

THE FIRST BOOK OF MACCABEES

INTRODUCTION

THE English Bible, as is well known, originally contained but two so-called Books of the Maccabees. There are, however, three such books found in the Septuagint, and a fourth bearing the same title in connection with the works of Josephus. These are all the Books of the Maccabees now existing in Greek. A work, sometimes called the Fifth Book of Maccabees, is extant in an Arabic version, which is also known under the title, *Historia Maccabæorum Arabica*. Only the first two books actually treat of the Maccabæan family and their heroic efforts to free their native land from the Syrian yoke.

The order in which these several works are usually enumerated is also that of their actual worth. The second book takes up the history at a point a little earlier than the first (B.C. 176), but covers a period of only fourteen years. The first begins with the reign of Antiochus Epiphanes (B.C. 175), and closes with the death of the high priest Simon (B.C. 135), so including a space of forty years. The third book narrates the history of events which took place before the Maccabæan family appeared on the stage (B.C. 221–204). The fourth makes use of an incident or two found in the second book, the martyrdom of Eleazar with that of the seven brothers and their mother, introduced by an account of the attempt of Apollonius (Heliodorus) to rob the temple, in order to connect with it a philosophical disquisition on the Rule of Reason (Ἀυτοκράτορος λογισμοῦ), or the supremacy of the ὀρθὸς λόγος over the πάθη. The fifth is a chronicle of Jewish affairs, contained in fifty-nine chapters, beginning with the account of Heliodorus' sacrilege, and extending to the Christian era. In the Arabic it has the title, "Second Book of Maccabees." The first nineteen chapters include, although in a different order, events narrated in 1 and 2 Maccabees. At the close of the sixteenth chapter, the remark is found: "Thus far extends the second book, as it has been taken from the Hebrews." The compiler then goes on to the end of the nineteenth chapter to quote from the First Book of Maccabees. He seems also to have made use of the works of Josephus, but shows no such agreement with him as to justify the belief that the author was himself Josephus, as some have intimated. The work first appeared in the Paris Polyglot of Le Jay (vol. 9), and from it was copied into the London Polyglot (vol. 4.).

The First Book of Maccabees, now especially under consideration, is by far the most

important work of the five bearing this name. Its contents, briefly stated, are as follows: There are first given, as by way of introduction, certain alleged facts relating to Alexander the Great and the partition of his kingdom. The writer then passes over to describe the efforts of Antiochus IV. Epiphanes, to corrupt the Israelitish people through foreign customs, root out their religion, and introduce in its place the frivolities and abominations of heathenism. Excited to the highest pitch by this course, a priest, by the name of Mattathias, dwelling at Modein, assembles those who are like-minded about him, and contests, sword in hand, wherever opportunity offers, the unrighteous doings of the king. He himself, however, already advanced in life, does not long survive the outbreak of the struggle. But he does not pass away until he has instilled a determination and deathless courage like his own into the hearts of his five stalwart sons. They, at least three of them, are the real heroes of the book, and carry on to a successful issue the war for civil and religious freedom. In chapters 3-9:22 is related what took place under the leadership of Judas; from 9:23-12:53, the history of events during the rule of Jonathan; from 13-16:18, the results achieved by the skillful and prudent Simon. The book closes with an account of the escape of John Hyrcanus, the son of Simon, from an attempt on his life, and the statement that his remaining history is contained in the "chronicles of his priesthood, from the time he was made high priest after his father."

The Name Maccabee

A great deal of research and learning has been expended in the effort to discover the derivation, and thereby the real meaning, of the word Maccabee. The Maccabees were of an Asmonæan family, the great-grandfather of Mattathias having borne the name *Chasmon* (חַשְׁמוֹנִי, Ἀσamonαῖος). Cf. 1 Chron. 24:7; Ps. 58:32, and Jos., *Antiq.*, xii.6, § 1, 14:16, § 4, 20:8, § 11. And the title "Asmonæsan" or "Hasmonæan" is the one more commonly employed in Jewish literature to designate not only Mattathias and his five sons, but also their descendants down to Herod the Great and Aristobulus. The title "Maccabee," on the other hand, was first given to Judas, the third son of Mattathias, who undertook, after the death of his father, the leadership of those opposed to the Syrian rule; but at a very early date it was transferred to the entire family, as well as to many others, like Eleazer and the seven brothers, who had a prominent part in the same tragical history.

