that were in the city came running, everyone came to the temple. There were those that wanted to arm themselves as they would courageously die for the Torah of their fathers.

Most of the people, however, continued praying to Yahuah.



Now from the reiterated and vehement cry of the multitude united together there was an inconceivable sort of noise: for one might suppose that not the men alone, but the very walls and the ground echoed again; *as if the whole multitude at that time chose to die rather than that place should be profaned.*

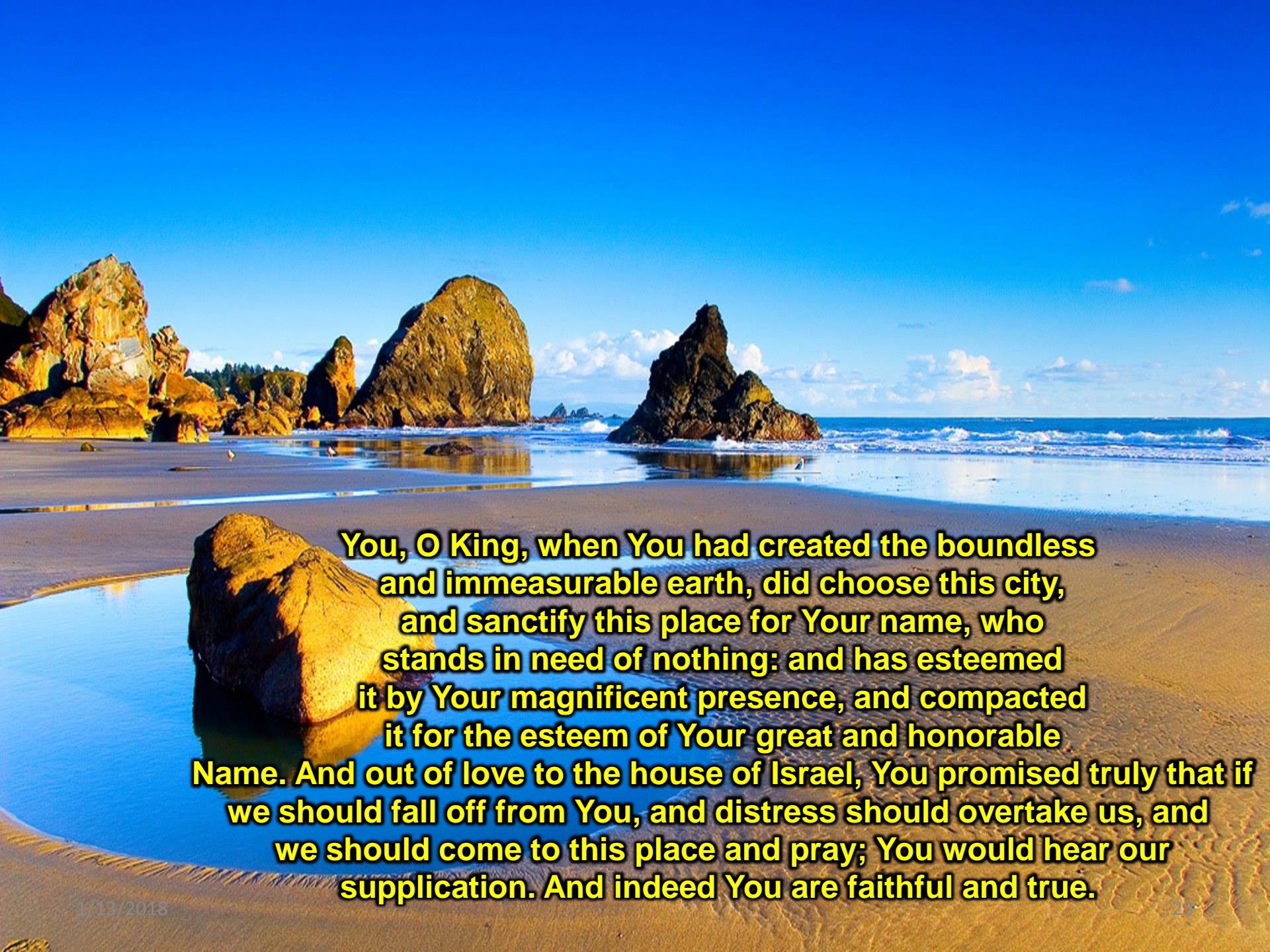


**Thereupon the high priest Simon,
bowing his knees before the set apart
place, and spreading out his hands in
reverent form, made the following
prayer:**

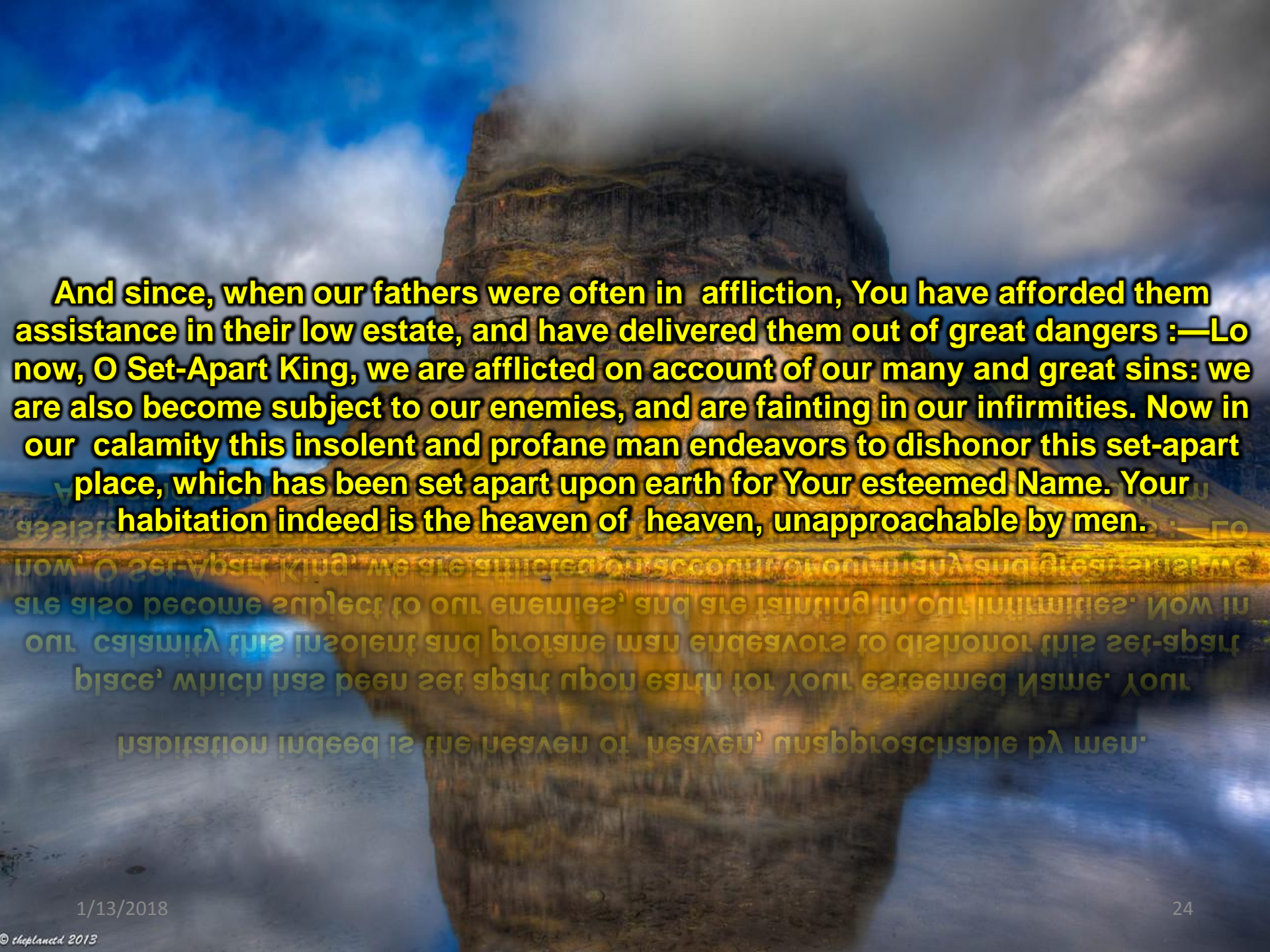
**" O Yahuah, Eternal, King
" of heaven, and ruler of all creation, Set-Apart in the
Most Set-Apart place, the only Governor, the Almighty;**

" give ear unto us who are afflicted by this wicked and profane man, puffed up with insolence and strength. For you, who has created all things, and rules all things, you are the righteous Governor, and judges those who do anything in insolence and pride. You did destroy them who in former times worked wickedness, among whom were the giants, trusting in their strength and courage, by bringing upon them an immense mass of water. You did burn up with fire and brimstone the Sodomites, workers of wickedness, who were infamous for their iniquities; and made them an example to those who should come afterward.

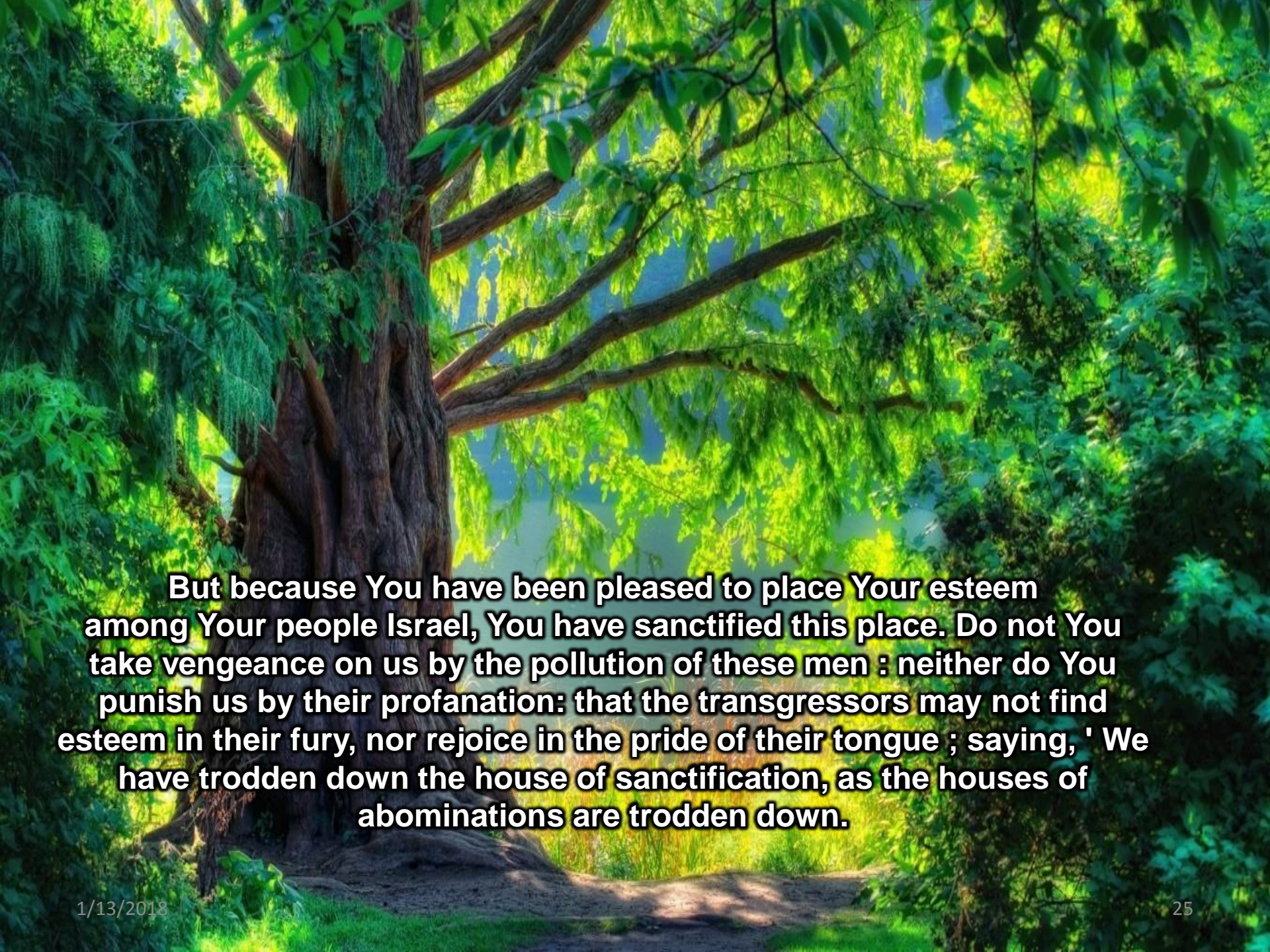
You showed your dominion by trying the vaunting bold Pharaoh, (who had enslaved Your people the set-apart Israel,) with many and various kinds of punishment, whereby you made known Your great strength. And when he pursued them with his chariots and the multitude of his troops, **You did drown him in the depth of the sea: and did carry through unhurt those who trusted on You, the Almighty of the whole creation. Who also, after they had experienced the works of Your hands, praised You the Almighty.**



You, O King, when You had created the boundless and immeasurable earth, did choose this city, and sanctify this place for Your name, who stands in need of nothing: and has esteemed it by Your magnificent presence, and compacted it for the esteem of Your great and honorable Name. And out of love to the house of Israel, You promised truly that if we should fall off from You, and distress should overtake us, and we should come to this place and pray; You would hear our supplication. And indeed You are faithful and true.

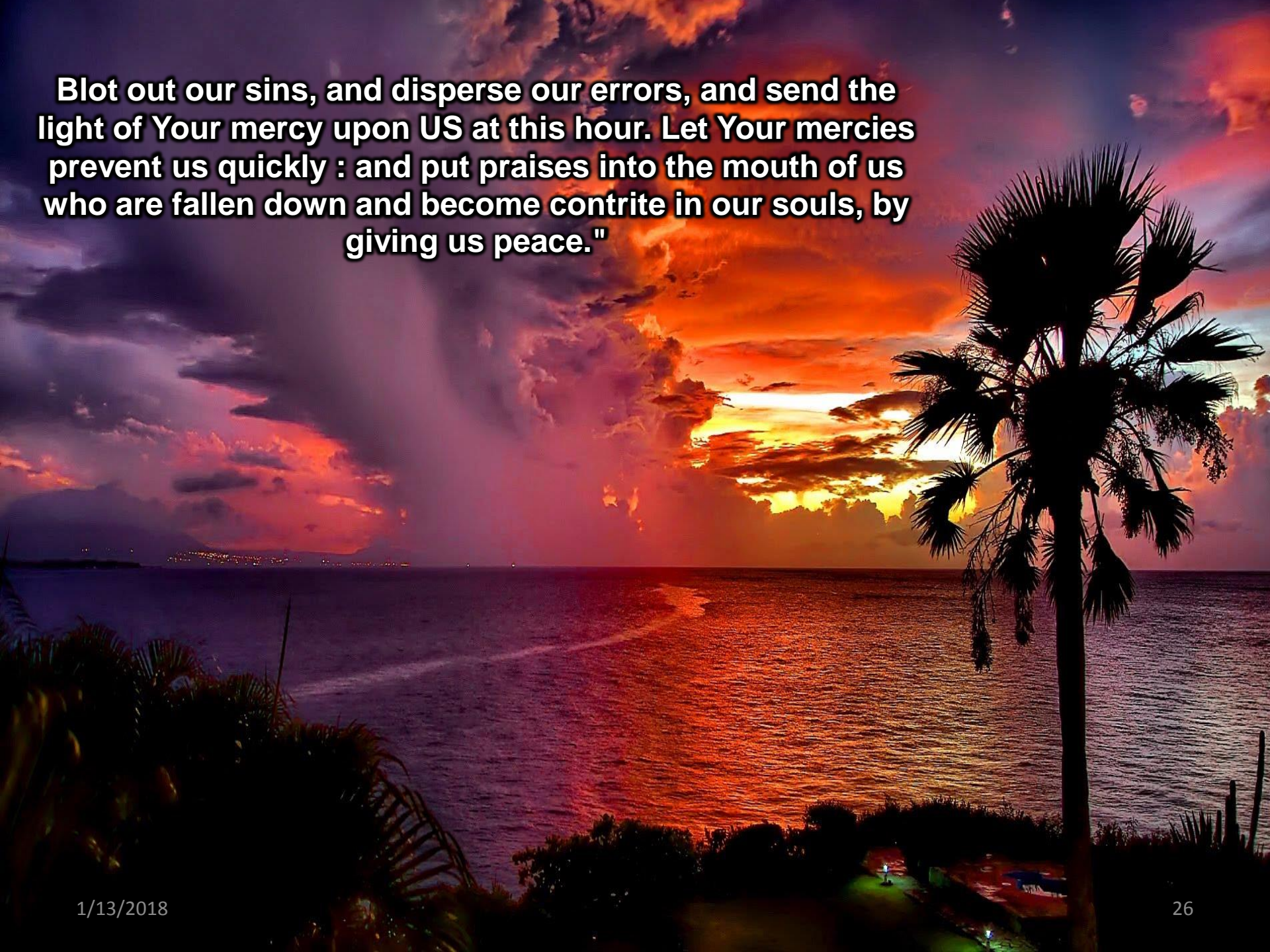


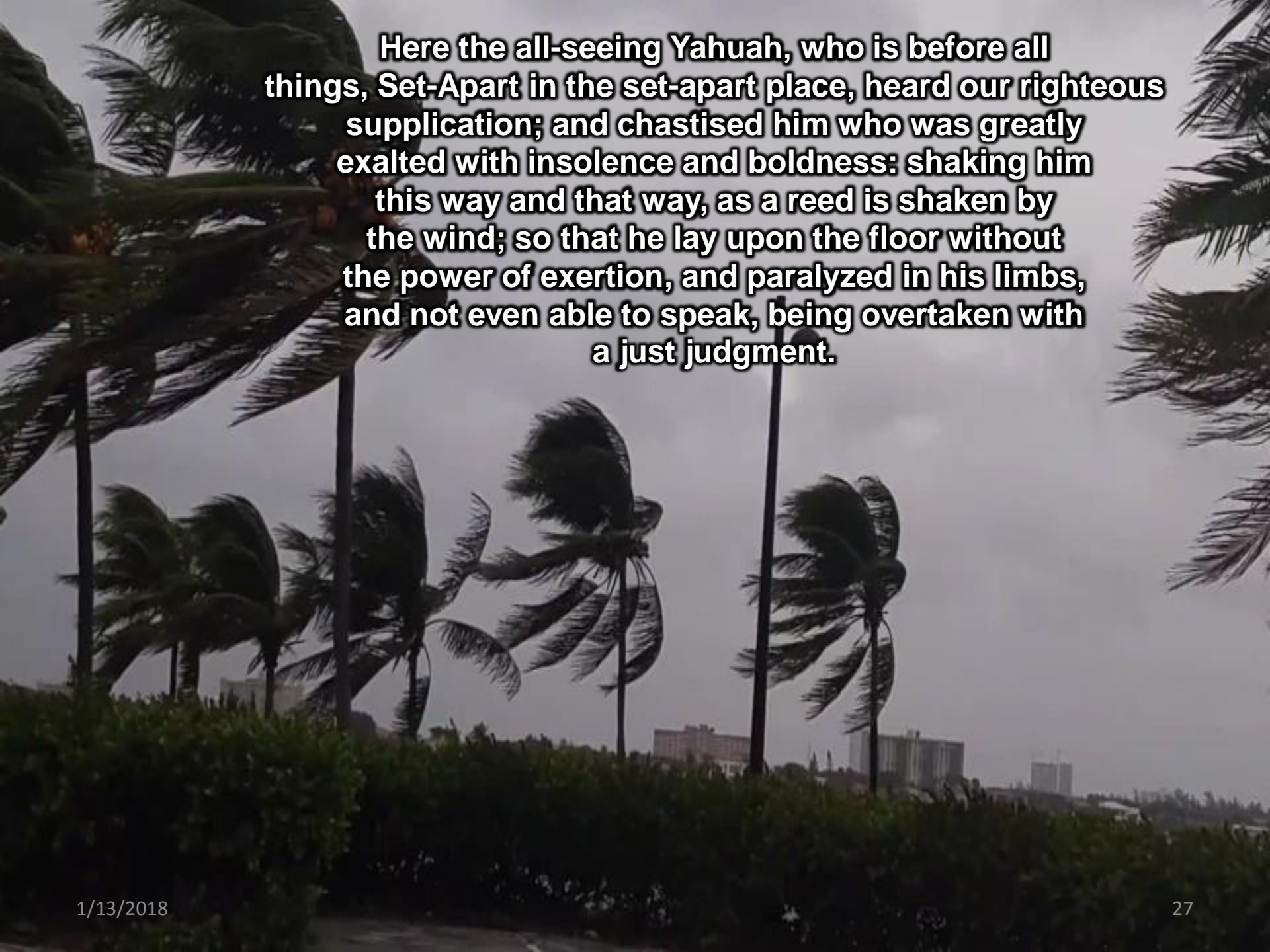
And since, when our fathers were often in affliction, You have afforded them assistance in their low estate, and have delivered them out of great dangers :—Now, O Set-Apart King, we are afflicted on account of our many and great sins: we are also become subject to our enemies, and are fainting in our infirmities. Now in our calamity this insolent and profane man endeavors to dishonor this set-apart place, which has been set apart upon earth for Your esteemed Name. Your habitation indeed is the heaven of heaven, unapproachable by men.



But because You have been pleased to place Your esteem among Your people Israel, You have sanctified this place. Do not You take vengeance on us by the pollution of these men : neither do You punish us by their profanation: that the transgressors may not find esteem in their fury, nor rejoice in the pride of their tongue ; saying, ' We have trodden down the house of sanctification, as the houses of abominations are trodden down.

Blot out our sins, and disperse our errors, and send the light of Your mercy upon US at this hour. Let Your mercies prevent us quickly : and put praises into the mouth of us who are fallen down and become contrite in our souls, by giving us peace."

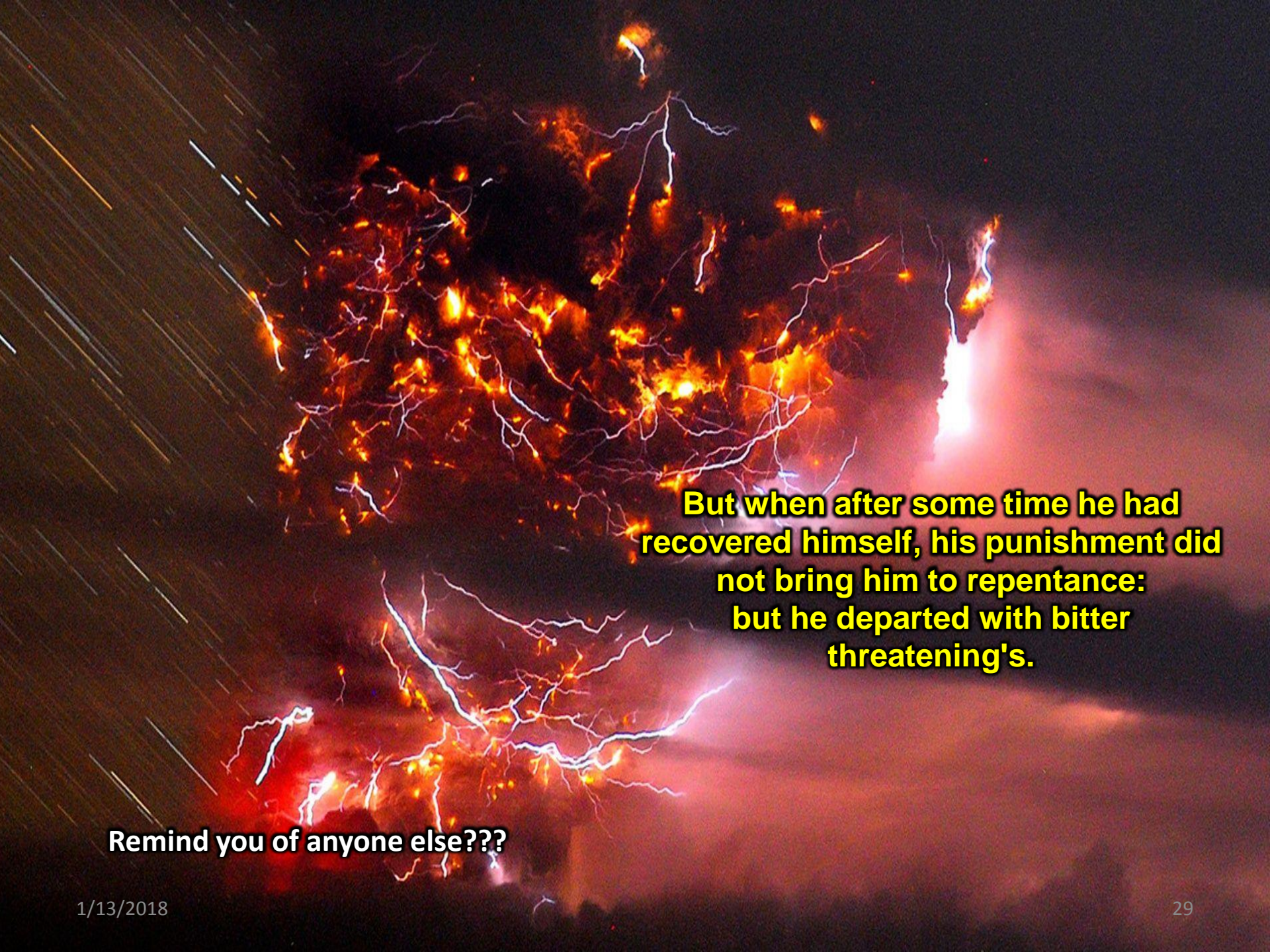




Here the all-seeing Yahuah, who is before all things, Set-Apart in the set-apart place, heard our righteous supplication; and chastised him who was greatly exalted with insolence and boldness: shaking him this way and that way, as a reed is shaken by the wind; so that he lay upon the floor without the power of exertion, and paralyzed in his limbs, and not even able to speak, being overtaken with a just judgment.



Whereupon his friends and body-guards, when they saw that speedy and sharp punishment which had overtaken him, being afraid lest he should even die; struck with overwhelming fear they quickly drew him out of the place.

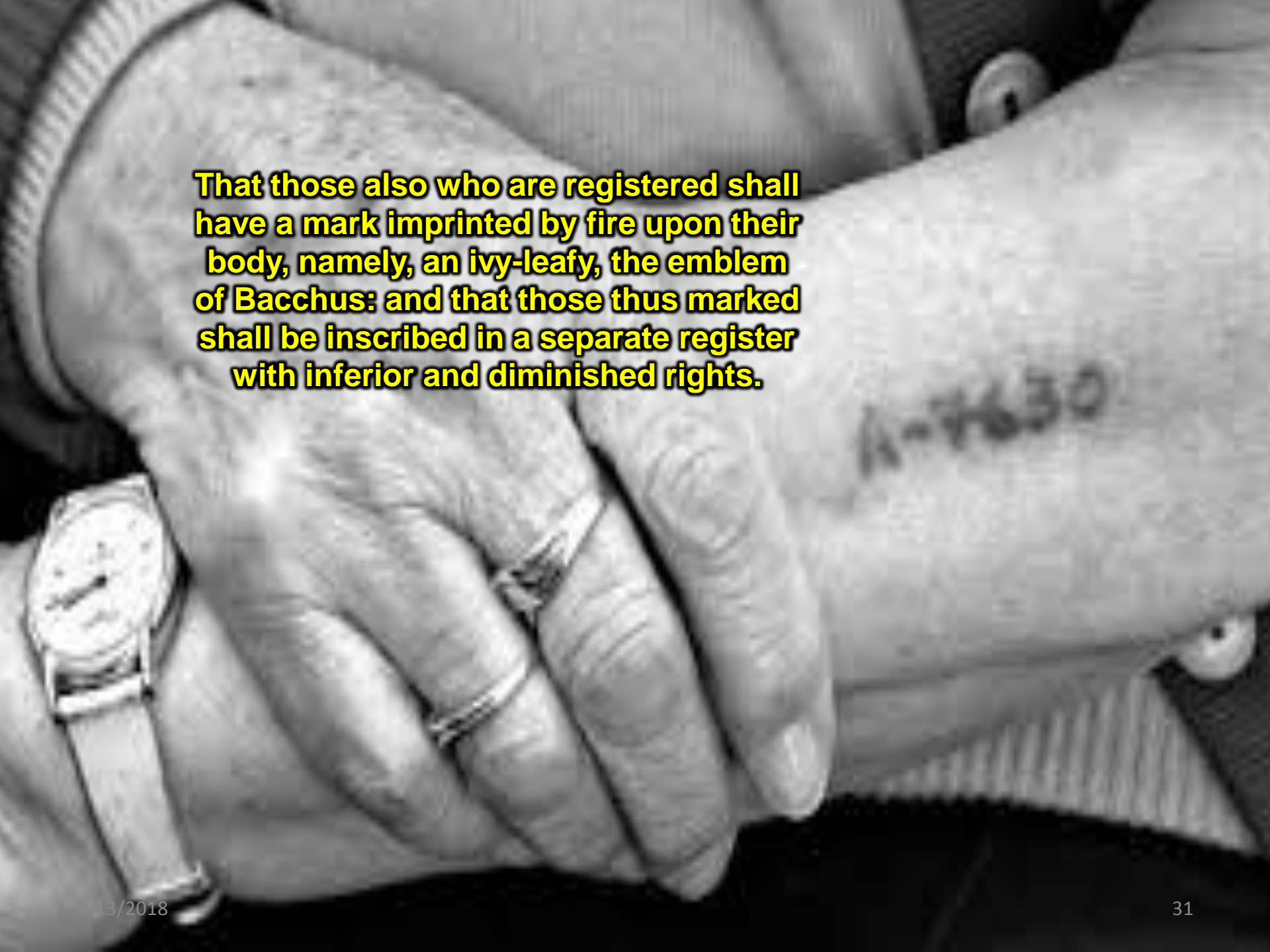


But when after some time he had recovered himself, his punishment did not bring him to repentance: but he departed with bitter threatening's.