The usual derivation of the word Maccabee is from מַקְבֵּה, Chald., מַקְבֵּא, *hammer*, as being a figurative characterization of the thoroughness and stubbornness with which Judas fought against the enemies of his country. So Michaelis, Gesenius, Ewald, Grimm, Keil, and many others. Curtiss, however, in his recent exhaustive monograph on this subject (*The Name Machabee*, Hinrich, Leip., 1876), urges with great force against this theory: first, that the reading, מַקְבֵּי, to which Μακκαβαῖος corresponds, is without sufficient foundation; and, second, that the particular hammer referred to by such a designation, supposing the derivation to be correct, would be no fitting illustration for the dashing bravery of Judas. It is not the heavy smith's hammer, but a smaller one, such as was used in various kinds of simple work. (Cf. [Judg. 4:21](#); [1 Kings 6:7](#); [Is. 44:12](#); [Jer. 10:4](#).) And he maintains that the Hebrew writer, with six different words for this tool at his command, was not shut up to this one in order to characterize fitly the courage and impetuosity of the Maccabæan leader. Others think that the title is made up of the first letters of several Hebrew words which together formed the sentence: "Who among the gods is like to thee, Jehovah" (cf. [Ex. 15:11](#)), which, as is supposed, was inscribed on the Maccabæan banner. To this view it is objected, first, that there is no evidence that the custom of forming words in this manner prevailed at so early a date; second, the Greek form of the word, as written with two *kappas*, would in that case be incomprehensible; and, third, the title would not have possessed, on such a supposition, that individual character which the facts of the history require. Cf. [1 Macc. 2:66](#), [3:1](#), [5:34](#), [2 Macc. 10:1](#), and *passim*. The same objections are valid against the derivation proposed by Delitzsch, who thinks the title is an abbreviation of certain Hebrew words meaning: "What is like my father?" The theory of this critic is given in full in a letter to Curtiss published in the work above referred to, pp. 23, 24.

Curtiss's own opinion is, that the word comes from the Hebrew כַּבֵּה, meaning, in the Piel form, *to extinguish*, and he refers, among other passages, to [Is. 63:17](#), where the overthrow of an army is compared to the extinguishing of burning flax. The form, מַכְבֵּי, would then be the Hiphil of this verb, having the same general meaning as the Piel, and would signify, *the extinguisher*. But in order to come as far as this, it was necessary first to settle the point that the original reading of the word was מַכְבֵּי, and not מַקְבֵּי. This, Curtiss seeks to do, but, with regret it must be said, has not been so suc-

cessful as *der Sache ein Loch zu machen*, as the Germans would say. His argument, in brief, is this: The question turns on the forms of the word which are found in the Greek and the Latin, since the original is lost. The former has Μακκαβαῖος, which is not decisive, since it might come from either of the above-named Hebrew words. The latter, *Machabæus*, which could be derived from the Hebrew מַכַּבֵּי only, since Jerome, who had the original in his hands, and revised, at least to this extent, the old Latin, uniformly employs a “c” to represent “ק,” and “ch” for “כ,” the exceptions being only apparent. But at this point the otherwise very strong and unexceptionable chain of argument lacks a necessary link or two. It is assumed as a fact, which, however, by the almost universal admission of scholars is not one, that Jerome himself made a revision of 1 Maccabees, and that he made it on the basis of the Hebrew text. Hence, since the Old Latin version is confessedly an offspring of the Greek, we are obliged to fall back on that as our highest authority for determining the original form of the word “Maccabee.” That, however, as we have already said, leaves the matter wholly undecided. Cf. Schürer’s notice of Curtiss’s essay in the *Theologische Literaturzeitung*, 1876, No. 17, col. 436.