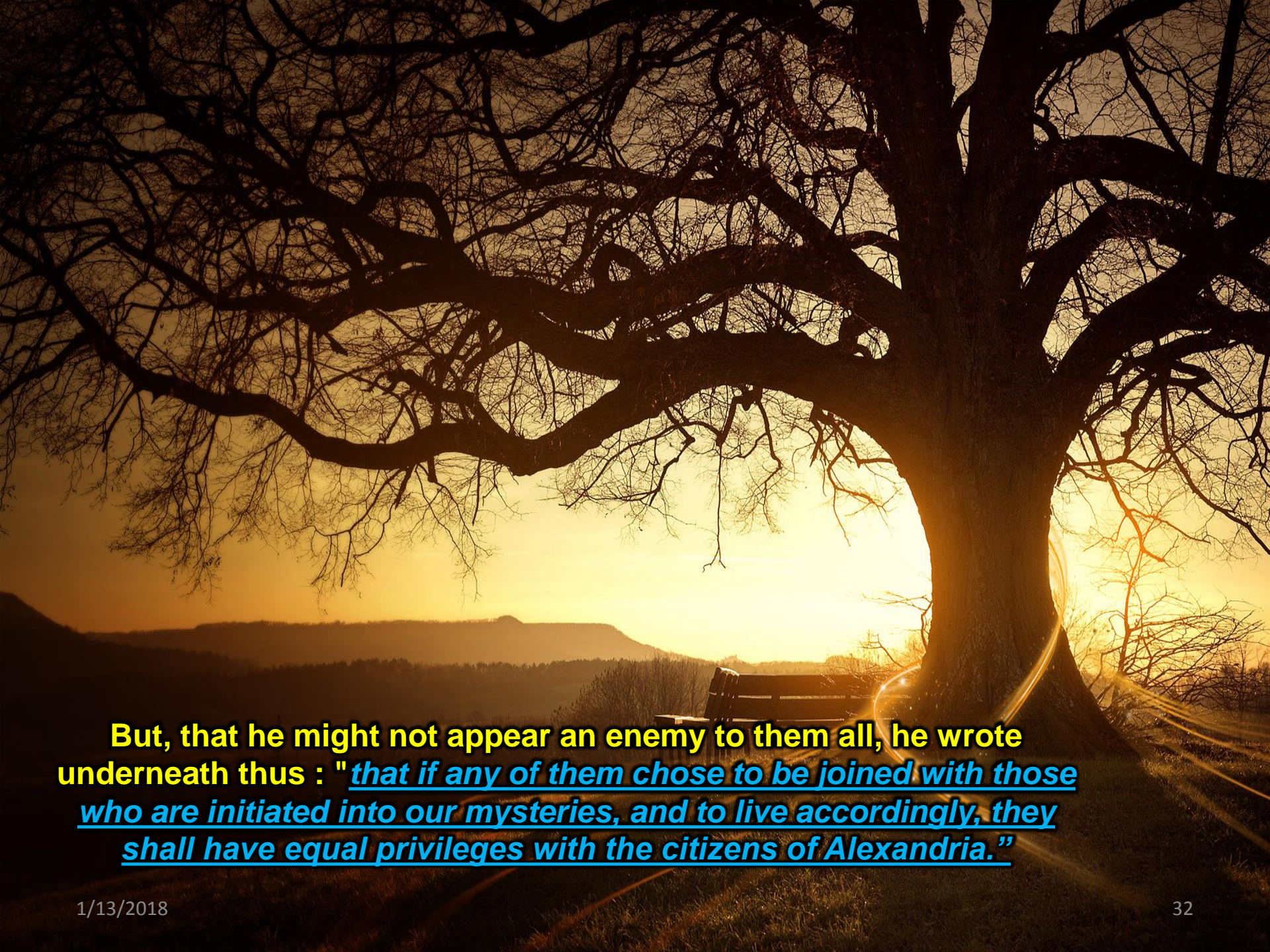
Remind you of anyone else???



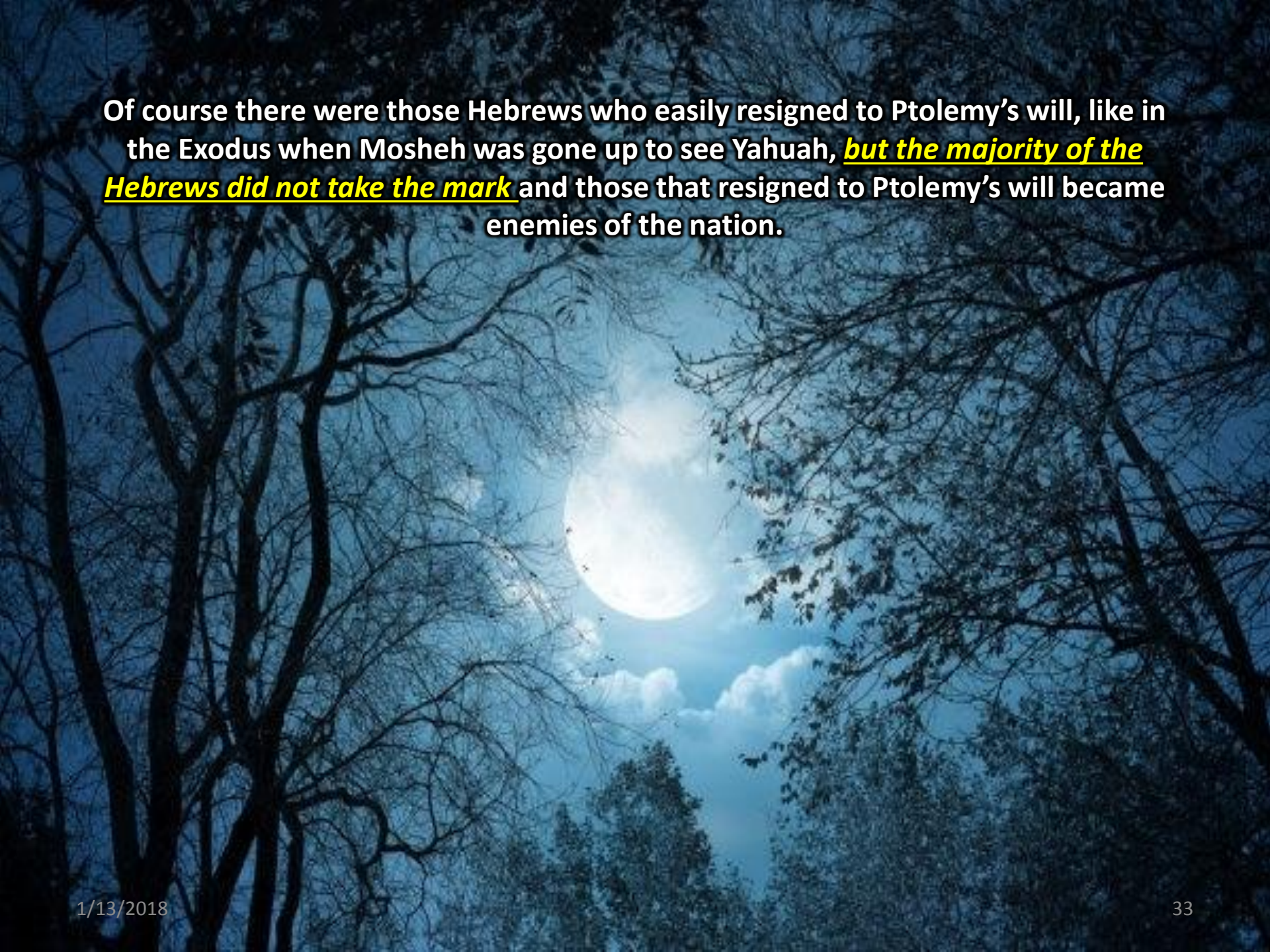
Now he proposed to bring forward publicly an accusation against our nation: and raising up a pillar at the door of his court, he engraved on it an inscription: " That none who did not sacrifice in their temples should enter; and that all the Hebrews should be brought to the lowest registry, and to the condition of slaves: and that those who refuse to comply should be seized upon by force and put to death.



That those also who are registered shall have a mark imprinted by fire upon their body, namely, an ivy-leafy, the emblem of Bacchus: and that those thus marked shall be inscribed in a separate register with inferior and diminished rights.



But, that he might not appear an enemy to them all, he wrote underneath thus : "that if any of them chose to be joined with those who are initiated into our mysteries, and to live accordingly, they shall have equal privileges with the citizens of Alexandria."

A full moon is visible through the intricate, dark silhouettes of bare tree branches. The sky is a deep, clear blue, and a few wispy white clouds are scattered near the horizon. The overall scene is serene and atmospheric.

Of course there were those Hebrews who easily resigned to Ptolemy's will, like in the Exodus when Mosheh was gone up to see Yahuah, **but the majority of the Hebrews did not take the mark** and those that resigned to Ptolemy's will became enemies of the nation.

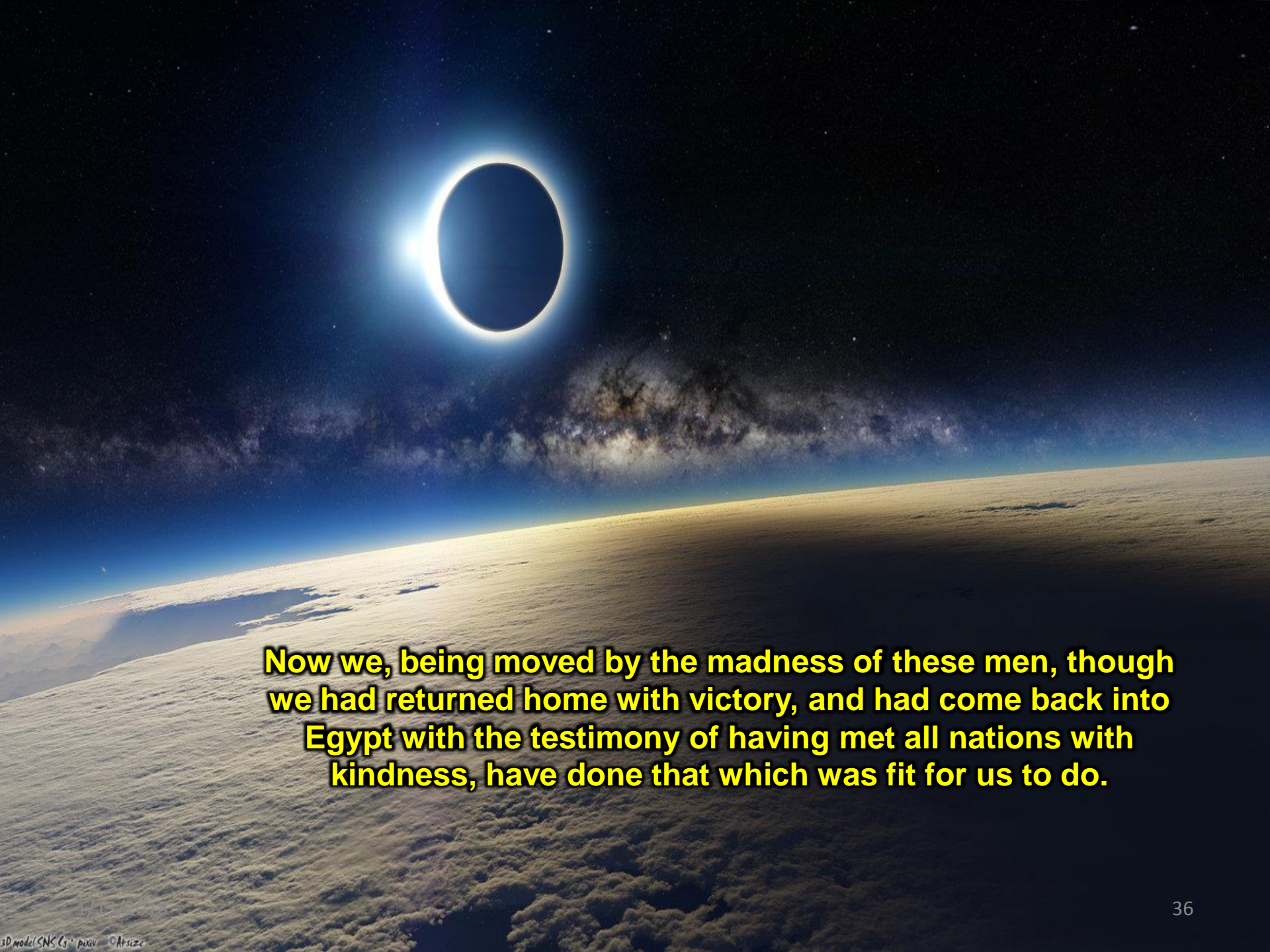
Now as soon as Ptolemy was informed of these things, he was so enraged as not only to be very angry with those Hebrews who dwelt at Alexandria, but also he became a more grievous adversary to those who dwelt in the country: and commanded to make haste and gather them all together and put them to death in the most cruel manner.



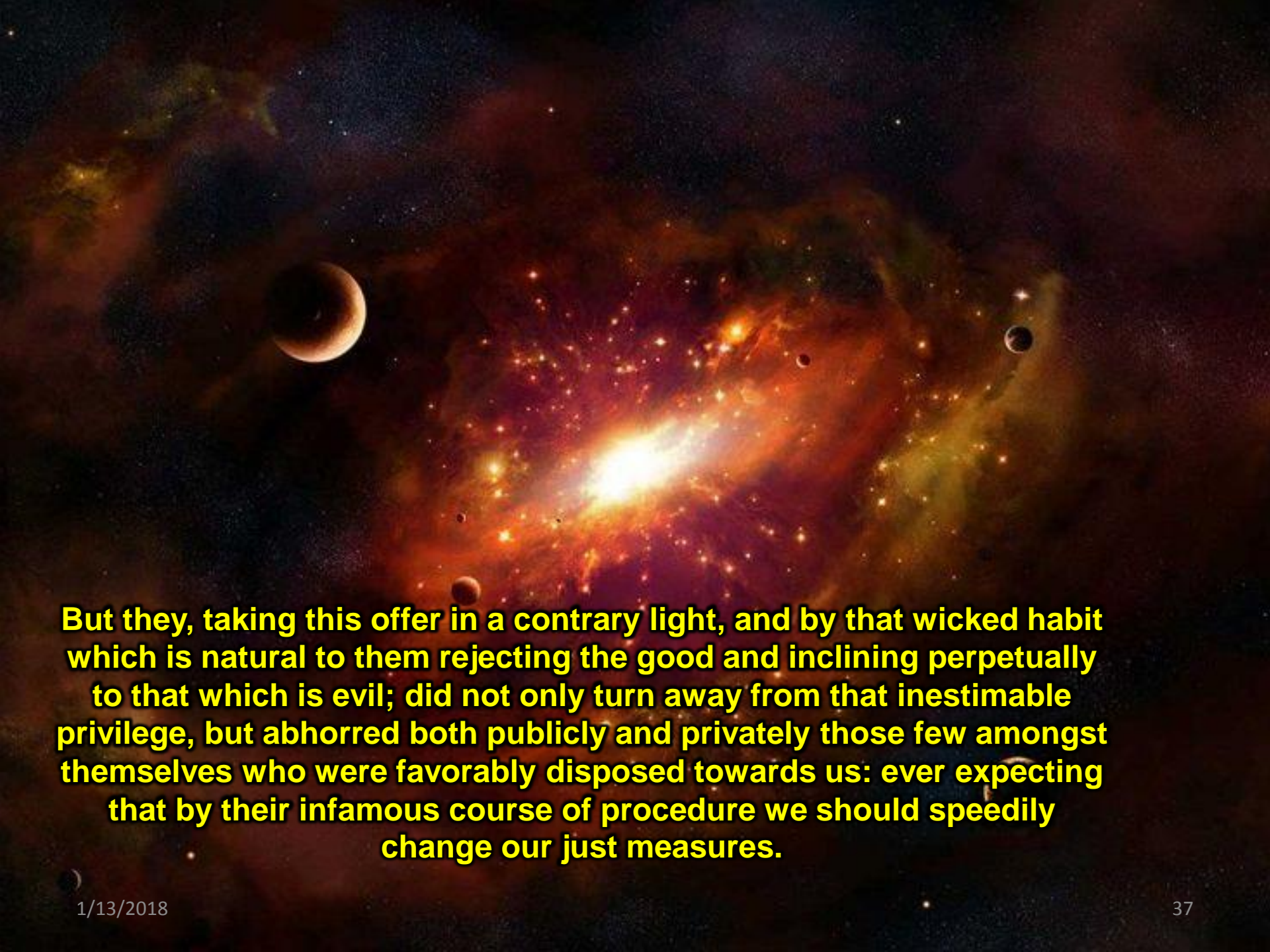


So Ptolemy Philopater decides to send an epistle against the Hebrews to his commanders and soldiers in Egypt and elsewhere...

And making manifest their ill-will towards us, and being the only nation in the world which is insolent towards kings and towards its own benefactors, they are not willing to bear anything kindly.

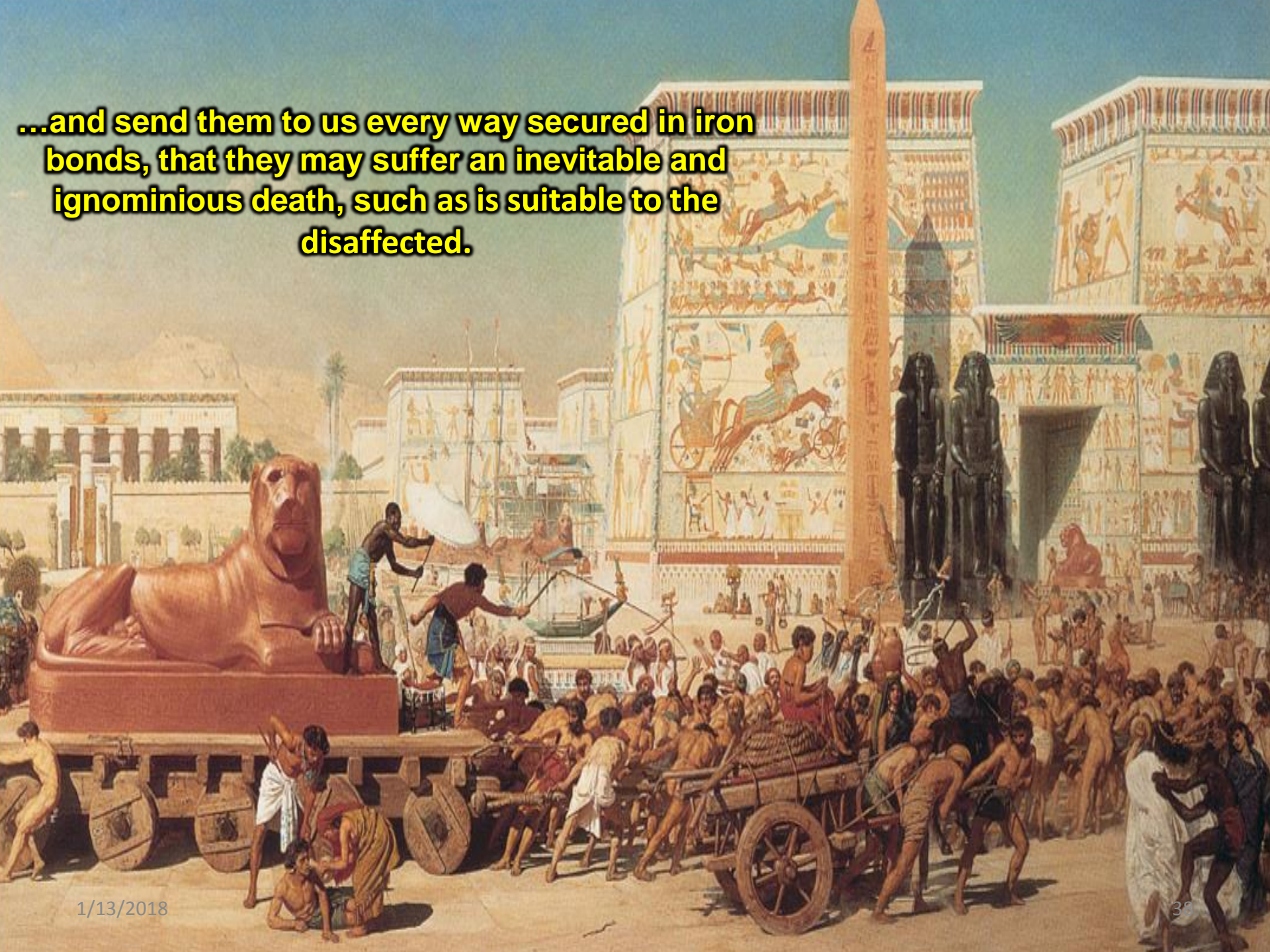


Now we, being moved by the madness of these men, though we had returned home with victory, and had come back into Egypt with the testimony of having met all nations with kindness, have done that which was fit for us to do.

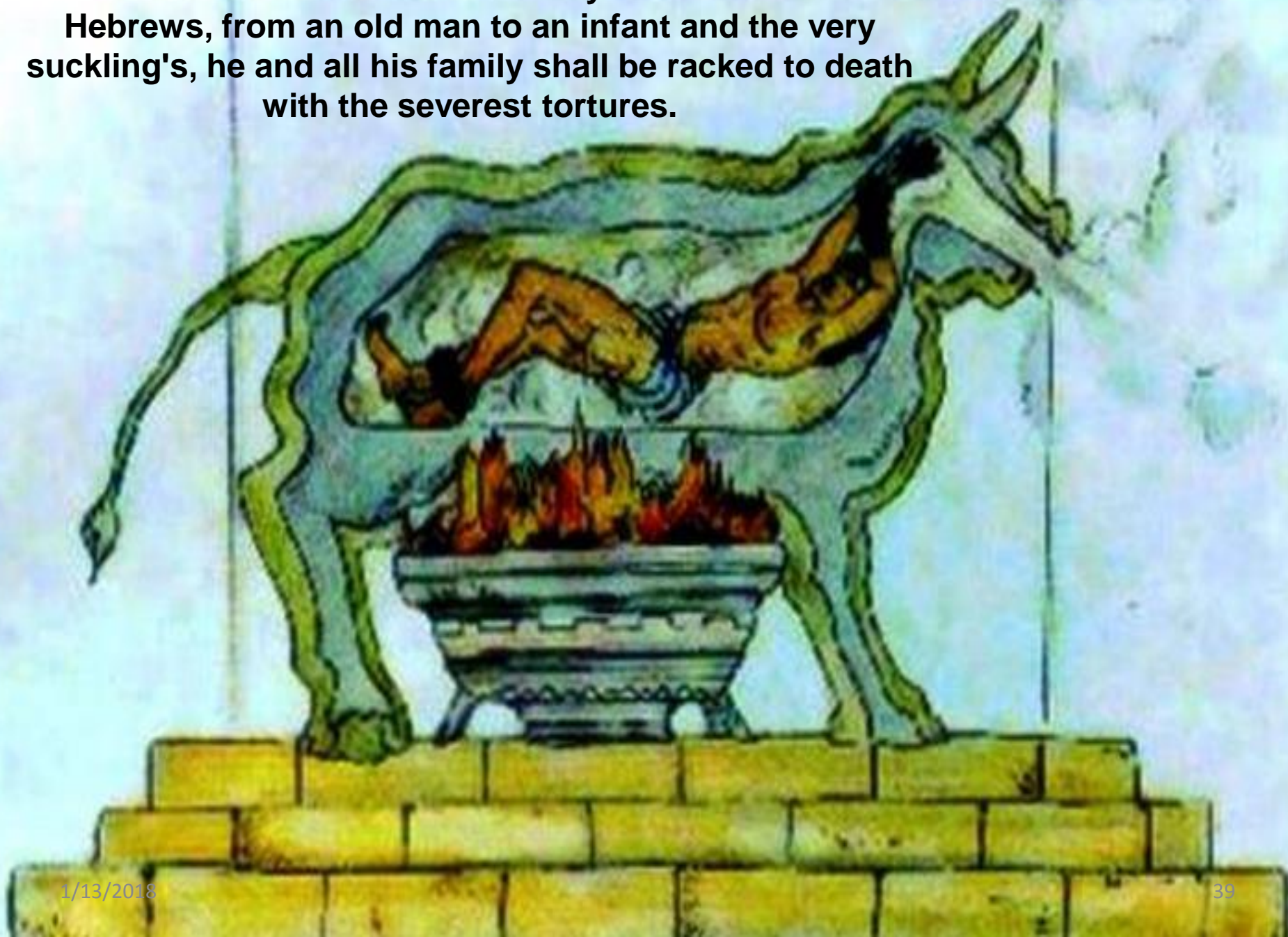



But they, taking this offer in a contrary light, and by that wicked habit which is natural to them rejecting the good and inclining perpetually to that which is evil; did not only turn away from that inestimable privilege, but abhorred both publicly and privately those few amongst themselves who were favorably disposed towards us: ever expecting that by their infamous course of procedure we should speedily change our just measures.

...and send them to us every way secured in iron bonds, that they may suffer an inevitable and ignominious death, such as is suitable to the disaffected.



And whosoever shall conceal any individual of the Hebrews, from an old man to an infant and the very suckling's, he and all his family shall be racked to death with the severest tortures.





And every place where a concealed Hebrew shall be by any means caught, let it be made impassable and be burned with fire: and it shall be rendered wholly useless to every mortal being for all time to come.

**Now where so ever this decree came to hand,
there was made a general festival among the heathen,
with shouting and joy: that hatred, which
had been hardened over in their mind of old,
now showing itself outwardly in open discourse.**

**But among the Hebrews there was intolerable lamentation, and a most
doleful cry with tears; as if their hearts were set on fire on every side
with their groans: while they bewailed that unexpected
destruction which was suddenly decreed against
them.**



For they were sent away unanimously with such bitter and merciless feeling by the commanders in every city, that at their extraordinary punishment some of their very enemies, having common pity before their eyes, and considering the uncertain catastrophe of human life, wept at their most miserable expulsion.

For there was led along a multitude of aged men decked with hoary heads, stooping by reason of the slowness of their feet, through old age and the hurry of a forcible removal, obliged, without any regard to shame, to walk at a quick pace.

Nay, the young women, who had lately entered into the marriage chamber in order to enjoy matrimonial society, were made to partake of groans instead of pleasure; and being defiled with dust sprinkled on their hair, which was moist with ointment, and led along unveiled, with one accord they sang lamentations instead of wedding songs, as being torn to pieces with vexations unknown in the country. And, like public captives, they were dragged by force to an embarkation on board ship.



Their husbands also, wearing halters, instead of garlands, about their necks, in their flourishing and youthful vigor, instead of feasting and juvenile relaxation, passed the rest of their nuptial days in lamentations, as seeing the grave lying open immediately beneath their feet.