Original Language

In its present form the work before us closely resembles the other books of the Septuagint, being even less Hebraistic in its coloring than some of them. And the fact that its Greek has been to a considerable extent modified by that of the LXX., seems clear from a direct quotation of the latter in chap. 7:17 (cf. Ps. 79:2, 3) as well as from many evident allusions to it in other parts. (See, especially, 9:23, and cf. Ps. 92:8.) The number of words peculiar to the book is comparatively small. It must have existed in Greek, moreover, as early as the middle of the first century, B. C., since it is used largely by Josephus in his *Antiquities* (cf. 12:5, § 1-13. 7, § 4). Still there is sufficient evidence to establish the matter beyond reasonable doubt that it was originally written in Hebrew. The very frequent variation in the Greek MSS., for instance, between the third person singular and plural, obviously arises from the fact that in the Hebrew and Aramaic the third person plural masculine differs from the singular only in the *vav* at the end. The author, too, proves himself by his exact knowledge of the topography of Palestine and by the whole structure of his work, particularly his warm sympathy with the cause and heroic deeds of the Maccabees, to have been a resident of the country which was the

arena of the conflict he describes. The Hebrew was then, and had been for a long time, the written language of the people, the sacred language, and was also not altogether in disuse as a medium of oral communication (cf. 2 Macc. 7:8, 21, 27, 12:37, 15:29). Moreover, there is no evidence that any literary productions in Greek emanated from Palestine during this period. Still further, the language of the book, smooth and simple as it is for the most part, is not wanting in difficulties whose solution, in some instances, seems to require the supposition of a false or imperfect translation of the original (cf., for example, 2:8, 3:3, 4:19, 24).

But we have, also, positive testimony in the same direction. Origen (in Euseb., *H. E.*, 6:25), after speaking of the books of the Old Testament, says: "But outside the number of these (that is, among the uncanonical) is the Maccabæan history (Τά Μακκαβαϊκά) entitled Σαρβήθ Σαρβανιέλ, *Sarbeth Sarbaniel*. There is also the reading *Basanaiel*, but that with the spelling *Sarbane El* is generally adopted, and is probably correct. (Cf. Fritzsche in *Schenkel's Bib. Lex.*, under "Makkabæer.") This title given by Origen is variously rendered: *The rod of those that rebel against God*, Herzfeld; *The government (sceptre) of the prince of God's sons*, Ewald and Keil; *The obstinacy of those who resist God*, Geiger; *Book of the house of God's children*, Derenbourg; *History of the princes of God's children*, Michaelis and Grimm. The title, at all events, is Semitic, and furnishes strong evidence for the Hebraistic origin of our book. That this church father meant the *first* book of Maccabees, moreover, by this designation, would seem to be clear, from the manner in which the canonical books of the Old Testament are mentioned in the immediate context. To each one of them he had given the Hebrew title along with the Greek. The testimony of Jerome is still more conclusive. He says (*Prolog. Gal. ad Lib. Reg.*): "The first book of Maccabees I found in Hebrew; the second is Greek, as indeed can be proved simply from its style." Hengstenberg stands almost alone in disputing the force of these arguments. In his work, *Die Authentic des Daniel*, etc. (Berlin, 1831), pp. 290 ff., he attempts to show, although apparently under the influence of some prejudice, that this supposed Hebrew original of 1 Maccabees, mentioned by Origen and Jerome, is simply a certain "Chaldaic" book of Maccabees (*Megillath Antiochus*), which still exists in a number of printed copies. (The more recent are: *The Choice of Pearls, and the Book of Antiochus in Aramaic, Hebrew, and English*, Lond. 1851; and *Beth ha-Midrash*, by Jellinek, Leip., 1853, part 1., pp. 142-146.) Hengstenberg seems to have made this assertion without authority or special examination. Zunz has shown (*Vorträge*, p. 134) that the work is a product of the Middle Ages, and utterly without worth. It is all contained within the

compass of seventy-four verses, in the English edition just referred to, and is made up of the most fabulous accounts of the Asmonæan family, one of which is that Judas died before his father, while the latter shared in the victories that terminated the contest with the Syrian oppressors. See, for much valuable information touching this *Megillath Antiochus*, including a notice of the places where sixteen MSS. of it are to be found at the present time, Appendix VI. of the little work by Curtiss, *The Name Machabee*.

Historical Character.