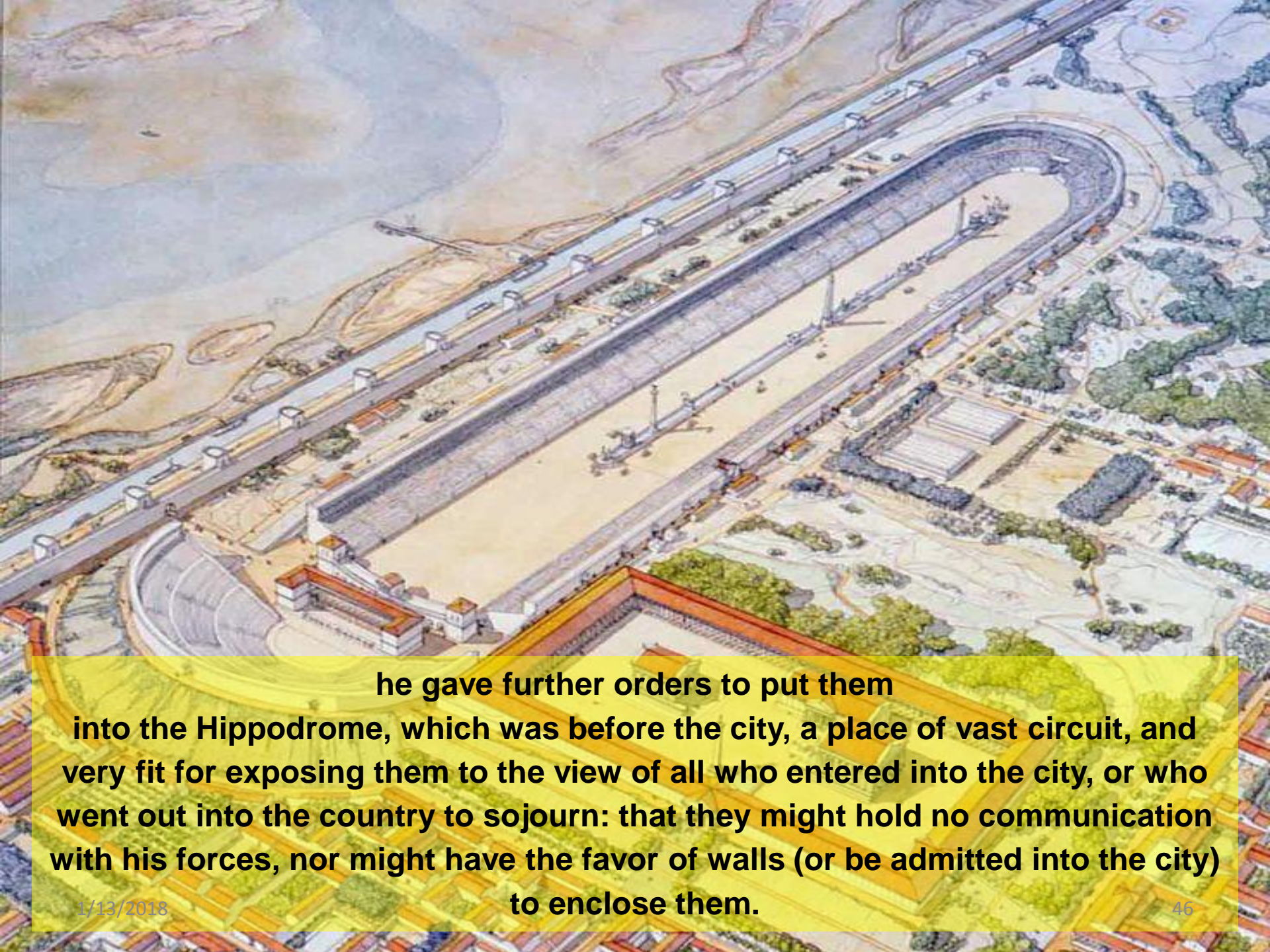
And they were conveyed like beasts, led in the confinement of iron bonds: some of them fastened by the neck to the benches of the ships; others having their feet made fast in indissoluble fetters..

And besides all this, they were shut out from the light by the thick planks which lay above them; eyes might be wholly in the dark ; and that they might receive the treatment of traitors during their whole voyage

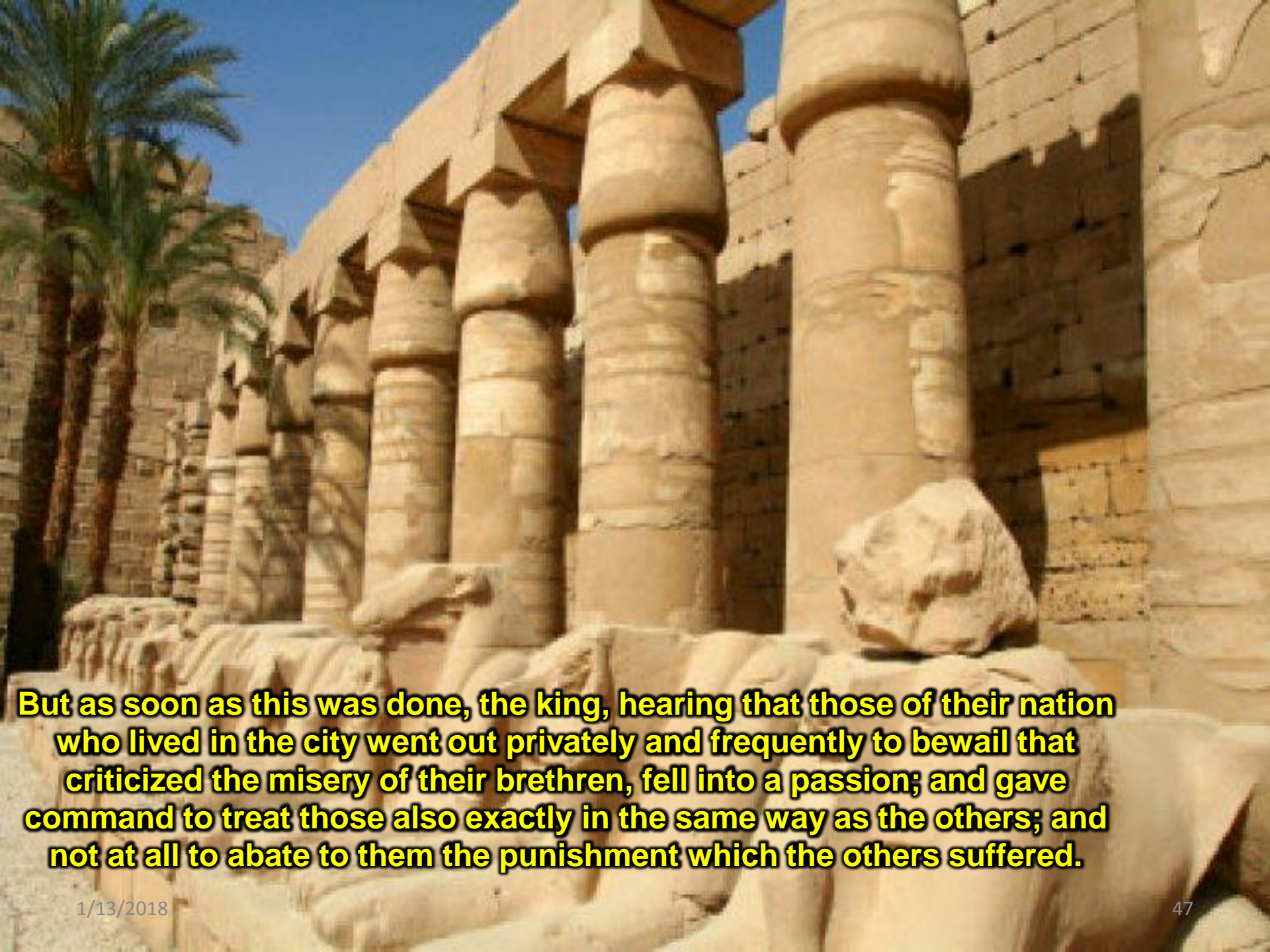


• Alexandria

When these men therefore had been carried to the port called Schediah (a place in lower Egypt with a port about 30 miles from Alexandria), and the journey by water was ended, according to the king's former decree;

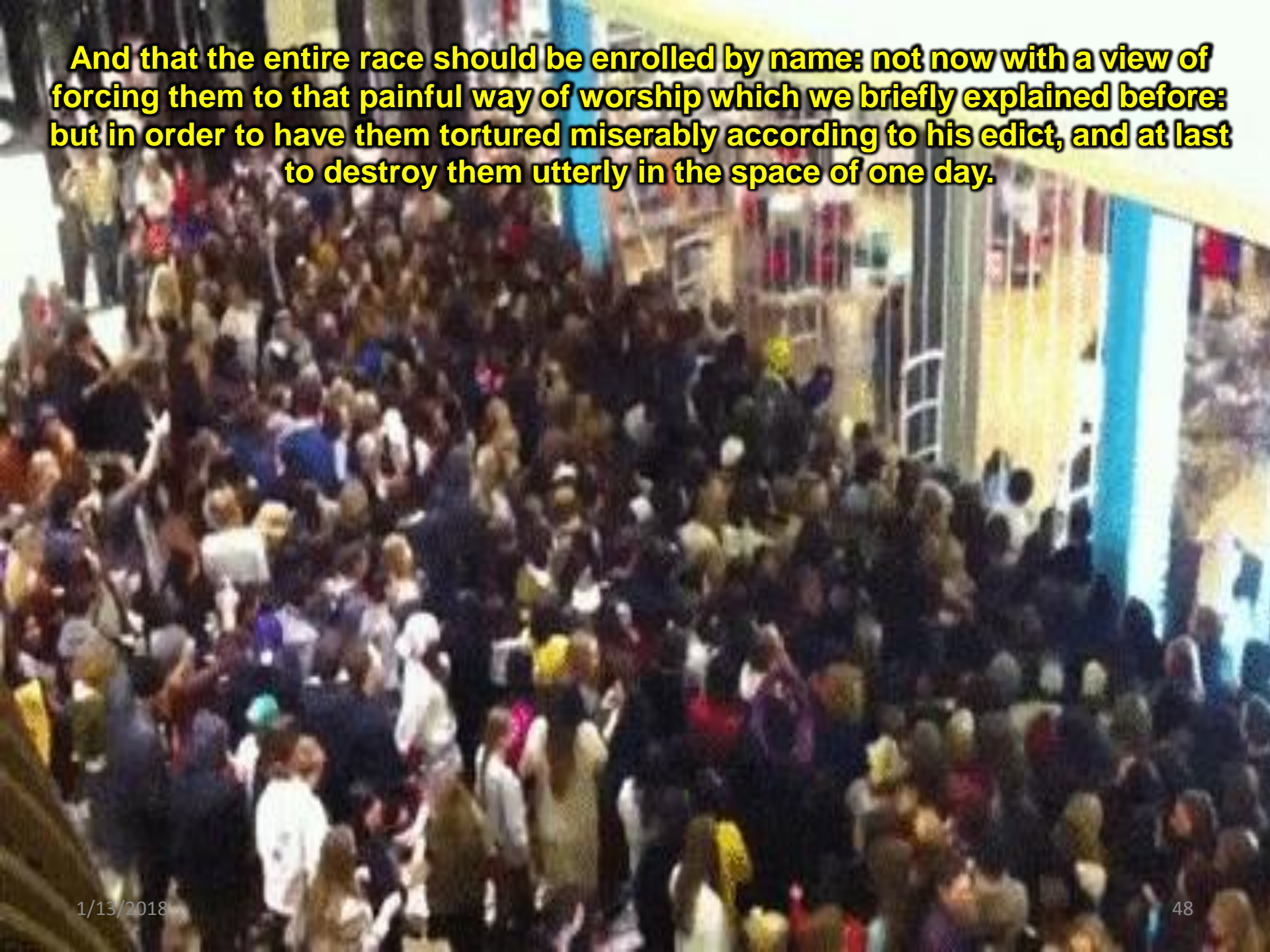
An aerial illustration of an ancient hippodrome, a large U-shaped track for chariot racing. The track is surrounded by a high wall. In the foreground, there is a large, semi-circular stadium with tiered seating. The surrounding area includes various buildings, streets, and a river or canal in the upper left. The scene is depicted in a detailed, historical style.

**he gave further orders to put them
into the Hippodrome, which was before the city, a place of vast circuit, and
very fit for exposing them to the view of all who entered into the city, or who
went out into the country to sojourn: that they might hold no communication
with his forces, nor might have the favor of walls (or be admitted into the city)
to enclose them.**



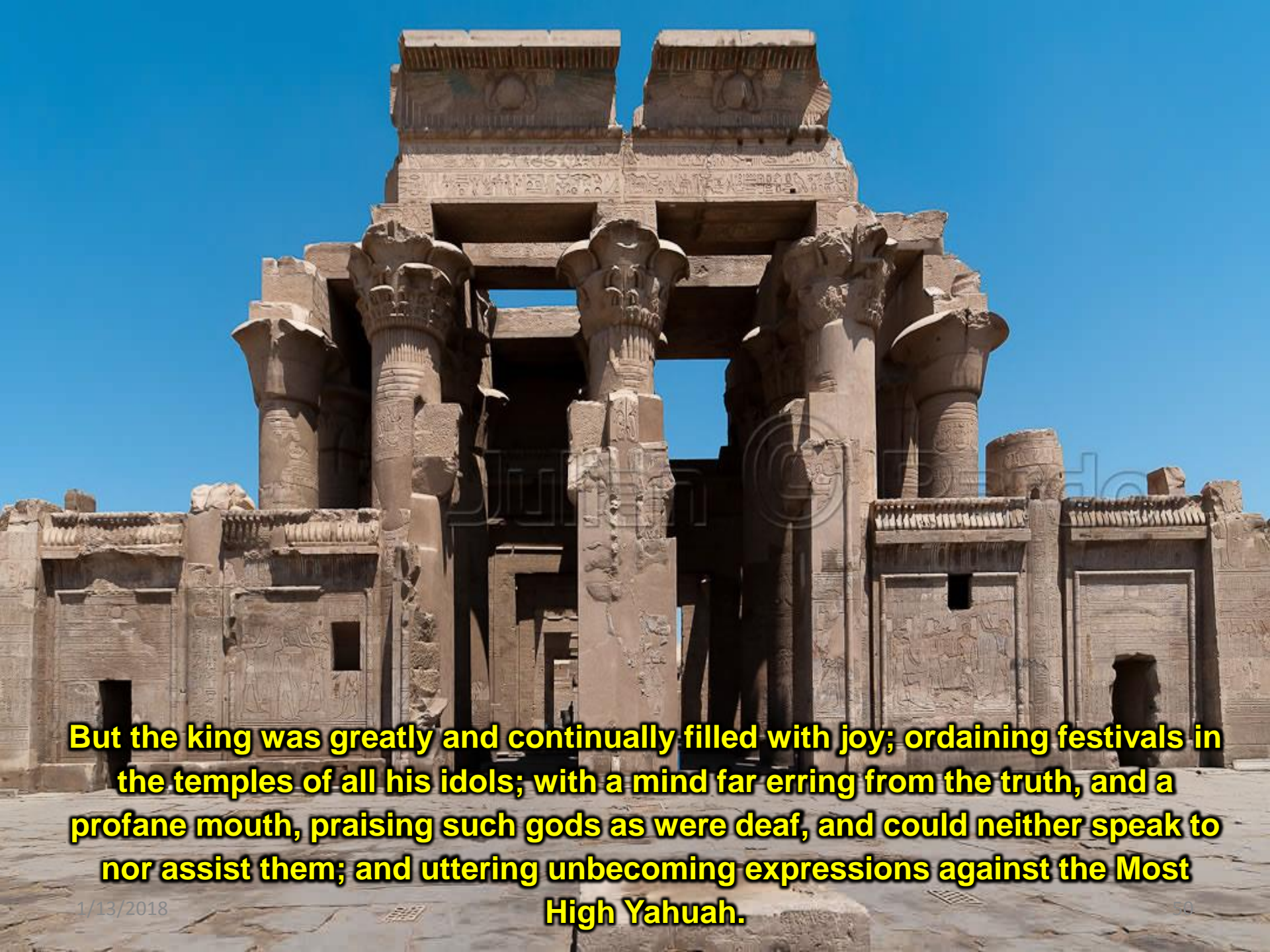
But as soon as this was done, the king, hearing that those of their nation who lived in the city went out privately and frequently to bewail that criticized the misery of their brethren, fell into a passion; and gave command to treat those also exactly in the same way as the others; and not at all to abate to them the punishment which the others suffered.

And that the entire race should be enrolled by name: not now with a view of forcing them to that painful way of worship which we briefly explained before: but in order to have them tortured miserably according to his edict, and at last to destroy them utterly in the space of one day.

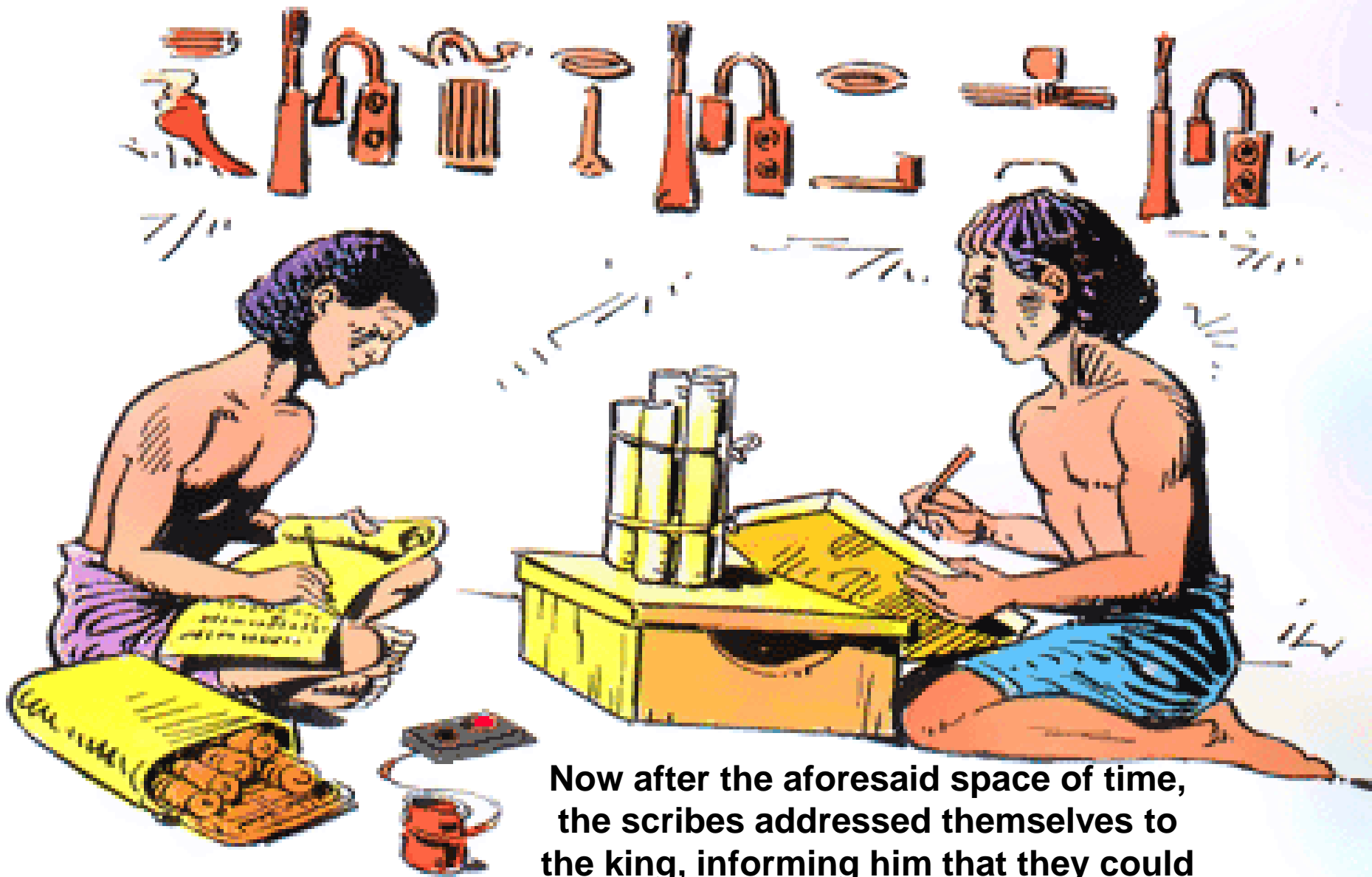




The registering of them therefore was made with bitter diligence and zealous perseverance from sun-rising to sun-setting, not being completely ended for forty days.



But the king was greatly and continually filled with joy; ordaining festivals in the temples of all his idols; with a mind far erring from the truth, and a profane mouth, praising such gods as were deaf, and could neither speak to nor assist them; and uttering unbecoming expressions against the Most High Yahuah.



Now after the aforesaid space of time, the scribes addressed themselves to the king, informing him that they could no longer make the enrolment of the Hebrews by reason of their immense number;

..there being still a great number throughout the country, some of them abiding quietly at home, others being scattered here and there; so that the business was impracticable, even for all the commanders in Egypt.



But after he had threatened them severely as having been bribed in order to procure their escape, it turned out that he became fully satisfied on that point: when they said, and proved, that both the paper and pens which they used had failed them. *This was the powerful operation of that invincible Providence which gave help to the Hebrews from heaven*

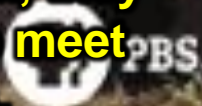
**Then calling to him
(the king) Hermo,
who had the care
of the elephants,
being full of fierce
anger, and totally
unchangeable
through rage;**



**he commanded that against the next day they should dose all the elephants,
in number five hundred, with large handfuls of frankincense (stimulating
effects of this drug were well known) and a great quantity of undiluted wine;**



and when they had been maddened by the copious supply of this drink, they should then introduce them to meet and destroy the Hebrews.



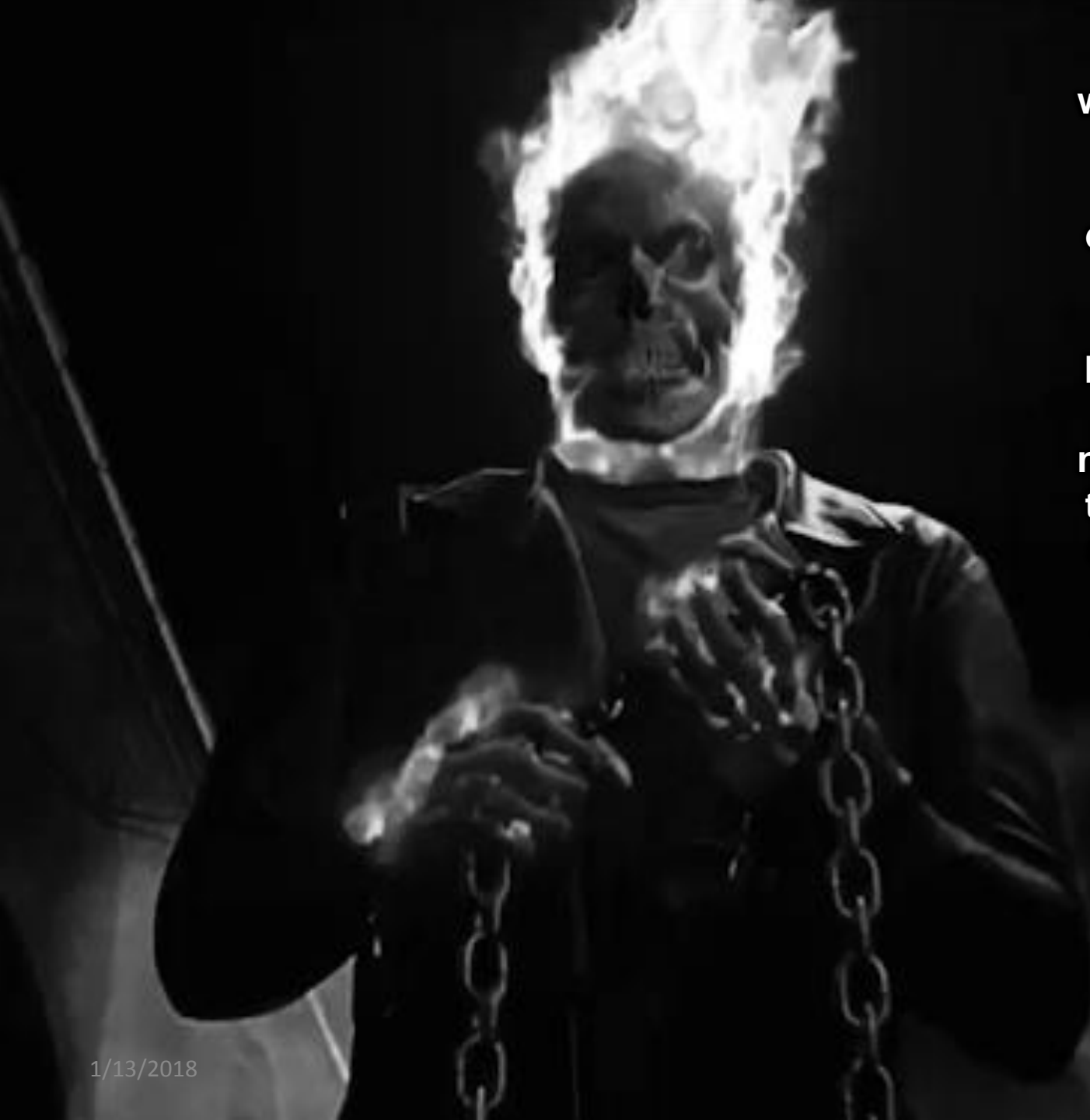
NATURE

**He then, having given this command,
returned to his banquet, having
collected round him those of his
friends and of his army who were the
greatest enemies to the Hebrews.**





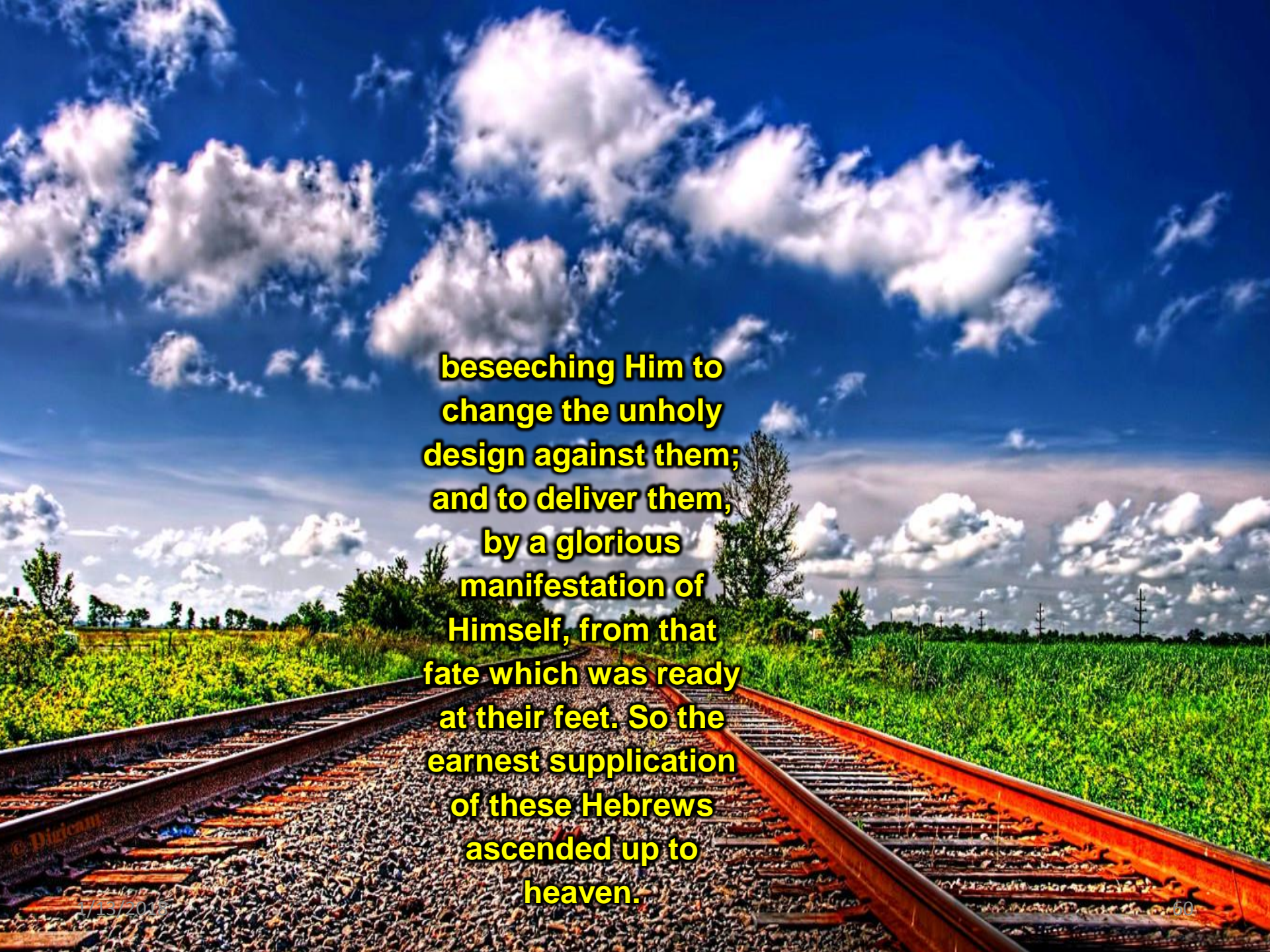
But Hermo, the commander of the elephants, performed exactly what had been ordered.



And the servants, who were appointed to that business, going out in the evening, bound the hands of the poor wretches (the Hebrews), and took all other care necessary to secure them for that night; supposing that the whole tribe would together, that very night receive their final destruction.

Now the Hebrews, who seemed to the heathen to be destitute of all protection, by reason of the confinement in chains which environed them on all sides, did all with an unceasing cry and with tears call upon the Almighty, the supreme Disposer of all power, their merciful Almighty and Father:





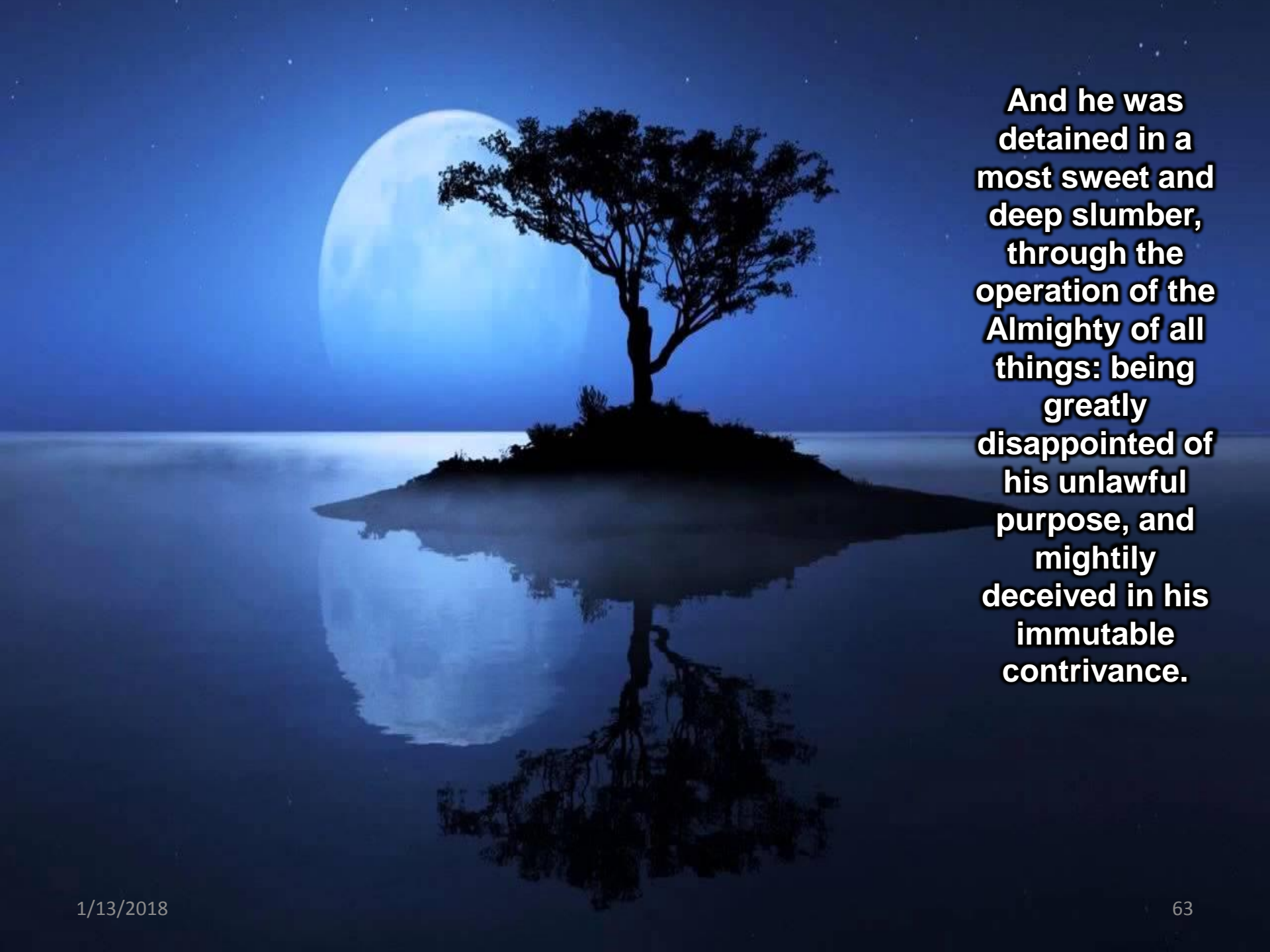
**beseeching Him to
change the unholy
design against them;
and to deliver them,
by a glorious
manifestation of
Himself, from that
fate which was ready
at their feet. So the
earnest supplication
of these Hebrews
ascended up to
heaven.**

But Hermo, having given to the merciless elephants their potion, and filled them with a plentiful supply of wine and crammed them with frankincense, was early at the palace in the morning to inform the king thereof.



But He (Yahuah), who bestows what He pleases upon all men, had cast upon the king a sleep, a thing which from all eternity has been considered good in the night, but now was sent in the day.





**And he was
detained in a
most sweet and
deep slumber,
through the
operation of the
Almighty of all
things: being
greatly
disappointed of
his unlawful
purpose, and
mightily
deceived in his
immutable
contrivance.**

**But the Hebrews,
having escaped the
appointed hour,
praised their set-
apart Almighty; and
prayed again to Him
who is easy to be
reconciled, that He
would show to the
proud heathen the
strength of His
powerful hand.**

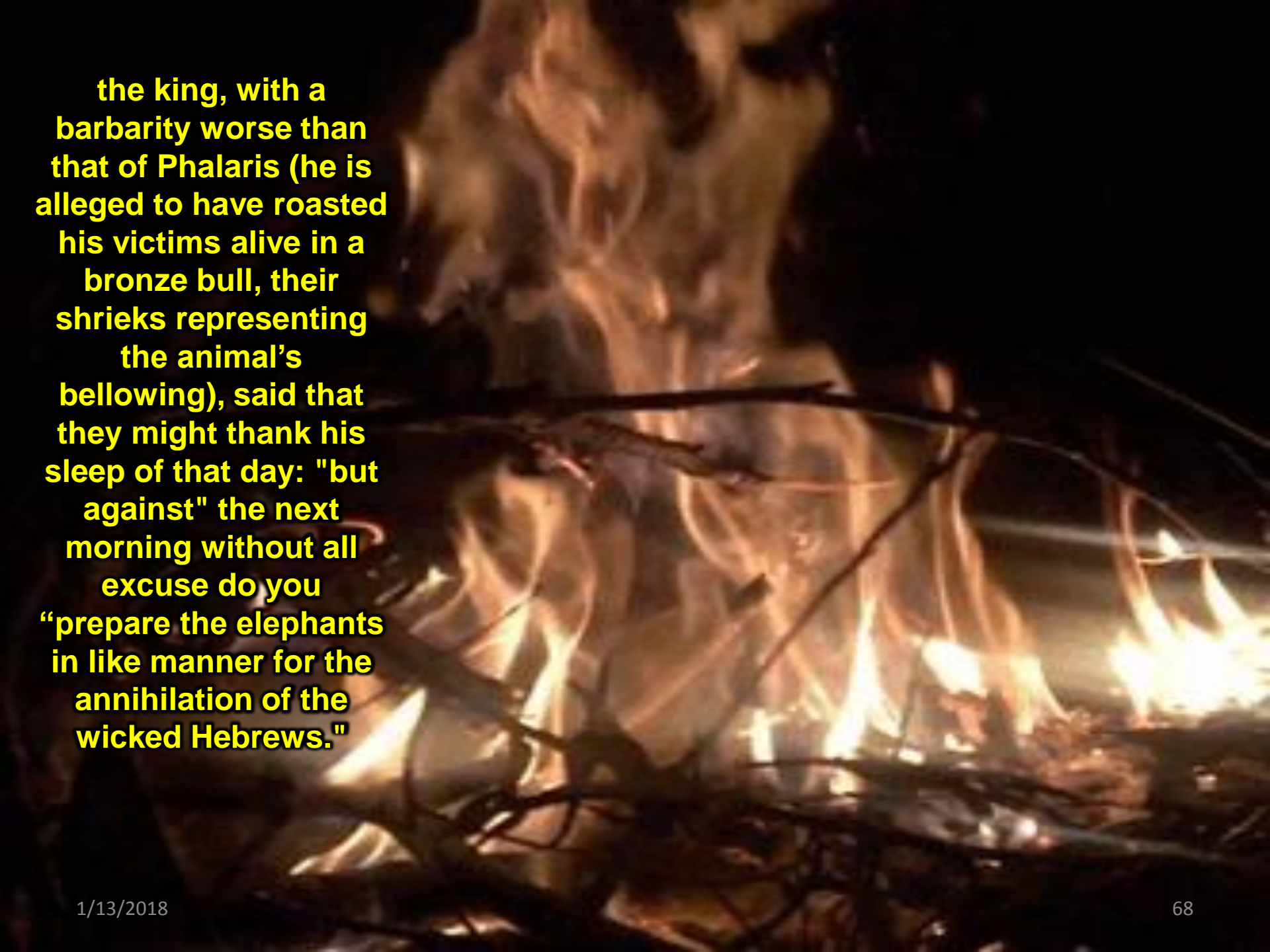


And when it was about half way past the ninth hour, he who was appointed to invite the guests, when he saw them in great numbers about him, came and shook the king. And when he had awakened him with great difficulty, he informed him that the time for the feast was passing by, entering into conversation on these matters.

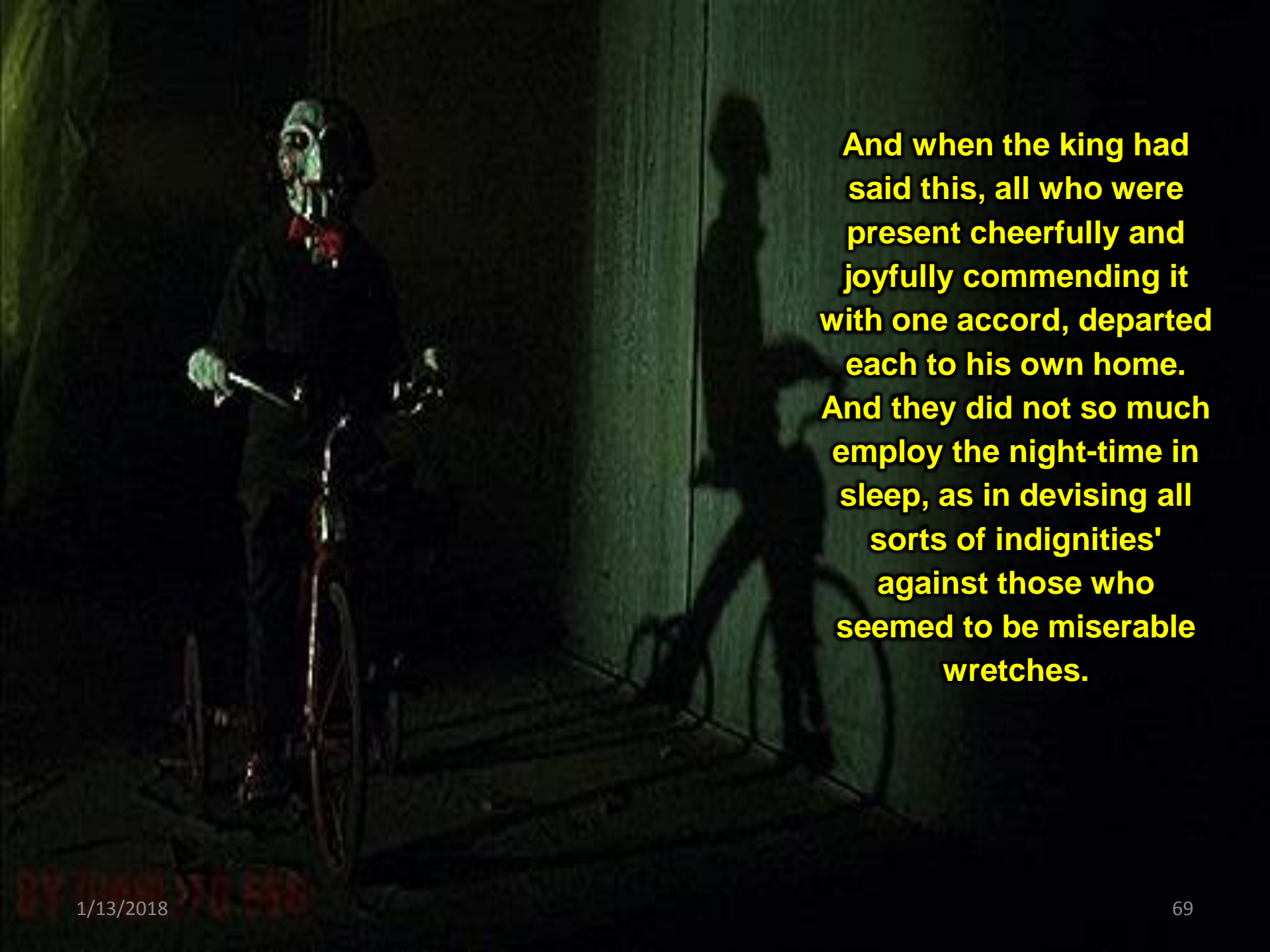
Which the king reflecting on, betook himself to his banquet, and commanded that the guests who were come to the feast should sit down in his presence. Which being done, he exhorted them to give up themselves to revelry, and to honor the abundant feast before them, by spending the time in merriment.



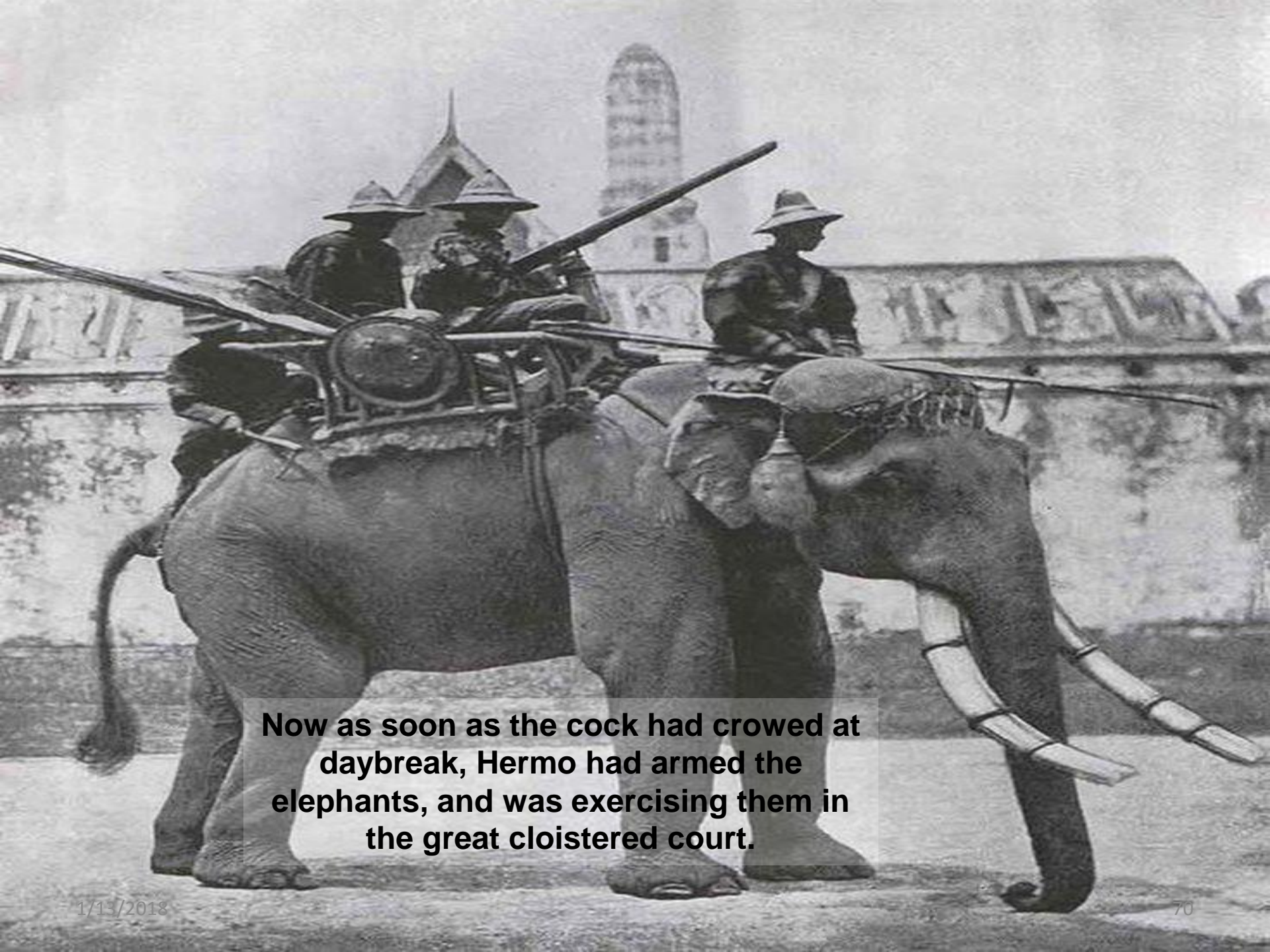
And when the interview had lasted long, the king sent for Hermo, and asked him with bitter threatening for what cause the Hebrews had been suffered to outlive that day. And when he showed that even overnight he had completely finished that which was enjoined him (to bind and secure the Hebrews), and his friends also testified to this effect:



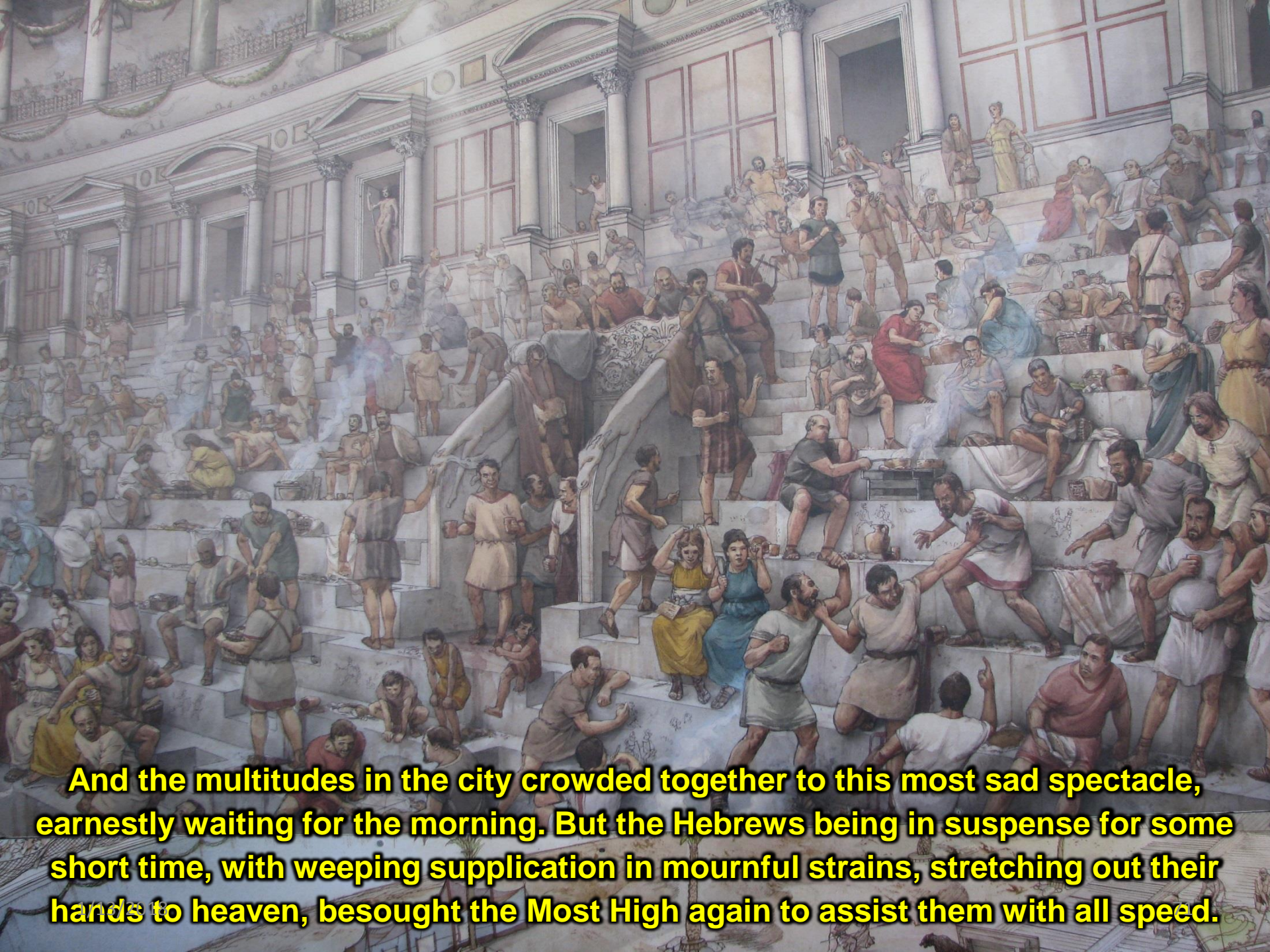
**the king, with a
barbarity worse than
that of Phalaris (he is
alleged to have roasted
his victims alive in a
bronze bull, their
shrieks representing
the animal's
bellowing), said that
they might thank his
sleep of that day: "but
against" the next
morning without all
excuse do you
"prepare the elephants
in like manner for the
annihilation of the
wicked Hebrews."**



And when the king had said this, all who were present cheerfully and joyfully commending it with one accord, departed each to his own home. And they did not so much employ the night-time in sleep, as in devising all sorts of indignities' against those who seemed to be miserable wretches.

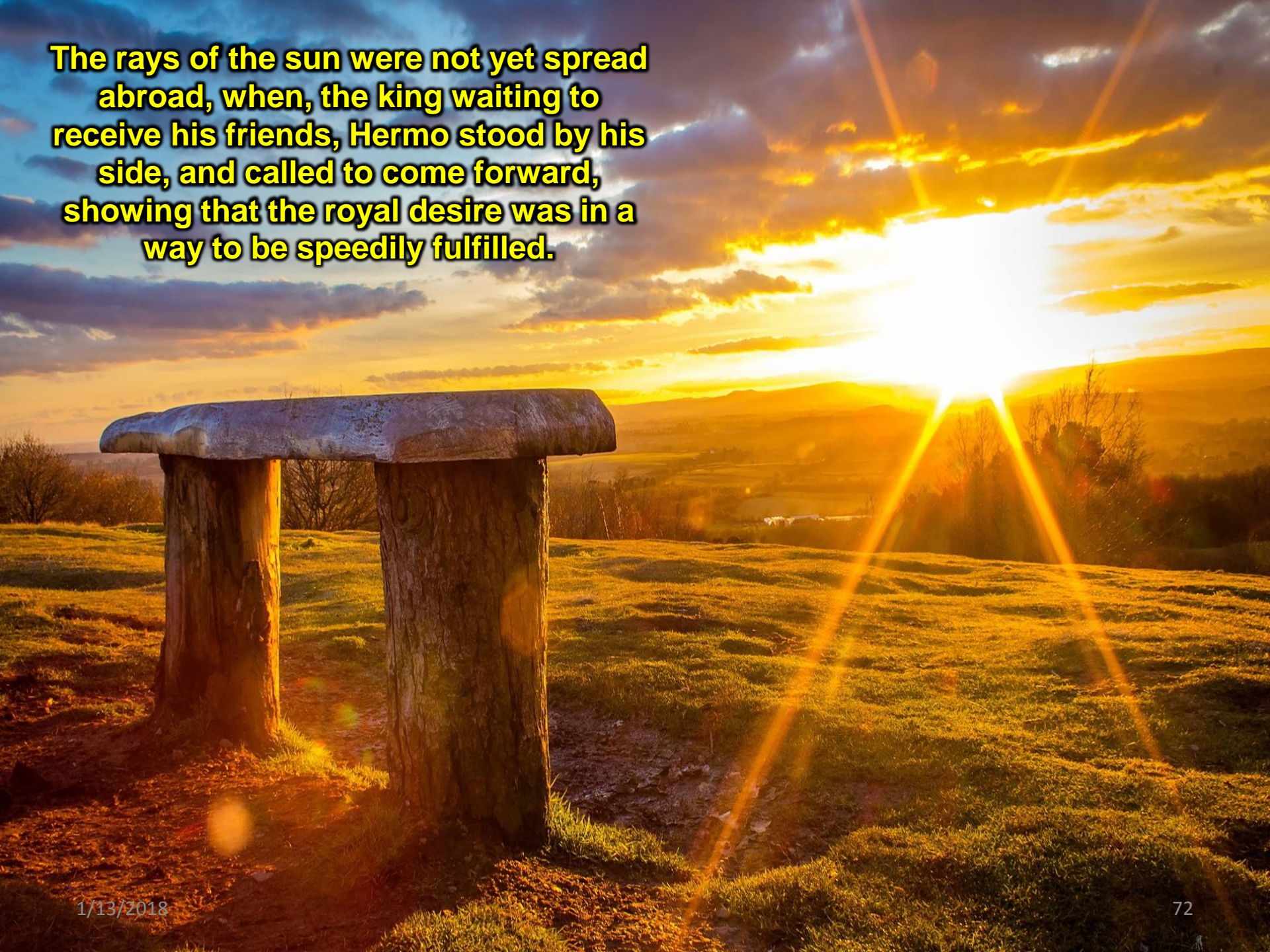


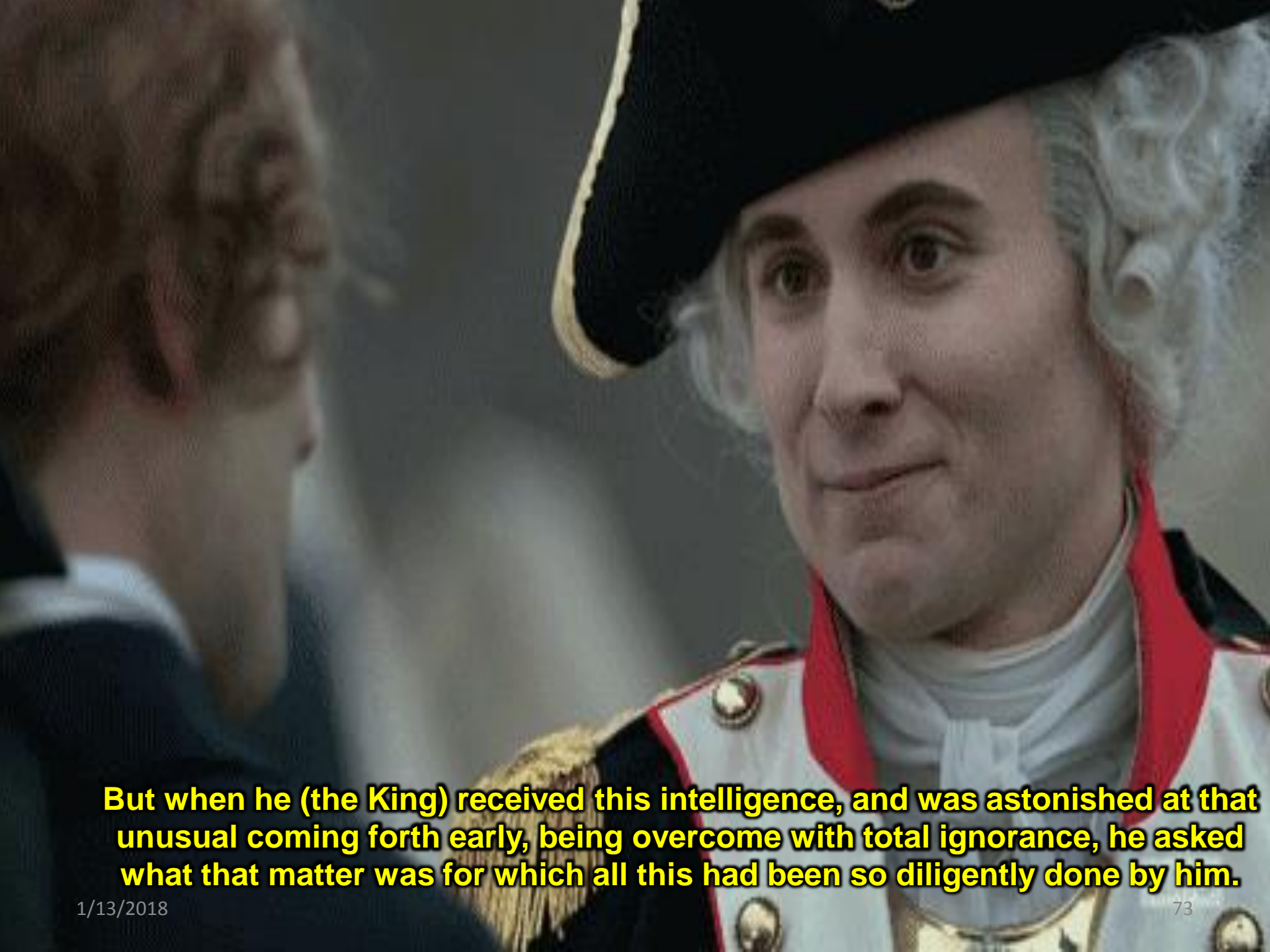
Now as soon as the cock had crowed at daybreak, Herno had armed the elephants, and was exercising them in the great cloistered court.



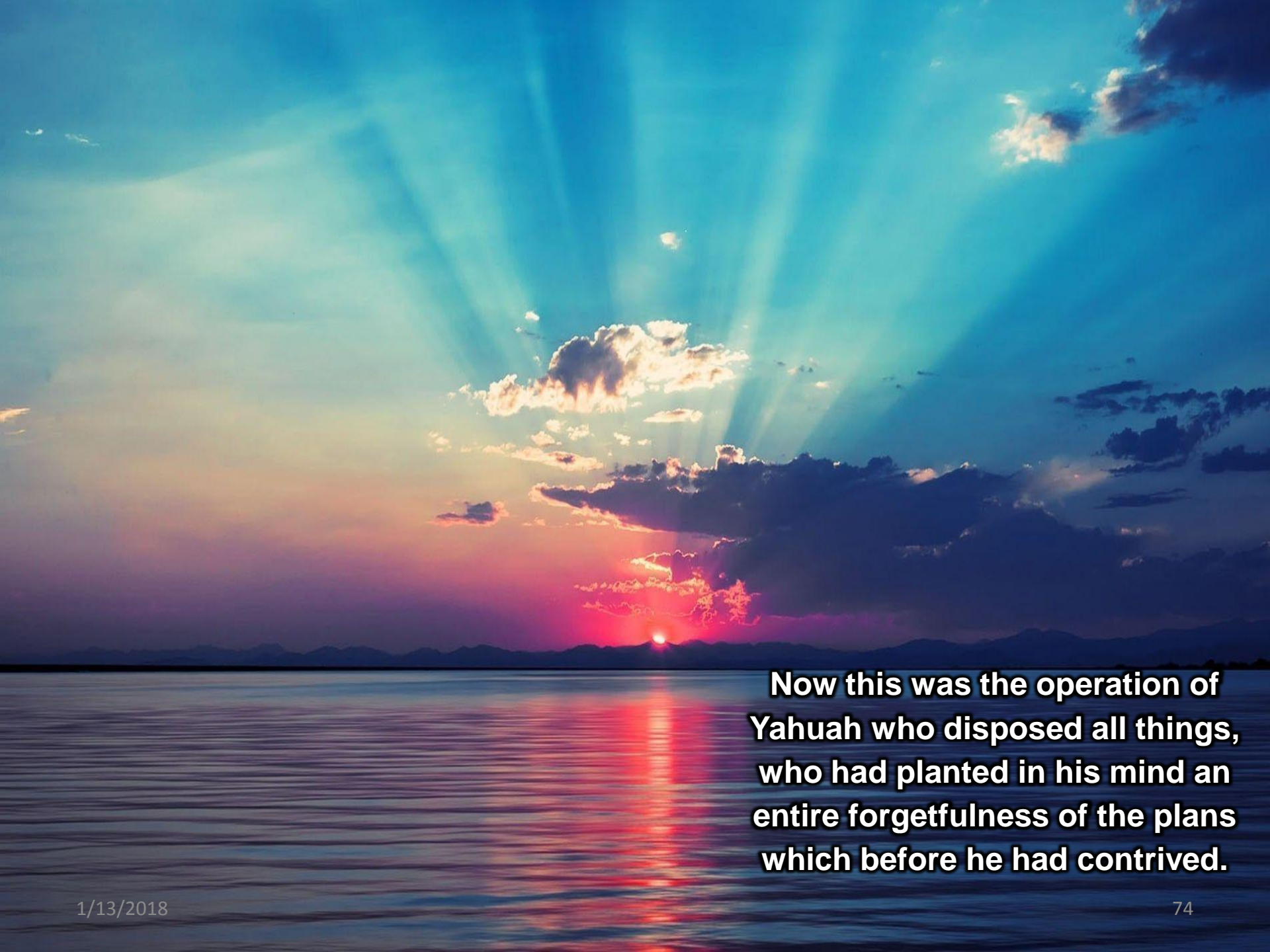
And the multitudes in the city crowded together to this most sad spectacle, earnestly waiting for the morning. But the Hebrews being in suspense for some short time, with weeping supplication in mournful strains, stretching out their hands to heaven, besought the Most High again to assist them with all speed.

**The rays of the sun were not yet spread
abroad, when, the king waiting to
receive his friends, Hermo stood by his
side, and called to come forward,
showing that the royal desire was in a
way to be speedily fulfilled.**





But when he (the King) received this intelligence, and was astonished at that unusual coming forth early, being overcome with total ignorance, he asked what that matter was for which all this had been so diligently done by him.



Now this was the operation of Yahuah who disposed all things, who had planted in his mind an entire forgetfulness of the plans which before he had contrived.

But Hermo and all his friends explained to him that the beasts and the troops are ready, "according to your earnest desire, O King."



But he, filled with great wrath at their words, (because through Yahuah's providence all his sense about these matters was scattered to nought) looking steadfastly on Hermo with threats, said...

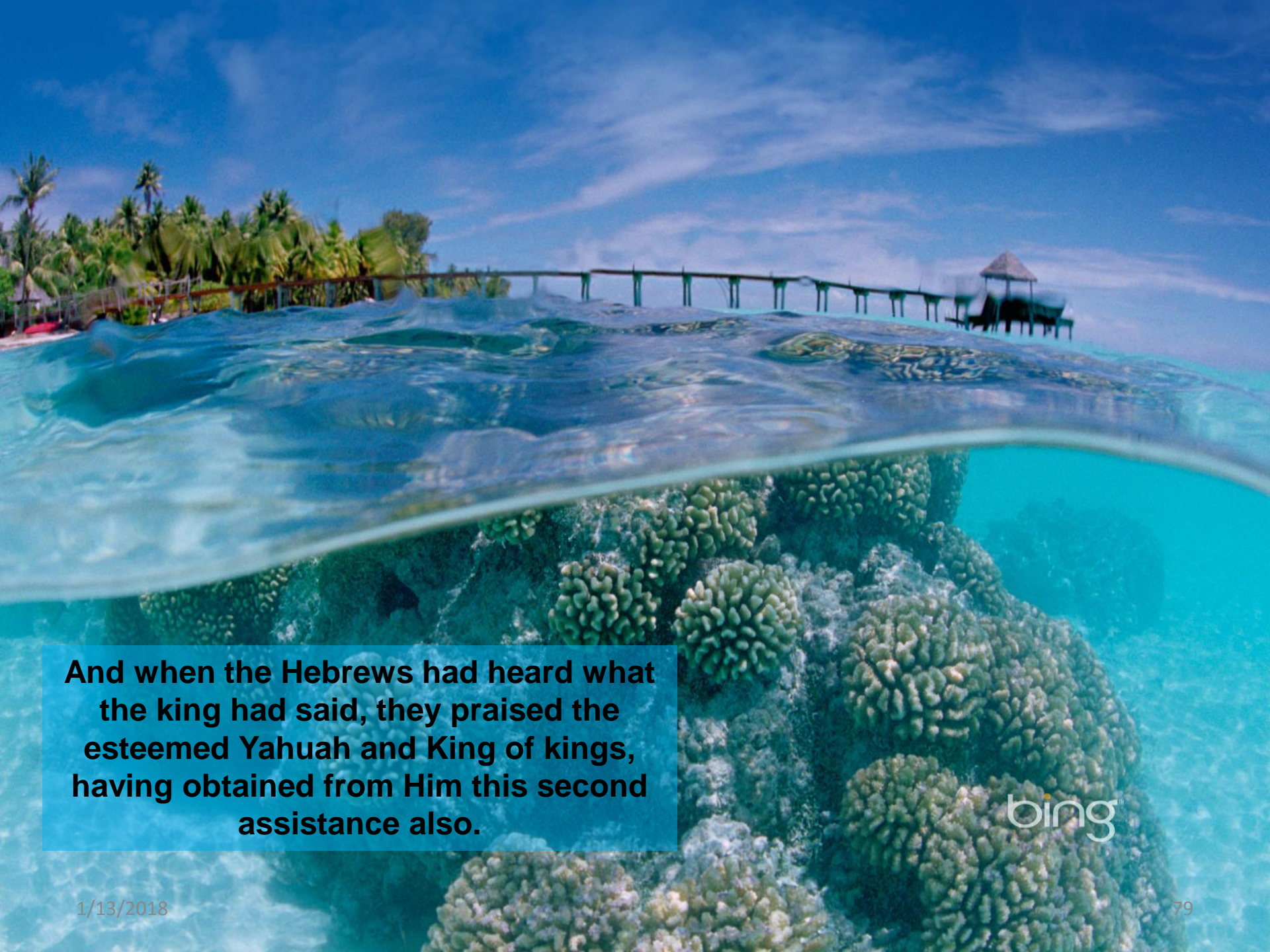




If your parents or children had been here, they should have furnished a glorious prey for the wild beasts, instead of these blameless Hebrews; who have shown in a remarkable degree, to me and to my ancestors, an entire and unshaken fidelity. And indeed, but for that affection which our education together and your usefulness or office you hold has kept up, you should have been put to death instead of these."



So Hermo underwent an unexpected and dangerous threatening; and was cast down in his eyes and countenance. The king's friends also coming out secretly (stealing away as if ashamed) one by one with a sad countenance, sent away the assembled multitudes each to his own private affairs.



And when the Hebrews had heard what the king had said, they praised the esteemed Yahuah and King of kings, having obtained from Him this second assistance also.

bing

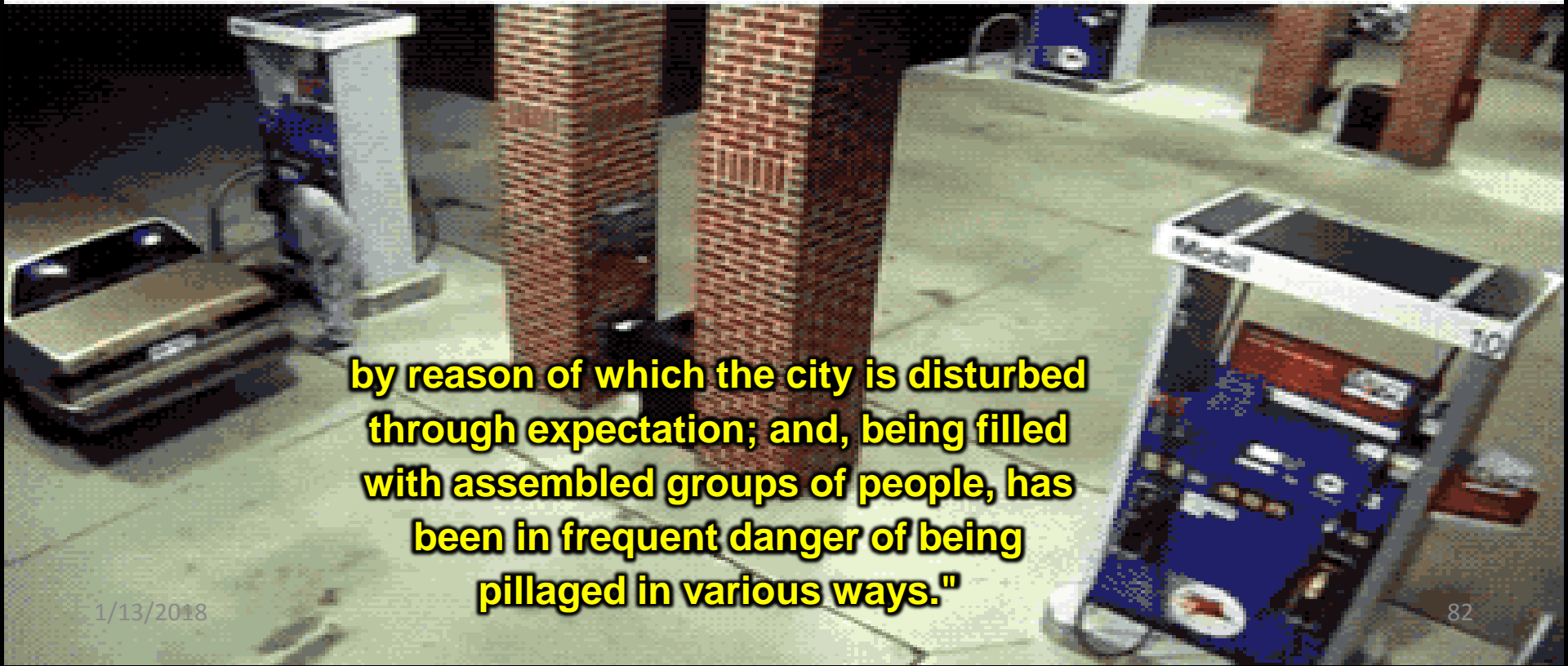


But the king after the very same manner appointed another banquet, and invited his friends to turn their minds to mirth. And calling for Hermo, he said to him with threats, "How often, O you wretch, must I give fresh orders to you" about these same people? Arm the elephants "once again for tomorrow, for the annihilation" of the Hebrews."



But his kinsmen who were seated with him at the banquet, wondering at his unstable mind, said thus: "O king, how long will you trifle with us, "as though we were irrational brutes, commanding us now this third time to destroy these men; and then, when the business was begun repenting and rescinding your former orders:

Man spots a spider on his gas tank while at the gas station and tries to burn it with his lighter.




by reason of which the city is disturbed through expectation; and, being filled with assembled groups of people, has been in frequent danger of being pillaged in various ways."

Upon this the king, exactly like another Phalaris, filled with absurdity, and counting for nothing those changes of mind which had been wrought in him respecting the visitation or punishment of the Hebrews; swore vehemently a most impious oath, determining that without delay he would send these people into the other world, foully trampled to death by the knees and feet of the elephants.



And that he would send an army into Judaea and quickly level it with the ground by fire and sword; and speedily would destroy with fire that "temple of theirs, which (said he) we are not allowed to enter," and would make it destitute of those who offer sacrifice for all time to come.

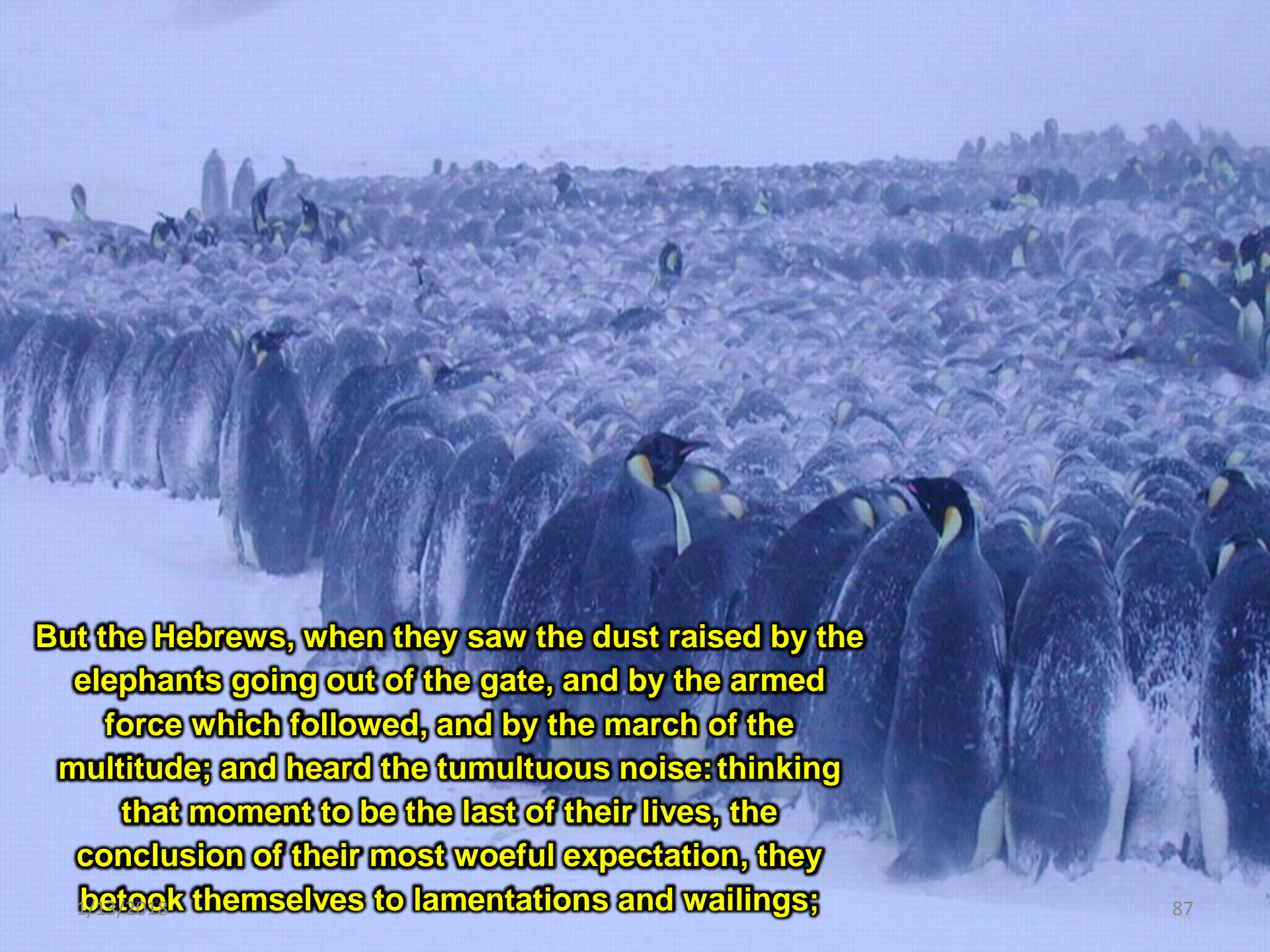
A woman with long brown hair, wearing a black sleeveless dress, is sitting on a wooden boat deck. She is looking out over a vast, blue ocean with white-capped waves. The boat's railing is made of light-colored wood. The scene is brightly lit, suggesting a sunny day.

**Then his friends and
kinsmen departing,
overjoyed and with belief in
him, disposed the troops in
the most proper parts of the
city for securing it.**

But the governor of the elephants, having driven the animals, as I may say, into a state of madness by highly-scented potions of wine mixed with frankincense, they being decked out in fearful array: about daybreak, the city being already filled with countless multitudes about the Hippodrome, he entered into the court, and called out the king to the business before him.

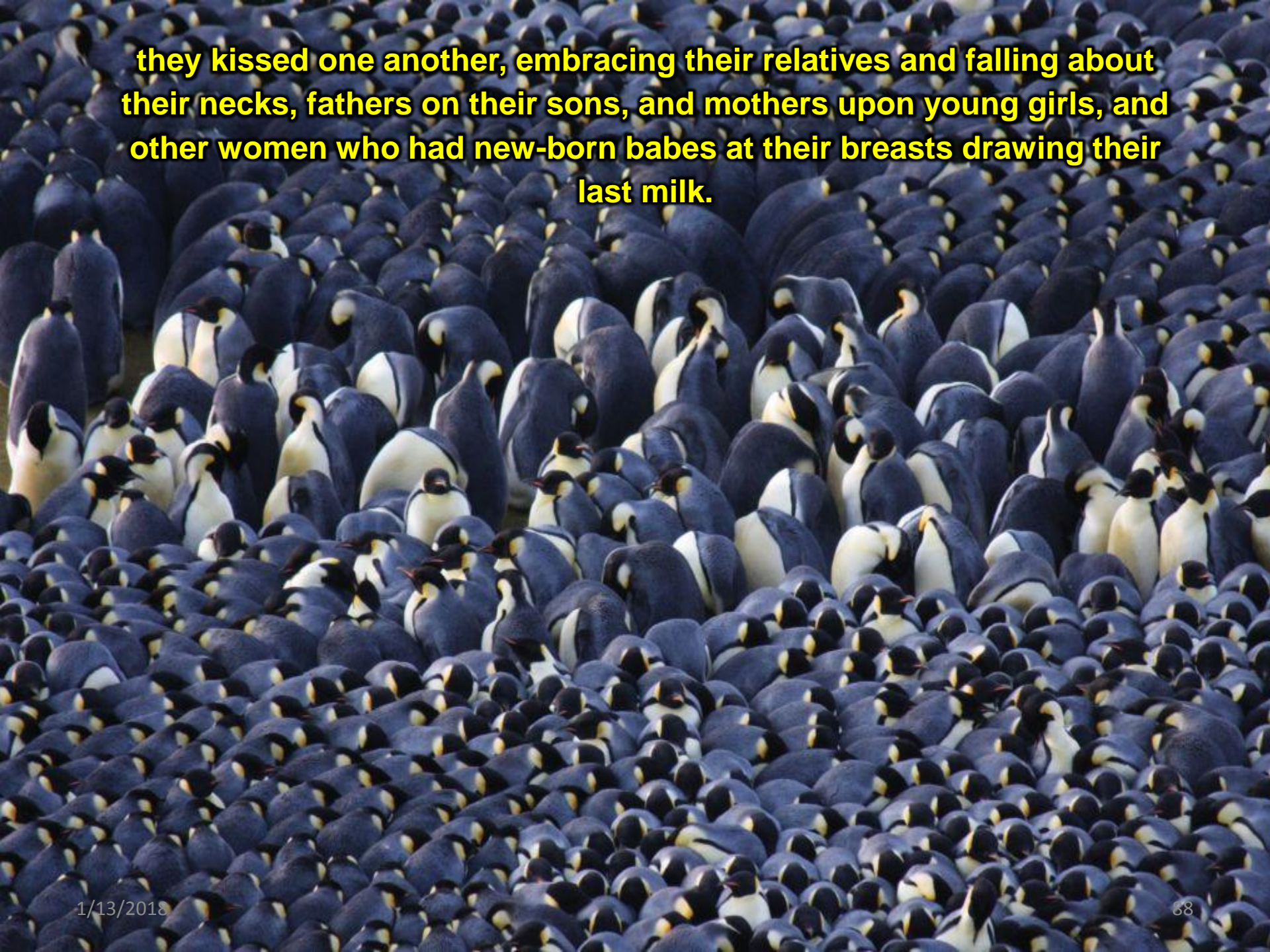


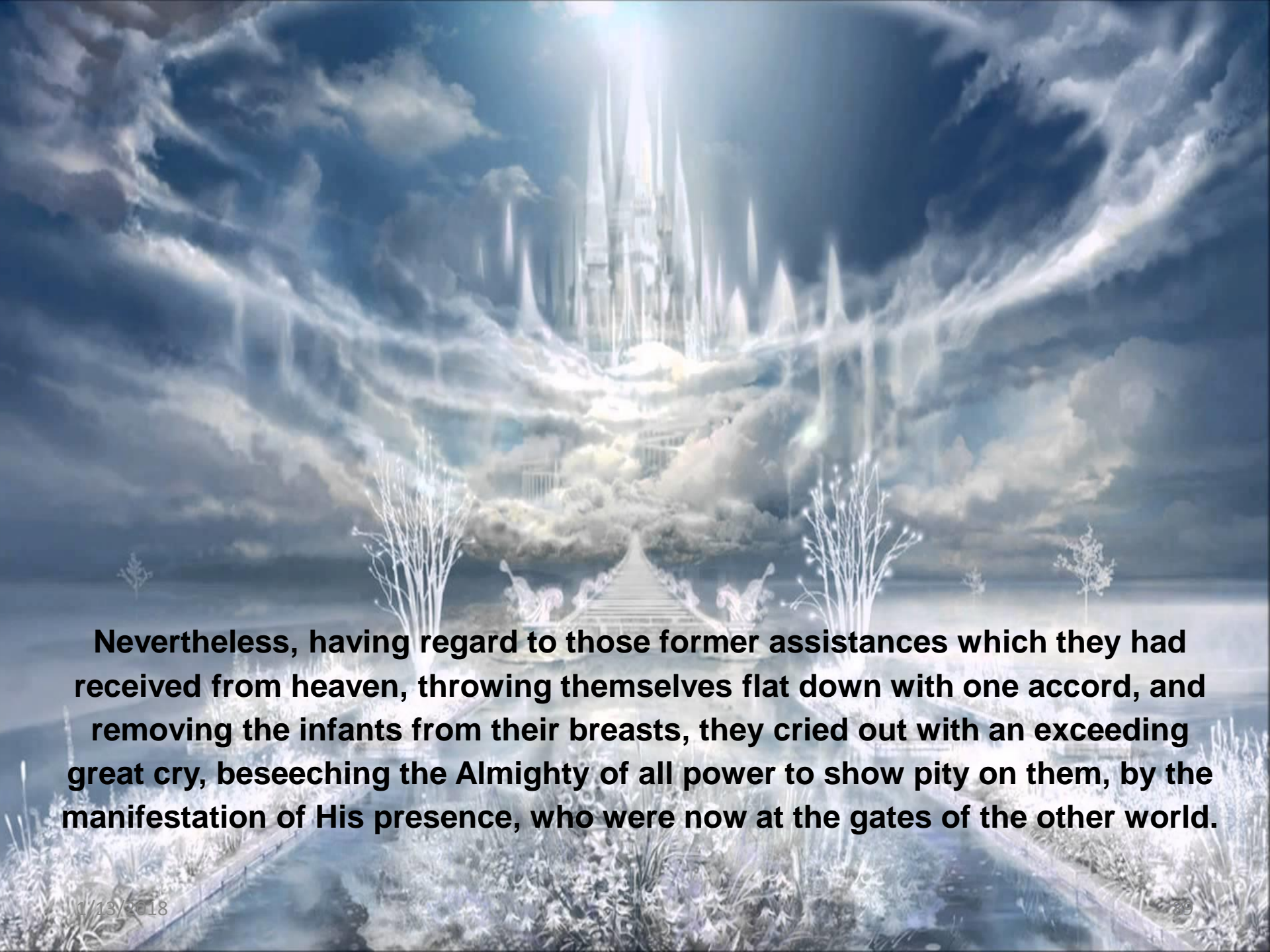
**Then he, having his wicked
mind filled with fierce anger,
rushed forth with all his
retinue and with the beasts:
resolving to behold, with an
untouched heart and with
his own eyes, the painful
and miserable destruction of
the aforementioned
Hebrews.**



But the Hebrews, when they saw the dust raised by the elephants going out of the gate, and by the armed force which followed, and by the march of the multitude; and heard the tumultuous noise: thinking that moment to be the last of their lives, the conclusion of their most woeful expectation, they betook themselves to lamentations and wailings;

they kissed one another, embracing their relatives and falling about their necks, fathers on their sons, and mothers upon young girls, and other women who had new-born babes at their breasts drawing their last milk.

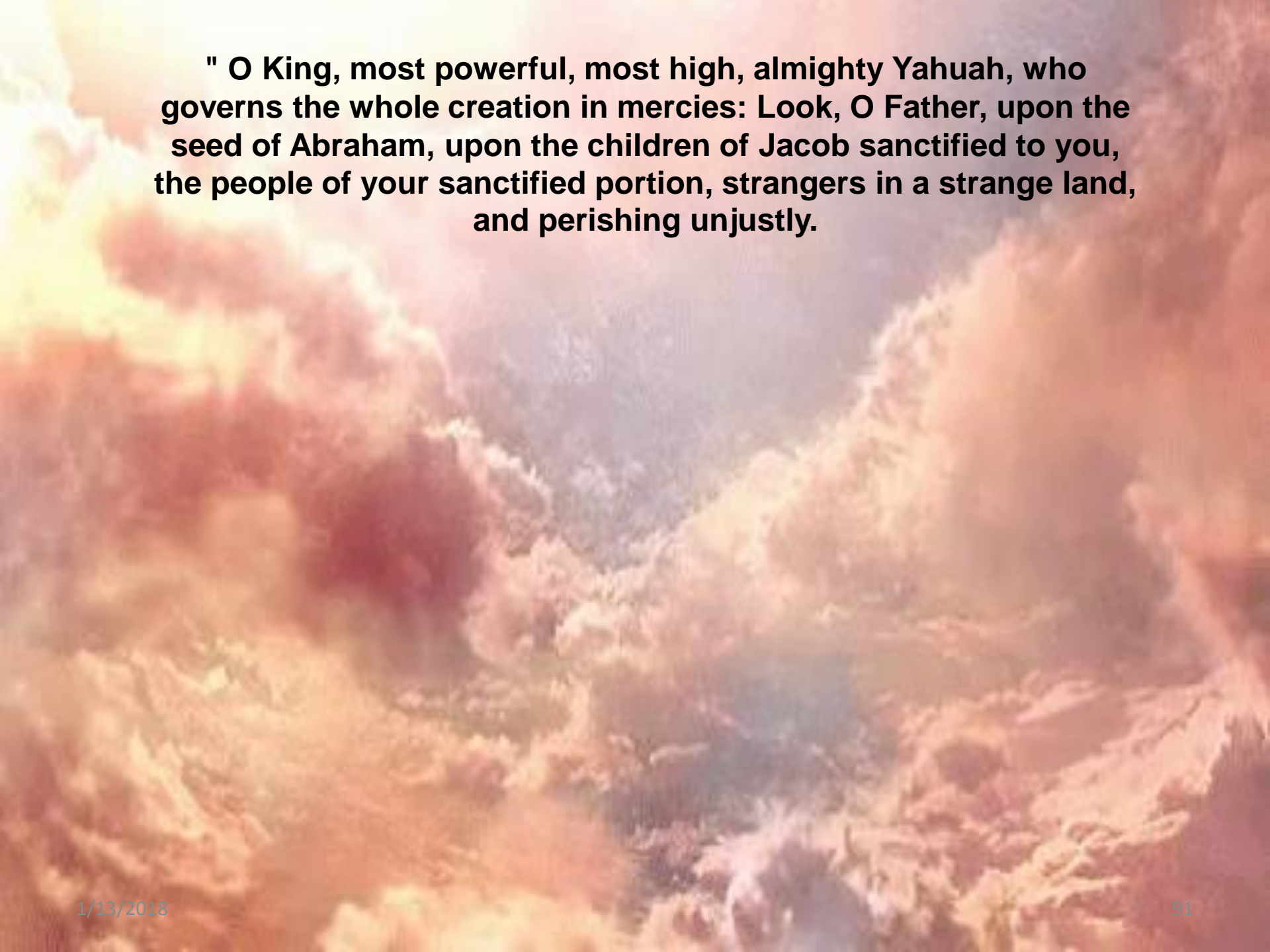




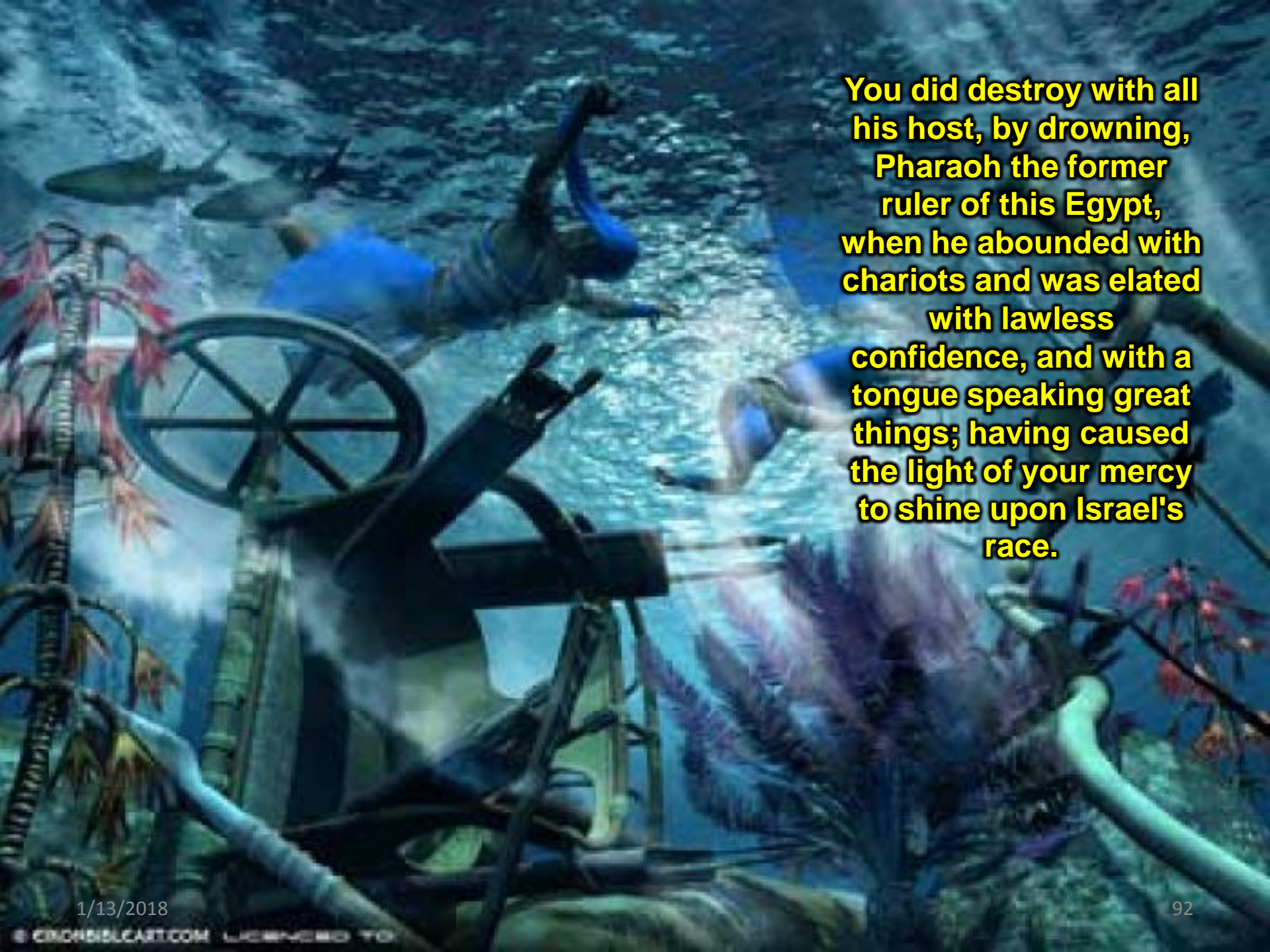
Nevertheless, having regard to those former assistances which they had received from heaven, throwing themselves flat down with one accord, and removing the infants from their breasts, they cried out with an exceeding great cry, beseeching the Almighty of all power to show pity on them, by the manifestation of His presence, who were now at the gates of the other world.

An aerial photograph of a vast, deep blue ocean, likely the Mediterranean Sea, surrounded by a thick layer of white, fluffy clouds. The sun is shining brightly, creating a shimmering effect on the water's surface and casting soft shadows on the clouds. The overall scene is bright and serene.

Now one Eleazar, a man eminent among the priests of the country, a man already stricken in age, and adorned through life with every kind of virtue, bidding the elders who were about him to call upon the set-apart Almighty, offered up the following prayer:

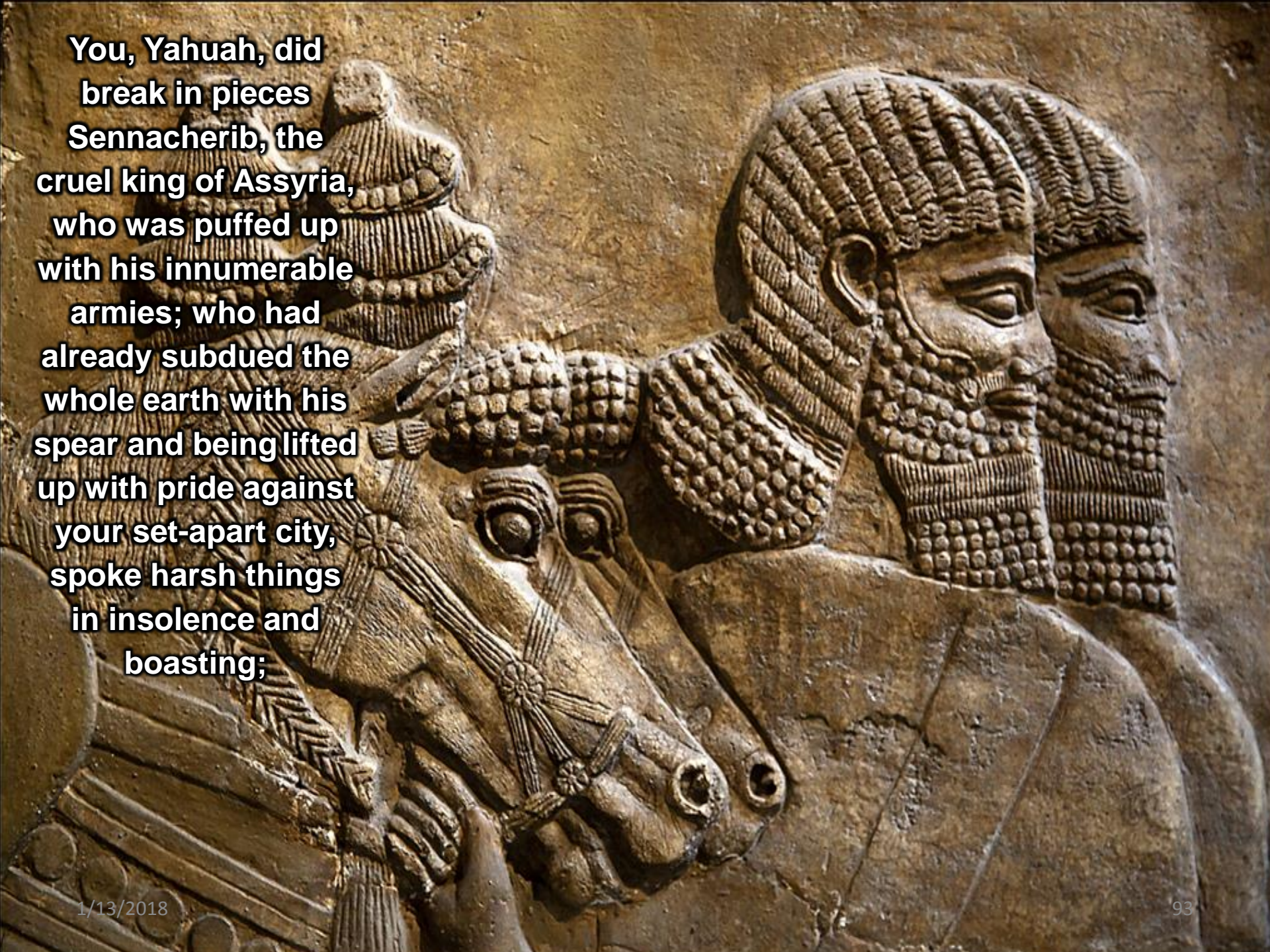


" O King, most powerful, most high, almighty Yahuah, who governs the whole creation in mercies: Look, O Father, upon the seed of Abraham, upon the children of Jacob sanctified to you, the people of your sanctified portion, strangers in a strange land, and perishing unjustly.



You did destroy with all his host, by drowning, Pharaoh the former ruler of this Egypt, when he abounded with chariots and was elated with lawless confidence, and with a tongue speaking great things; having caused the light of your mercy to shine upon Israel's race.

**You, Yahuah, did
break in pieces
Sennacherib, the
cruel king of Assyria,
who was puffed up
with his innumerable
armies; who had
already subdued the
whole earth with his
spear and being lifted
up with pride against
your set-apart city,
spoke harsh things
in insolence and
boasting;**

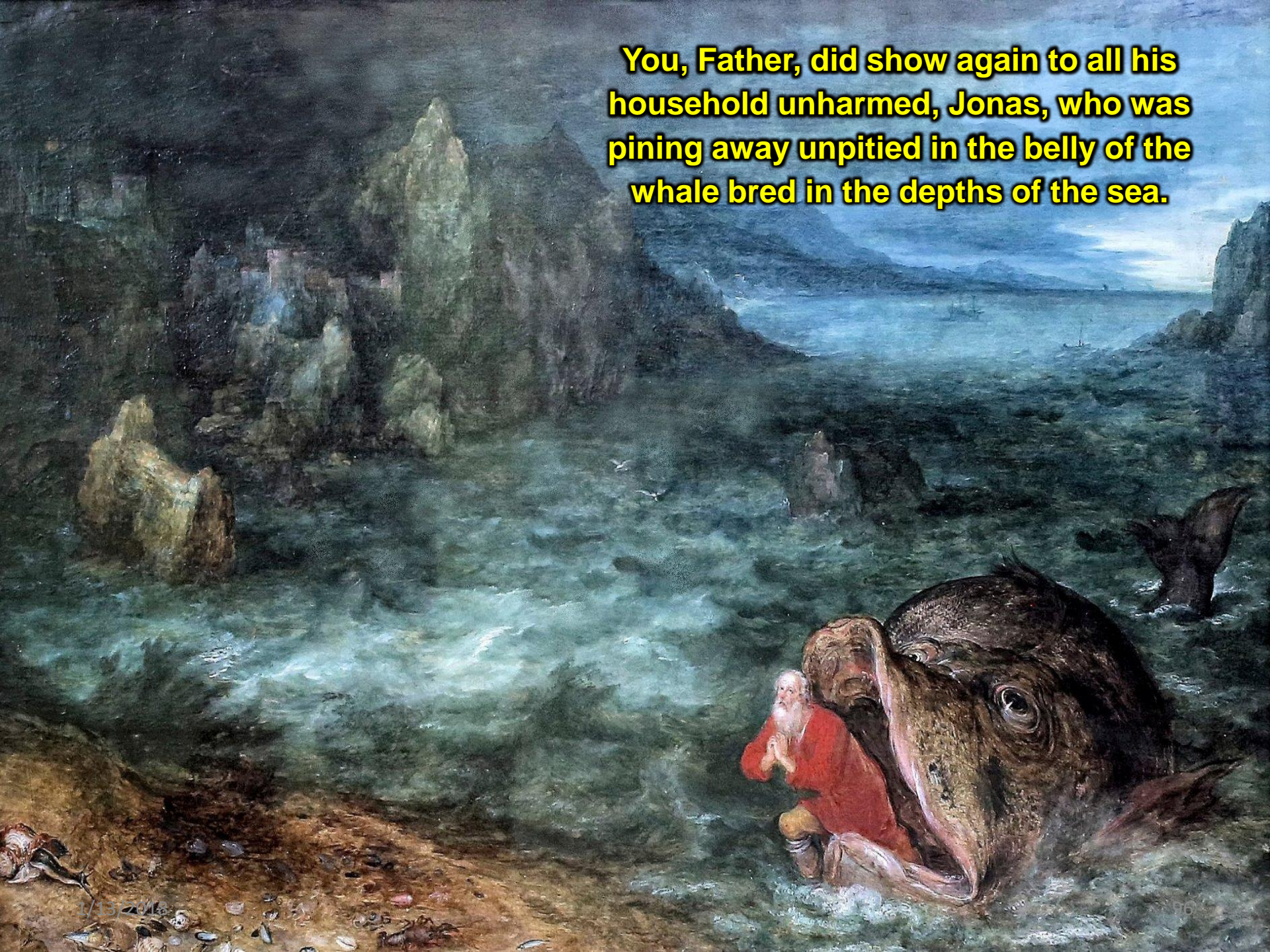


making your power conspicuous to many nations. You did deliver, unhurt even to a hair of their head, the three companions in the land of Babylon, who voluntarily exposed their lives to the fire that they might not worship vain gods, **by shedding a dew throughout the fiery furnace**, while you sent the flame upon all their adversaries.

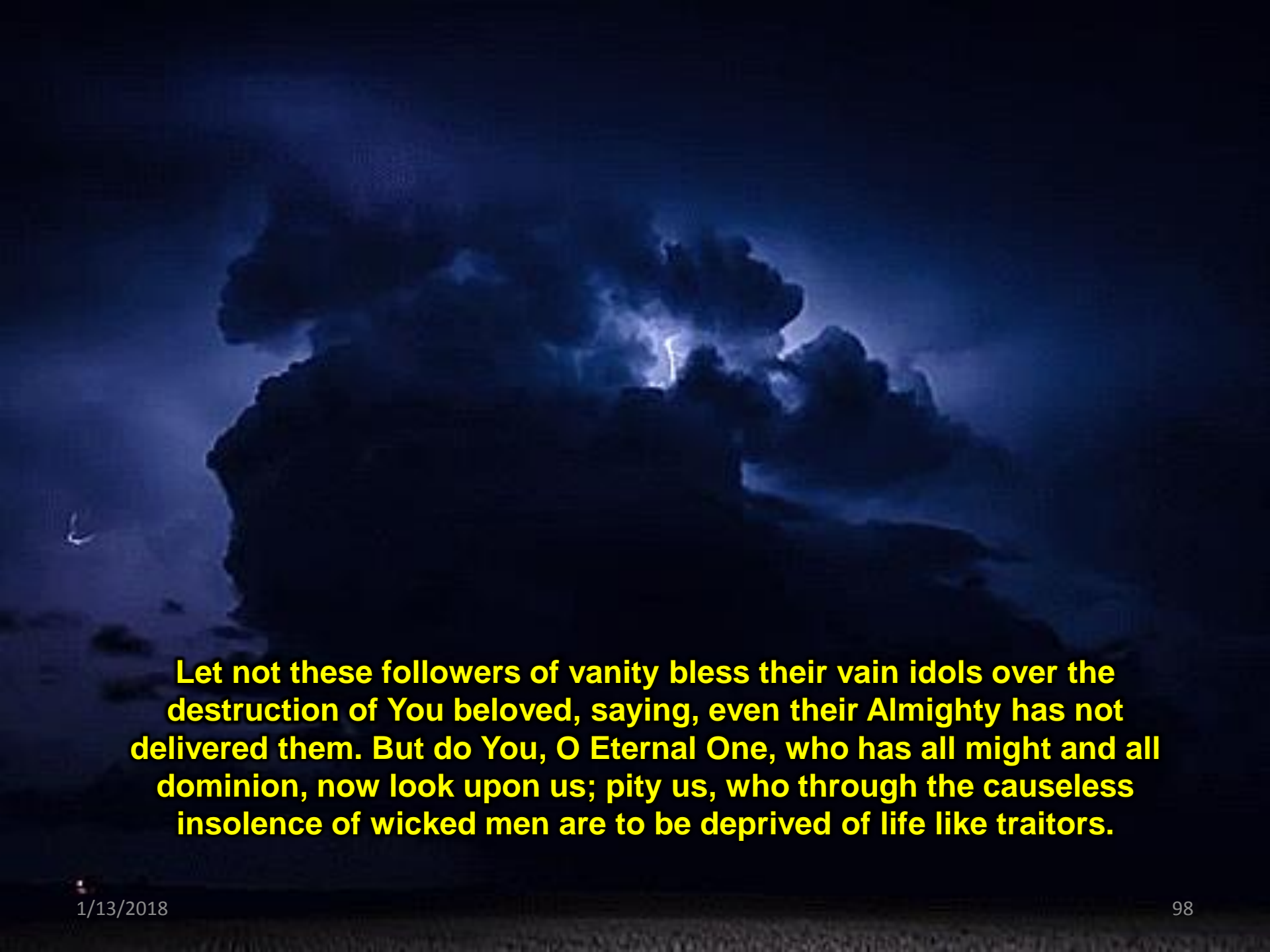
**You did restore to the light of day,
unhurt, Daniel, who through spiteful
calumnies had been cast for a prey to
the fierce lions underground.**



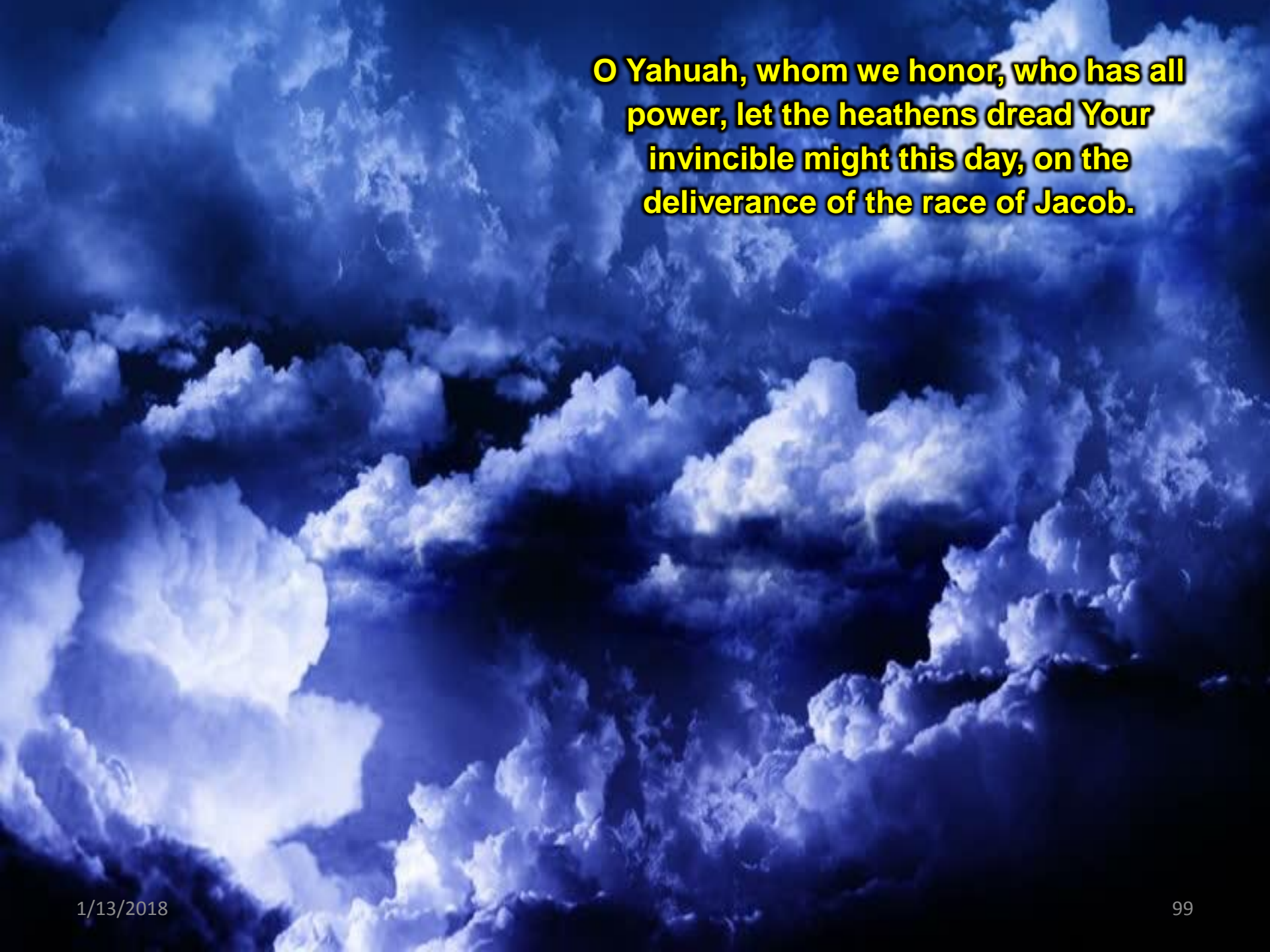
You, Father, did show again to all his household unharmed, Jonas, who was pining away unpitied in the belly of the whale bred in the depths of the sea.



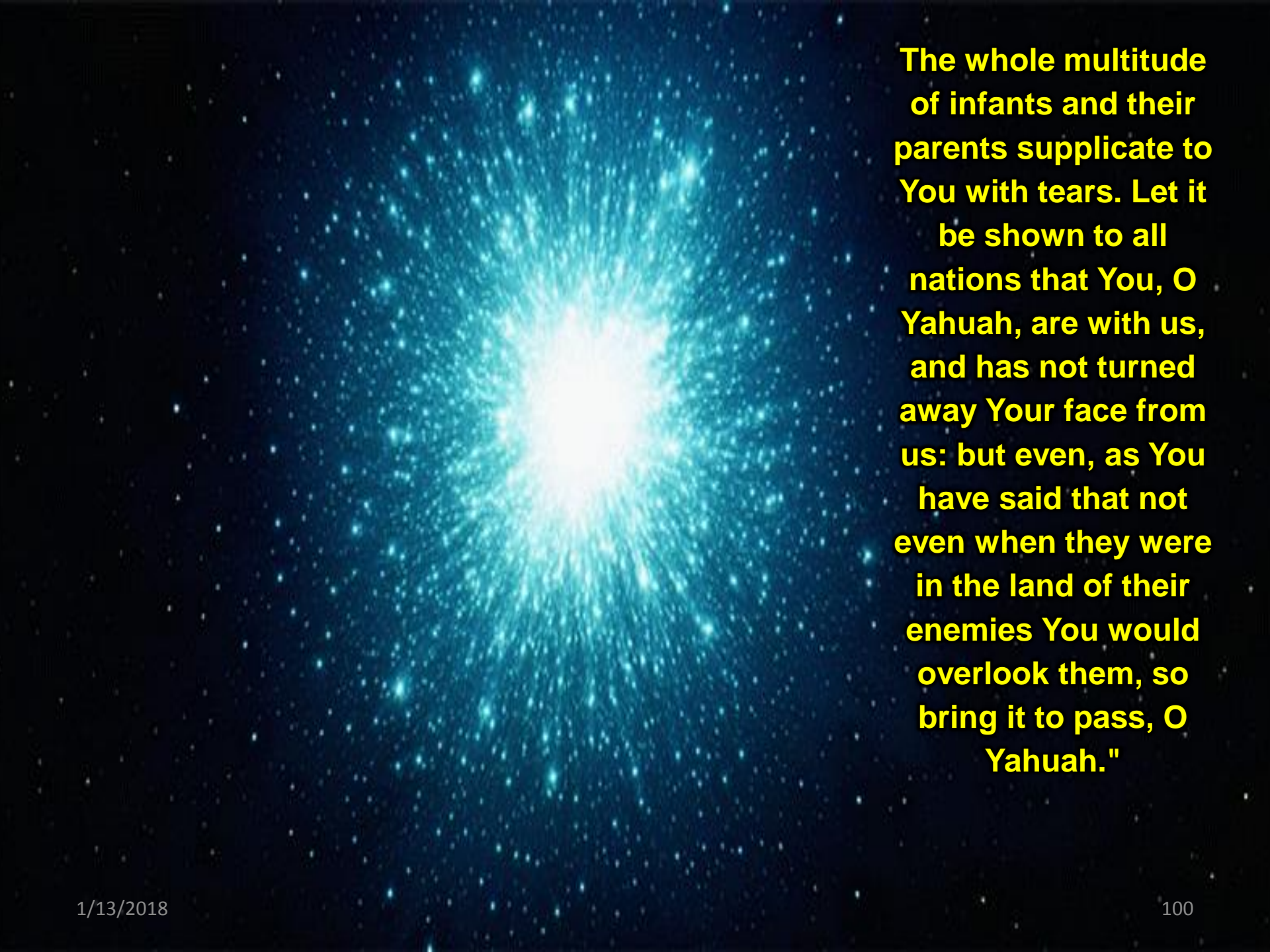
And now, O You who hate insolence, plenteous in mercy, Protector of the Universe, show Yourself quickly to them of the race of Israel, who now are injuriously treated by abominable, lawless heathens. And if our life has been guilty of impieties during our captivity, deliver us from the hand of our enemies, and do You, O Yahuah, destroy us by whatever death You do choose.



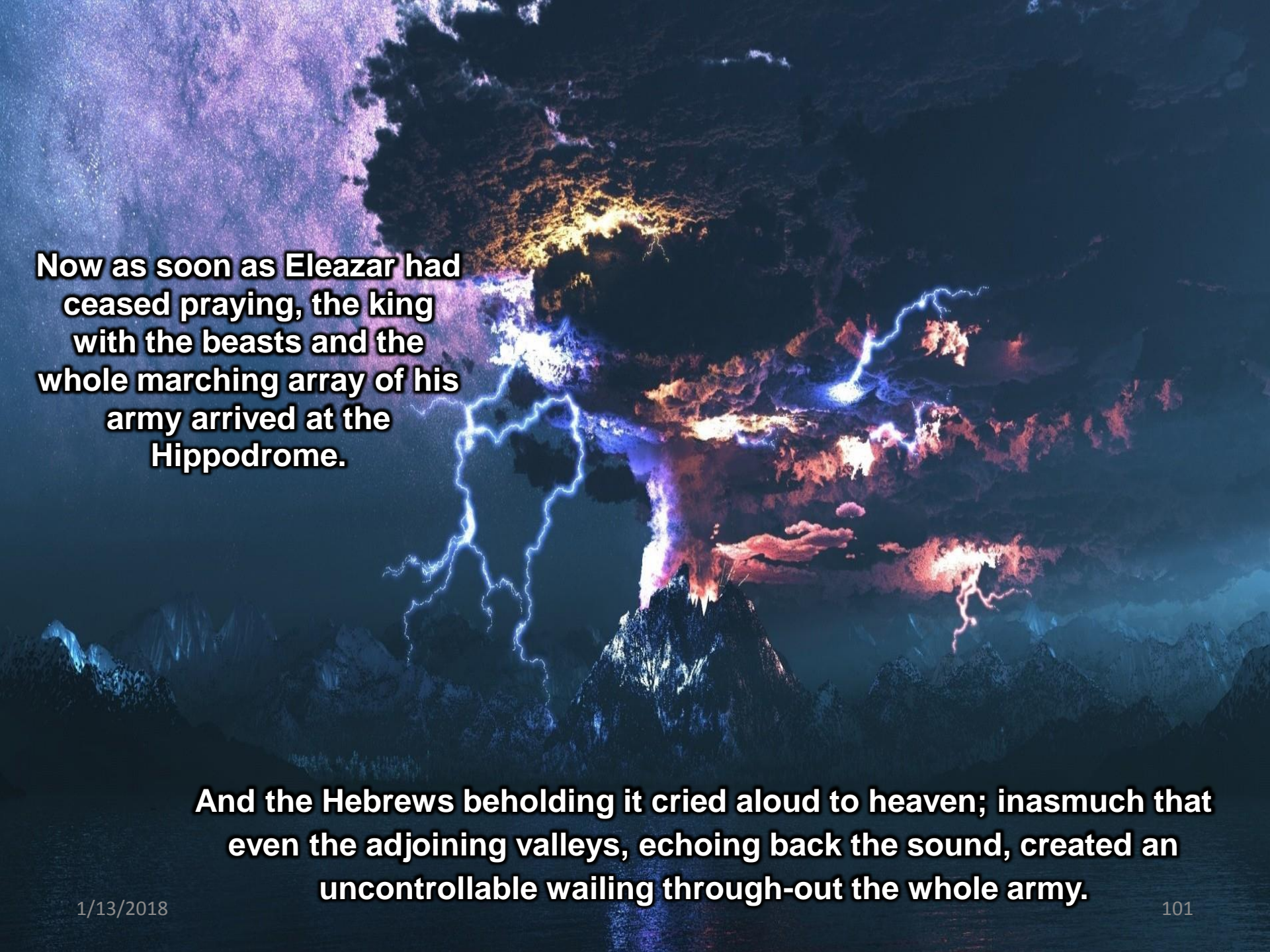
Let not these followers of vanity bless their vain idols over the destruction of You beloved, saying, even their Almighty has not delivered them. But do You, O Eternal One, who has all might and all dominion, now look upon us; pity us, who through the causeless insolence of wicked men are to be deprived of life like traitors.



O Yahuah, whom we honor, who has all power, let the heathens dread Your invincible might this day, on the deliverance of the race of Jacob.

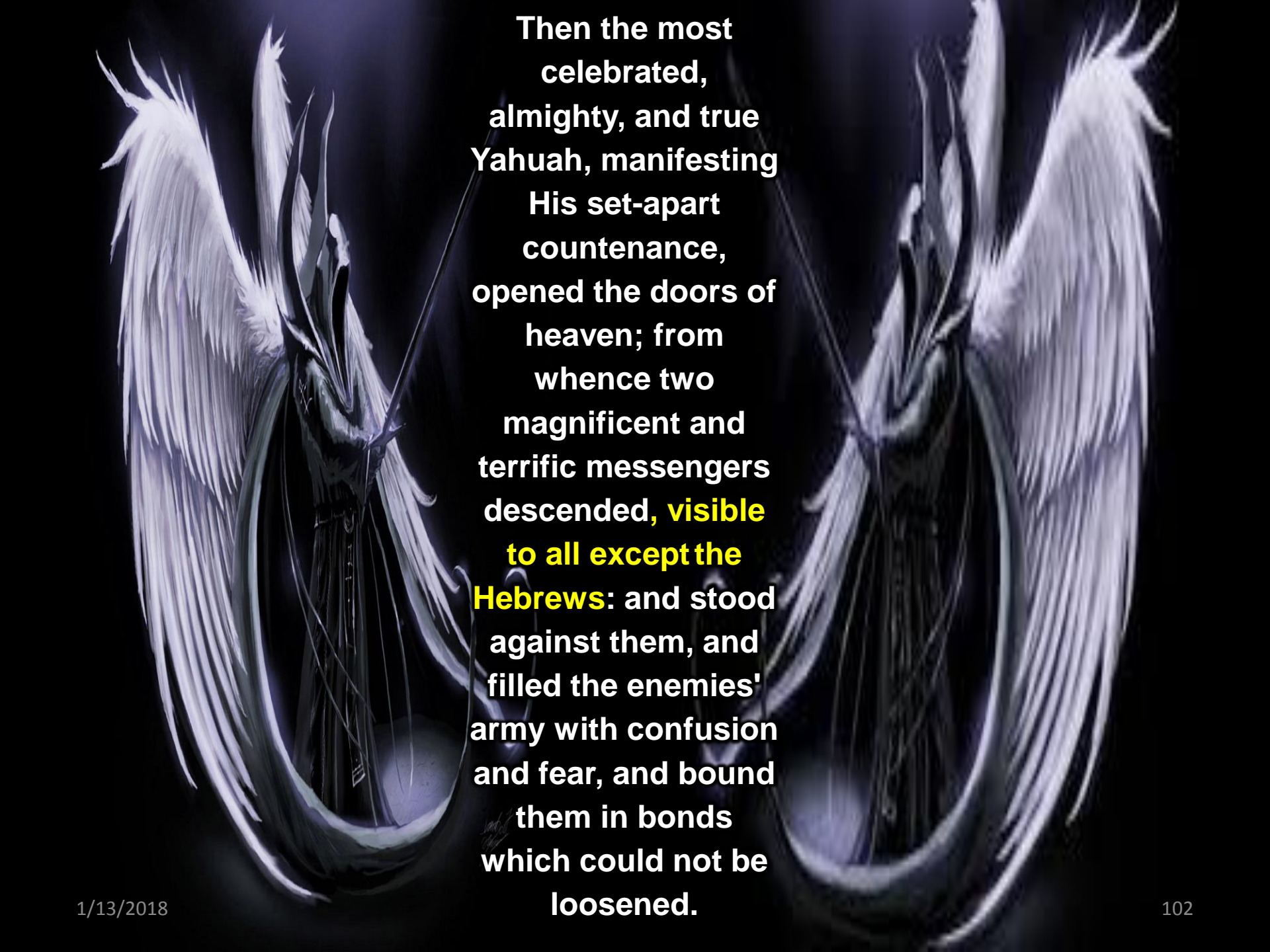


**The whole multitude
of infants and their
parents supplicate to
You with tears. Let it
be shown to all
nations that You, O
Yahuah, are with us,
and has not turned
away Your face from
us: but even, as You
have said that not
even when they were
in the land of their
enemies You would
overlook them, so
bring it to pass, O
Yahuah."**



**Now as soon as Eleazar had
ceased praying, the king
with the beasts and the
whole marching array of his
army arrived at the
Hippodrome.**

**And the Hebrews beholding it cried aloud to heaven; inasmuch that
even the adjoining valleys, echoing back the sound, created an
uncontrollable wailing through-out the whole army.**



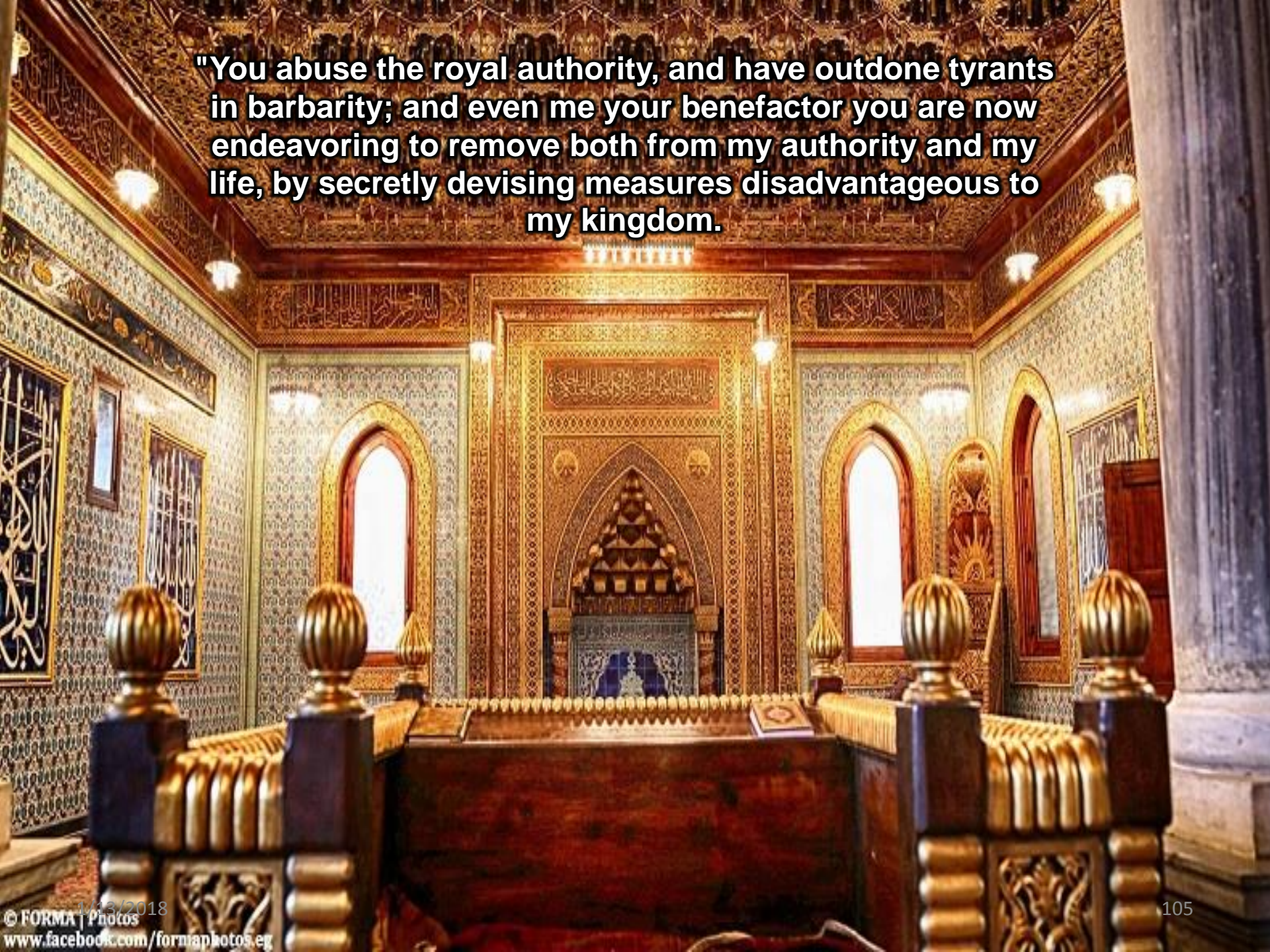
Then the most
celebrated,
almighty, and true
Yahuah, manifesting
His set-apart
countenance,
opened the doors of
heaven; from
whence two
magnificent and
terrific messengers
descended, **visible**
to all except the
Hebrews: and stood
against them, and
filled the enemies'
army with confusion
and fear, and bound
them in bonds
which could not be
loosened.



The king's own person also became horror struck, and oblivion seized on his violent and angry boldness. And they turned back the elephants upon the armed troops which were following, and they trampled upon them and destroyed them.

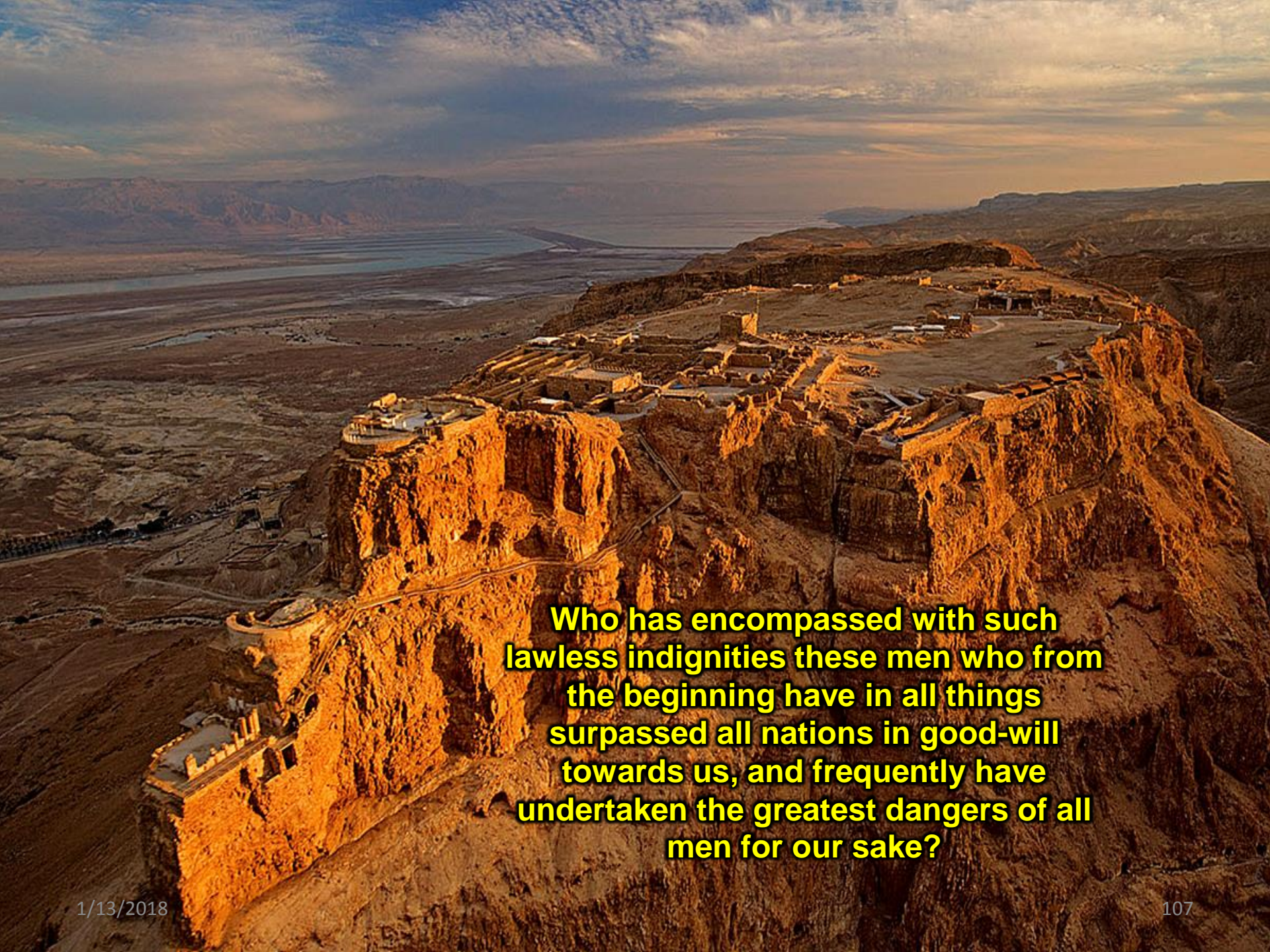
And the king's anger was turned into pity and tears, on account of what he formerly had devised. For when he heard the cry, and saw them all prostrate ready for destruction, shedding tears, he angrily threatened his friends, saying:

"You abuse the royal authority, and have outdone tyrants in barbarity; and even me your benefactor you are now endeavoring to remove both from my authority and my life, by secretly devising measures disadvantageous to my kingdom.





Who has brought away, each from his home, and absurdly collected together here, these men who were faithfully guarding the fortresses of our country?



Who has encompassed with such lawless indignities these men who from the beginning have in all things surpassed all nations in good-will towards us, and frequently have undertaken the greatest dangers of all men for our sake?

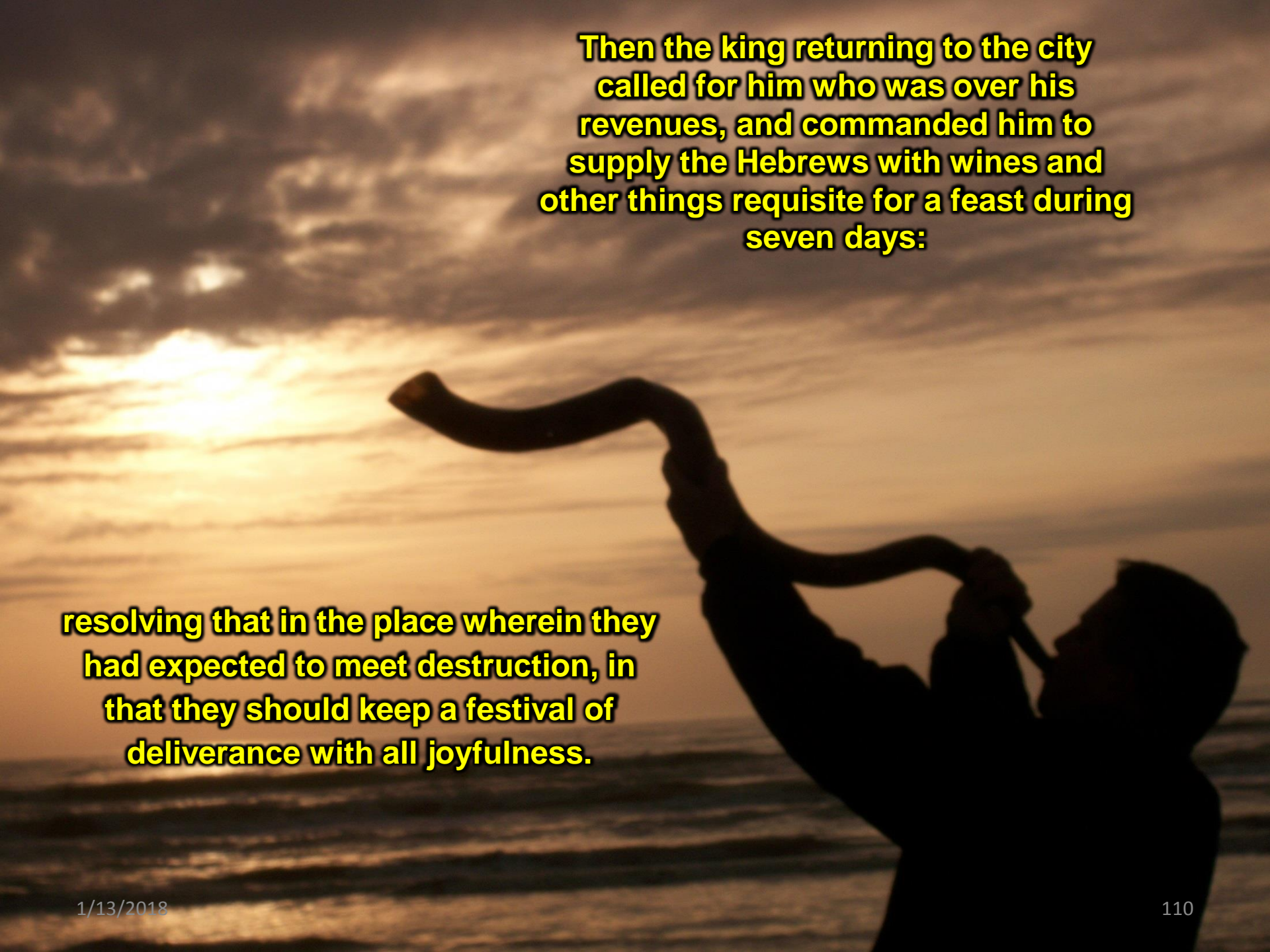
Loosen, loosen utterly, the unjust bonds: send them away in peace to their own homes, having asked their forgiveness of what has been already done. Set free the sons of the Almighty, heavenly, living Yah, who from the days of our ancestors until this present time has vouchsafed to our affairs an uninterrupted prosperous stability."



Thus he spoke; and the Hebrews being released in a moment blessed the set-apart Almighty their deliverer, having that instant escaped from death.

ANCIENT FEASTS TODAY ★



A silhouette of a person blowing a horn against a sunset background. The sun is low on the horizon, creating a warm, golden glow. The person is in the foreground, and the horn is held high, curving towards the left. The background shows a cloudy sky and a body of water.

Then the king returning to the city called for him who was over his revenues, and commanded him to supply the Hebrews with wines and other things requisite for a feast during seven days:

resolving that in the place wherein they had expected to meet destruction, in that they should keep a festival of deliverance with all joyfulness.



Then those who before were reviled and were near to death, or rather were entering into it; instead of a bitter and most lamentable fate, formed together a festive party to celebrate their preservation; and parted the place, which had been prepared for their fall and funeral, into several tents, (or companies) being filled with gladness.



And leaving off their doleful strain of lamentation, they again took up the hymn of their fathers, praising the Savior and wonder-working Yah: and having put away from them all groaning and wailing, they formed themselves into dances as a sign of peaceful joy.

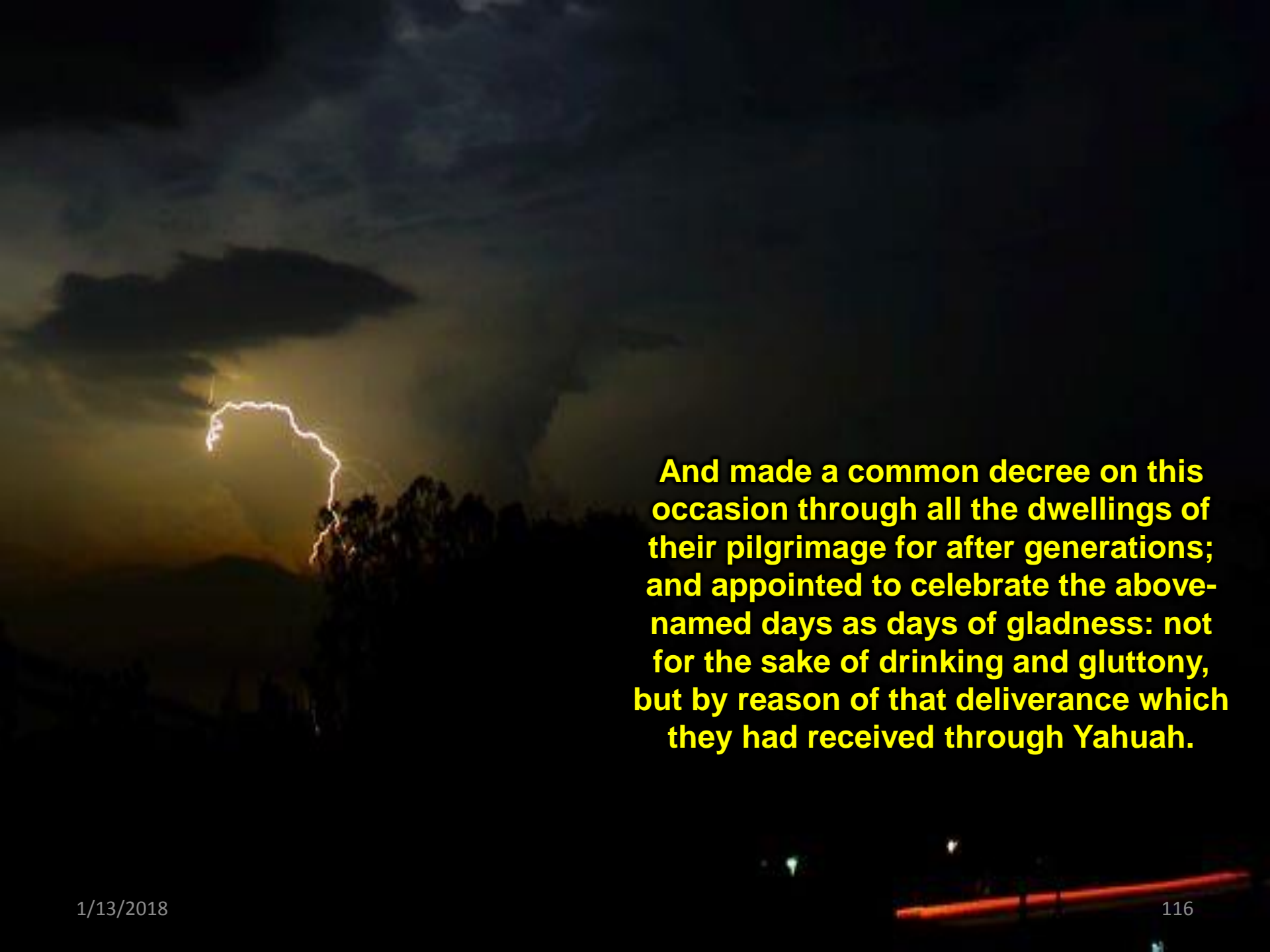


In like manner also the king made a great feast on this occasion, and without ceasing made acknowledgments to Heaven in a magnificent way, on account of the unexpected deliverance which had befallen them.

And they, who before gave them up as lost and about to be devoured by birds, and had joyfully registered them; now groaned for that they had clothed themselves in shame, and their fire-breathing boldness was ingloriously quenched.



But the Hebrews, as we have said already, having formed the aforementioned dance, passed the time in feasting, with joyful thanksgivings and psalms.



And made a common decree on this occasion through all the dwellings of their pilgrimage for after generations; and appointed to celebrate the above-named days as days of gladness: not for the sake of drinking and gluttony, but by reason of that deliverance which they had received through Yahuah.

And they addressed themselves to the king, desiring their dismissal to their own homes.

Now they had registered them from the five and twentieth day of Pachon (Egyptian month April/May to the fourth day of Epiphi (Egyptian month June/July), during forty days: and they determined their destruction from the fifth day of Epiphi until the seventh, for three days.



In which the Almighty of the universe did most gloriously manifest His mercy, and delivered them all together without hurt.



**And they feasted, being
supplied with all things by the
king, until the fourteenth day,
wherein they made address for
their dismissal.**

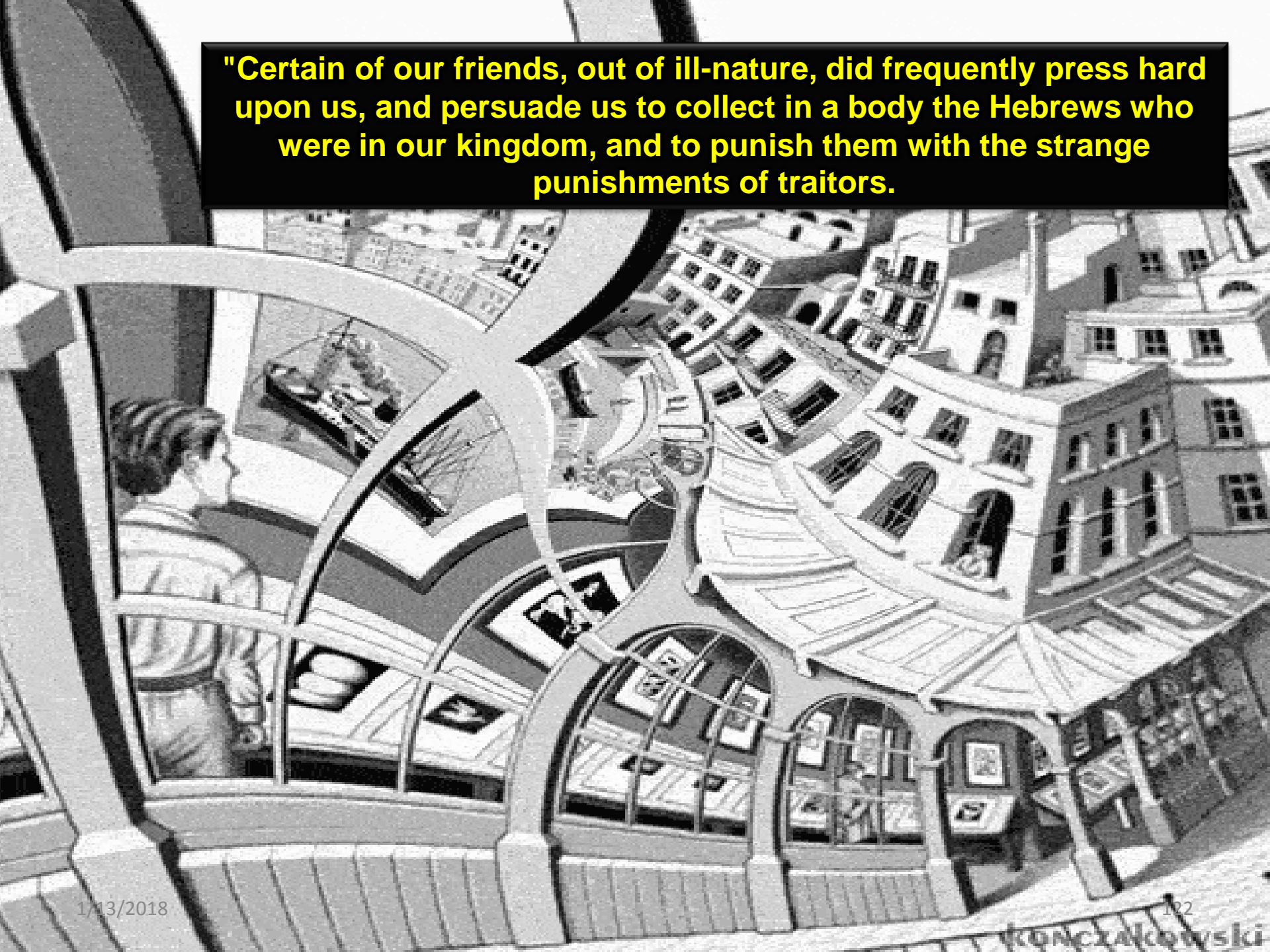


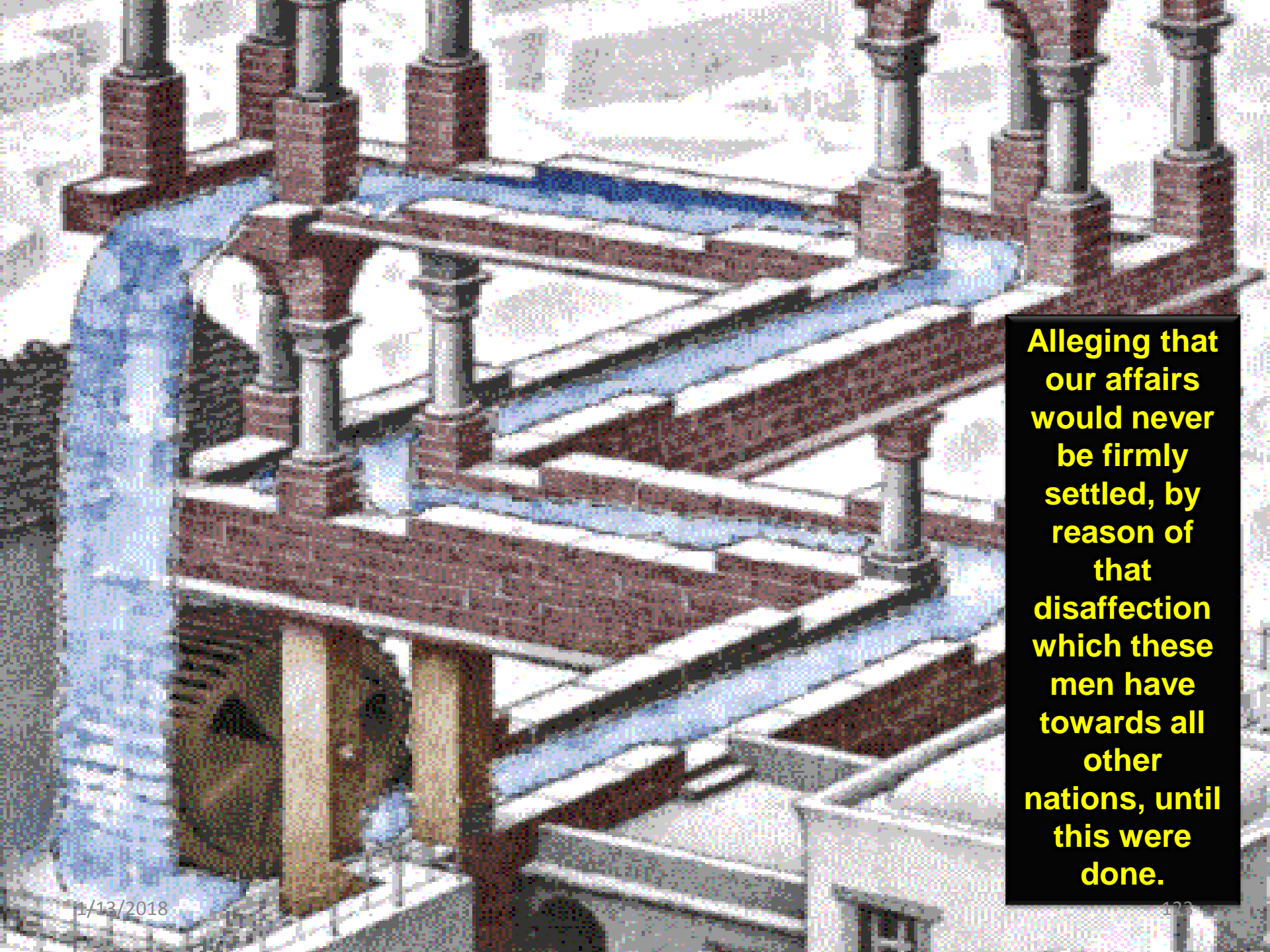
And when the king had acceded to their request, he wrote for them to his commanders in every city the subjoined epistle, to the following generous purport.

Ptolemy's letter in favor of the Hebrews: King Ptolemy Philopator to the commanders in Egypt, and all who are set over our affairs, joy and health. We ourselves are well, as also are our children, the great Yahuah having directed our affairs according as we wish.



"Certain of our friends, out of ill-nature, did frequently press hard upon us, and persuade us to collect in a body the Hebrews who were in our kingdom, and to punish them with the strange punishments of traitors.





Alleging that our affairs would never be firmly settled, by reason of that disaffection which these men have towards all other nations, until this were done.

Who, also having brought them in bonds with vexation, as slaves, or rather as traitors, attempted to put them to death without any examination or inquiry, having cloaked themselves in a more than Scythian barbarity.

Really?

**But we upon this most severely threatened
them, out of that equity which we bear
towards all men, and with difficulty granted
them their lives;**



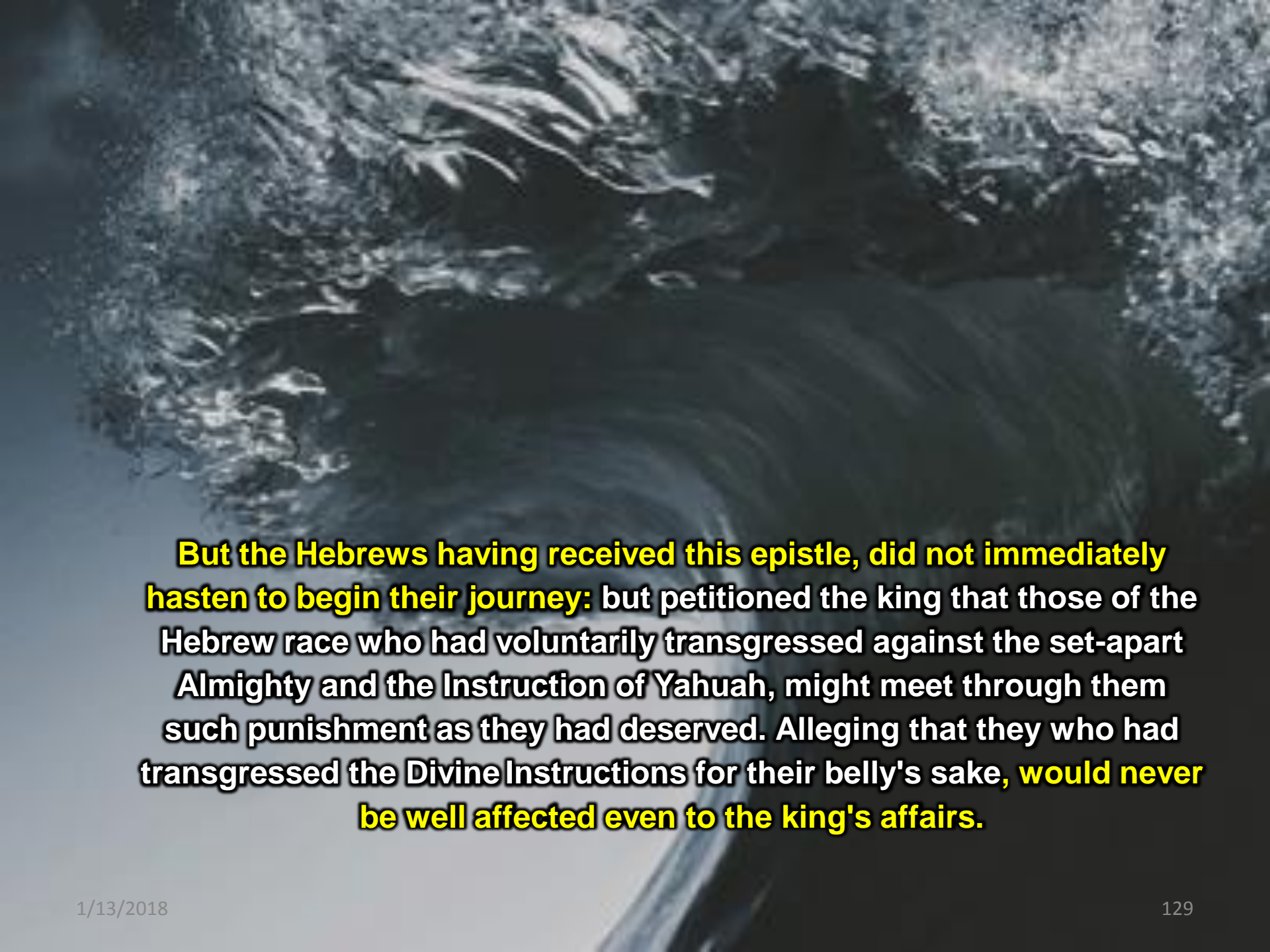
**and acknowledging that Yahuah of heaven, who has protected the Hebrews
in safety; and constantly has fought for them as a father for His children:
and calling to mind that firm, friendly affection, which they have had for us
and our ancestors;**



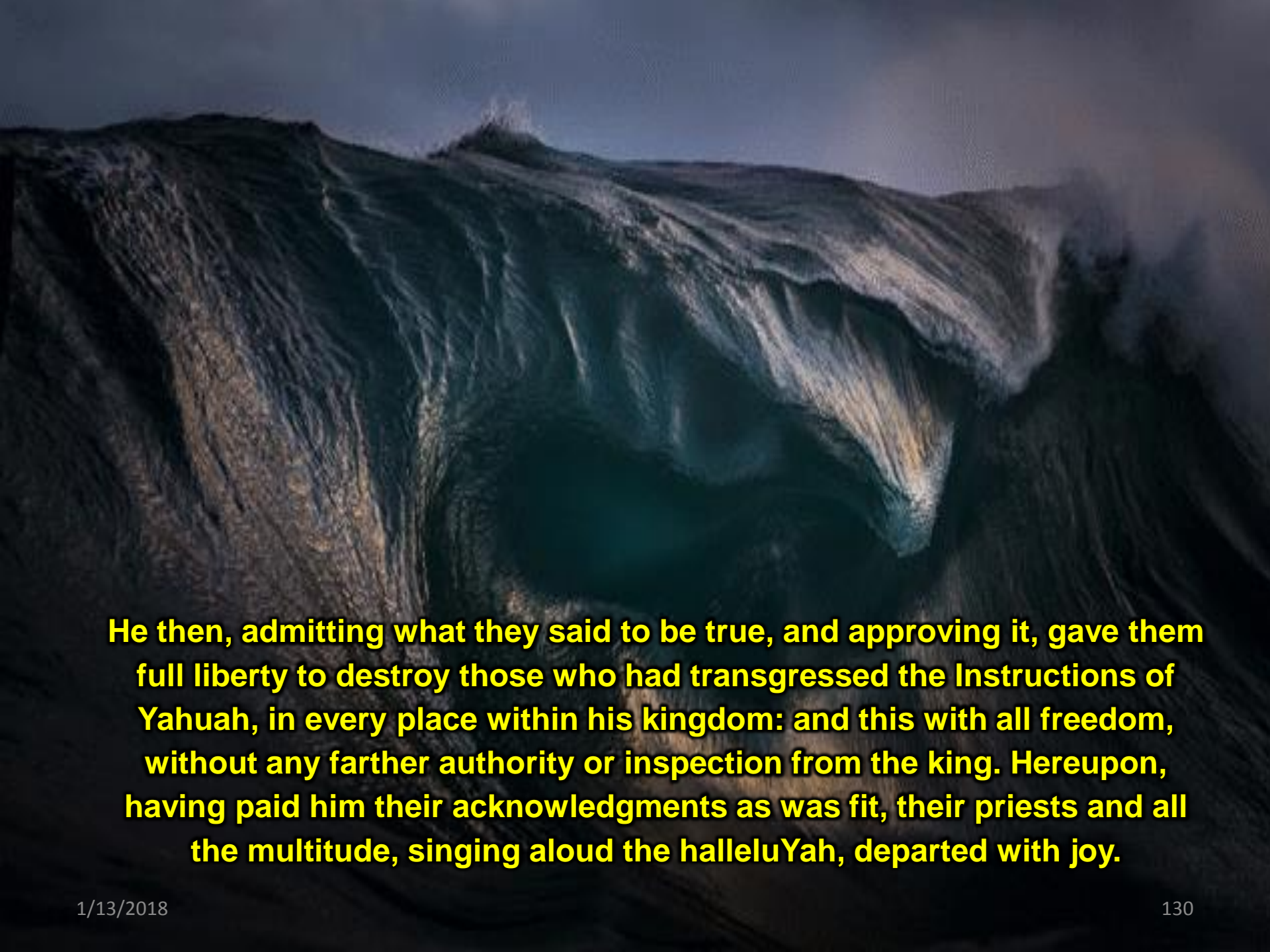
we have in justice released them from all blame, on any account whatsoever. And have enjoined them every one to return to their own homes, no person in any place doing them harm, or reproaching them with the things which have been done to them without all reason.

For know you, that if we shall maliciously devise evil against these men, or at all grieve them, we shall ever inevitably have not man, but the Most High Yahuah, the Almighty of all power, opposed to us, for the avenging of such deeds. Fare you well."



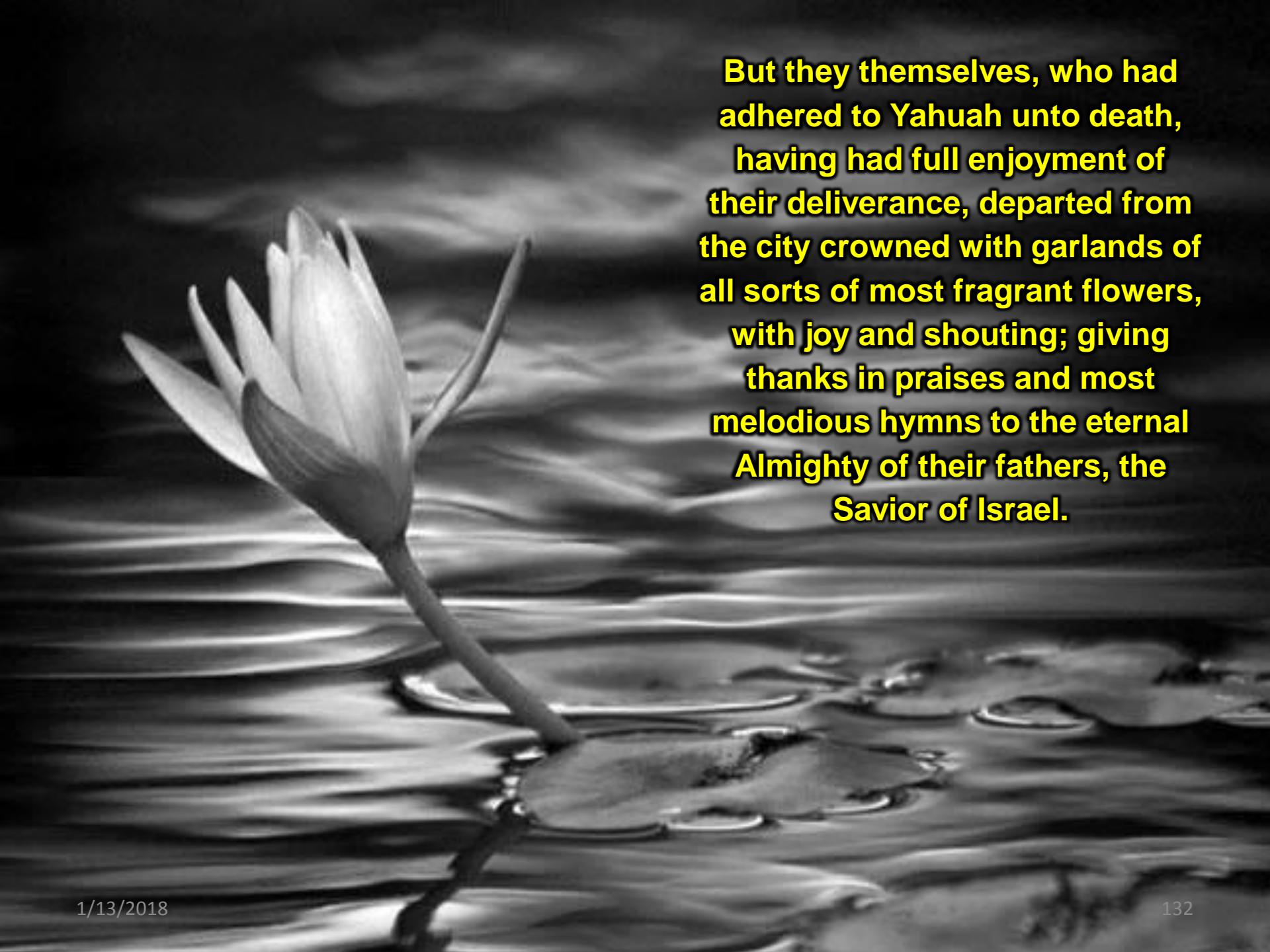


But the Hebrews having received this epistle, did not immediately hasten to begin their journey: but petitioned the king that those of the Hebrew race who had voluntarily transgressed against the set-apart Almighty and the Instruction of Yahuah, might meet through them such punishment as they had deserved. Alleging that they who had transgressed the Divine Instructions for their belly's sake, **would never be well affected even to the king's affairs.**



He then, admitting what they said to be true, and approving it, gave them full liberty to destroy those who had transgressed the Instructions of Yahuah, in every place within his kingdom: and this with all freedom, without any farther authority or inspection from the king. Hereupon, having paid him their acknowledgments as was fit, their priests and all the multitude, singing aloud the halleluYah, departed with joy.

And whenever they met with any one of their countrymen who had been polluted, they punished him upon the spot, and slew him with marks of public ignominy. And on that very day they slew above three hundred men; and passed it as a festival with joy, having mastered and punished the profane.

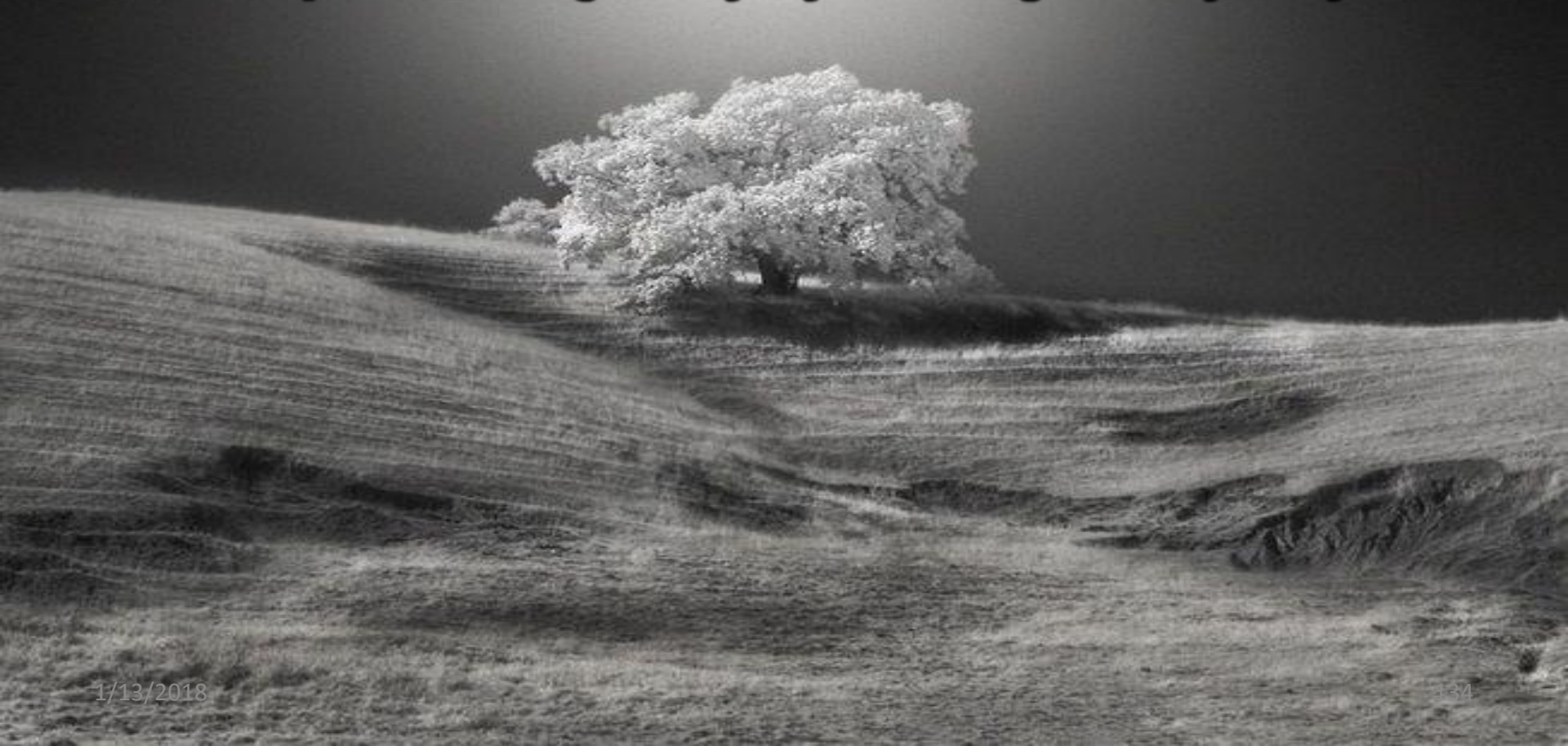


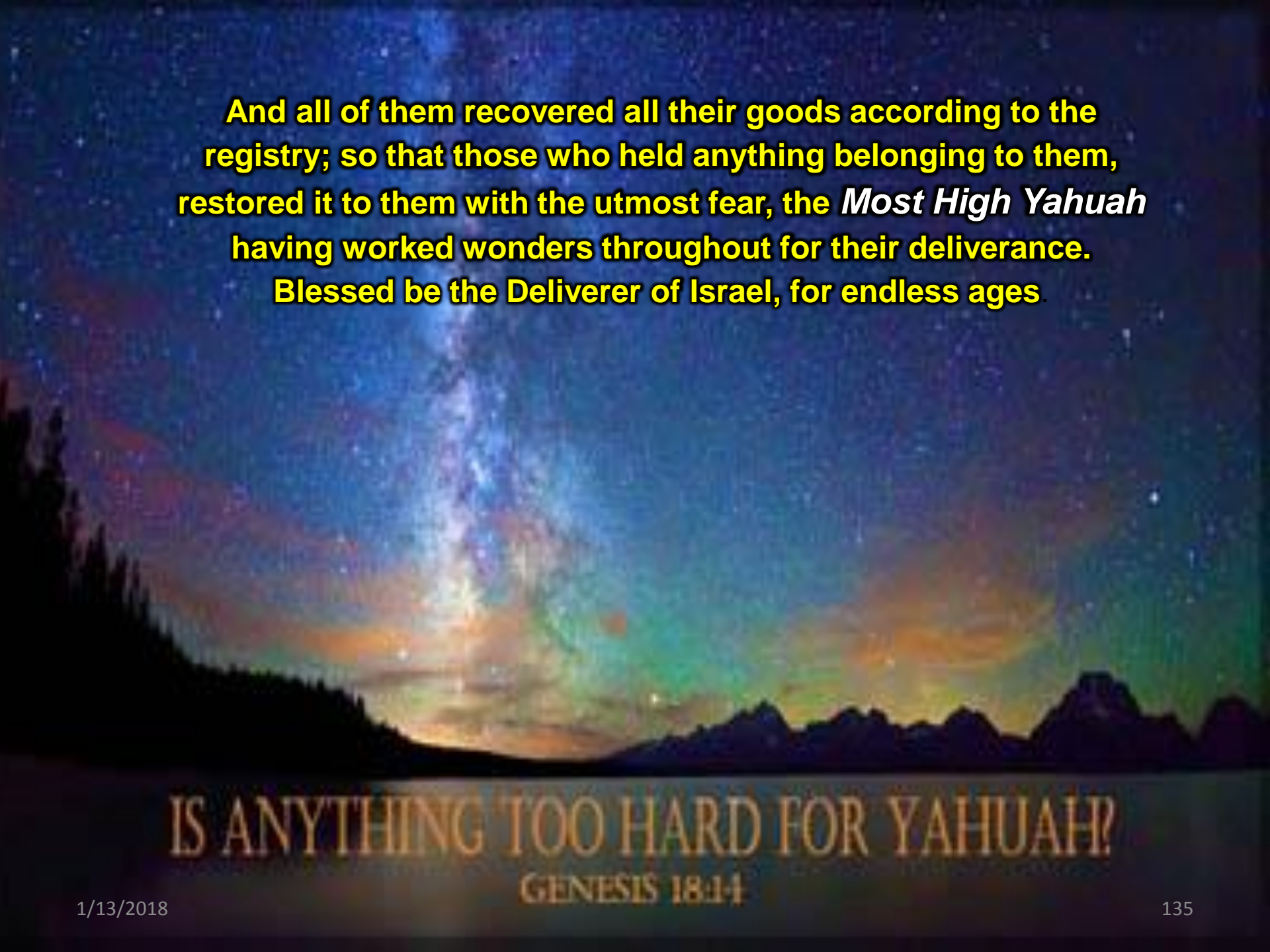
But they themselves, who had adhered to Yahuah unto death, having had full enjoyment of their deliverance, departed from the city crowned with garlands of all sorts of most fragrant flowers, with joy and shouting; giving thanks in praises and most melodious hymns to the eternal Almighty of their fathers, the Savior of Israel.

And having reached Ptolemais(a city in Egypt), which, on account of the peculiar product of the place, is called the rose-bearing, where the fleet waited for them according to their common decree, seven days; there they made a feast of deliverance, the king having generously supplied them with all things which each might want for his journey even to his own home.



And having arrived in peace with becoming thanksgivings, they resolved to celebrate there also these days as days of joy for the time of their sojourning. Which also having consecrated to that use by setting up a pillar and an oratory in the place of their festive solemnity, they departed unhurt, free, overflowing with joy, secured by the king's command from all harm by land, sea, or river, each to his own home. And having now greater authority than before among their enemies, with glory and fear; not being despoiled of their goods by any one throughout the journey.



A night sky with the Milky Way galaxy and aurora borealis over a mountain range. The sky is dark blue and purple, with the Milky Way visible as a bright, white, and yellowish band of stars. The aurora borealis is visible as a green and yellow glow in the lower part of the sky. The mountains are silhouetted against the sky.

And all of them recovered all their goods according to the registry; so that those who held anything belonging to them, restored it to them with the utmost fear, the *Most High Yahuah* having worked wonders throughout for their deliverance. Blessed be the Deliverer of Israel, for endless ages.

IS ANYTHING TOO HARD FOR YAHUAH?

GENESIS 18:14