There is but one judgment among critics in general respecting the merits of 1 Maccabees as a historical work. The narrative is written in a simple, objective style, with scarcely an attempt at ornamentation, and with only an occasional indulgence in real poetic flights (1:25-28, 38-40; 2:7-13, 3:3-9, 45), and a somewhat more frequent poetic turn given to the thought here and there (2:44, 3:35, 36, 45, 51, 9:41, 13:51). It has been compared favorably with the historical books of the canonical Scriptures with respect to a candid and faithful presentation of facts and its unexpected freedom from the influence of national and doctrinal prejudice. Such characteristics are the more appreciated, not only because this work is, for a part of the period which it covers, the sole authority still extant, but also on the ground of the marked contrast in which it stands, in this respect, with the other books bearing the same name. The temptation to overdraw, when delineating such a character as that of Antiochus Epiphanes, or that of the heroic Judas, to give rein to the feeling of despondency in the hour of defeat, and of exultation in the midst of the most brilliant victories, are but very seldom and very slightly indulged. Even faults which have been imputed to the writer are often faults common to all writers at the time when he lived, and sometimes, too, no doubt are due to an imperfect translation or a corrupt text. The statements are in some cases substantiated by original documents, as in the Book of Ezra (cf. 8:23 ff., 10:18 ff. 25-45, 11:30-37), to some of which the writer gives the names of "copies" (ἀντίγραφα); others are vouched for, even in minute particulars, by contemporaneous Greek and Roman histories. On the whole the book, whatever may be thought of its canonical rank, cannot but be regarded as of incalculable value, as being an essentially trustworthy history of the important period which it covers.

Still, it is far from being without fault. There are in some places evident exaggerations, especially where the size of armies and the numbers slain in battle are stated (see, for instance, 4:14, 24; 5:44; 6:47, 7:46). All of these instances could scarcely be

explained away by the supposition of a corrupt text, or the apology of Keil (*Com. über die BB. der Mak.*, Einleit., p. 18), that the number given is simply a rough estimate and not intended to be exact. Here and there is to be found, also, an error in dates, as in 14:1, where the author comes in conflict not only with Josephus, but with Diodorus, Justinus, Appian, and Livy, respecting the time when Antiochus VI. was put to death by Tryphon. Common rumor, too, is not infrequently accepted as authority, particularly in what relates to foreign countries and governments. Alexander the Great (1:6) is, in consequence, falsely represented as dividing his kingdom among his generals, all of whom are said to have “put on crowns” after his death. The Spartans are represented (12:6 f.) as being related by descent to the Jews. The Romans are spoken of (13) in terms quite too favorable, both as it respects their conquests and the spirit of their dealings with other nations. And positive errors of statement occur regarding the army of Antiochus, his capture by the Romans, the constitution of the Roman government, etc. But that the writer intentionally made misstatements, few would be ready to maintain. The ground on which they rested, however, was, in not a few instances, quite insufficient. And still further, the speeches and prayers which are put into the mouths of his heroes cannot be accepted as in any sense a literal reproduction of those actually uttered. That they in general so well correspond with the circumstances of the several cases is due chiefly to the skill and good sense of the historian himself. Grimm (*Com.*, Einleit., p. 18) misses from them what, as he thinks, might be expected were they true to the originals, namely, all expressions showing a Messianic hope, or a belief in the resurrection of the body. This objection, however, seems to be based on the supposition that our book ought to teach on this subject what is found in the Book of Daniel and the so-called Psalter of Solomon, claimed to be products of the same period.

Again, some of the original documents which the writer professes to cite bear every trace of being, at best, but unsuccessful attempts at independent reproduction. (Cf., particularly, 12:5-25; 14:20-24; 15:16-22.) There is no sufficient reason apparent why Jonathan should have written such a letter as that imputed to him in the first of these passages. That of Oniars (Arius, or Areus), on the other hand, contains not the least evidence of its supposed Greek origin, and in its form in other respects is untrue to what the circumstances would have demanded. In the second passage, the letter of the Spartans to Simon is wanting in a proper conclusion, and the names of the Ephors are not given, as was to have been expected. In the third case mentioned, where an ostensible letter of Lucius, a consul of the Romans, to Ptolemy is quoted, the original, it is

clear, could not have been at the command of the writer. Only one consul is mentioned, and he simply by his first name. Nothing is said of the senate, from which such documents uniformly emanated. Besides, there is no date given; and other particulars, as well of contents as of form, serve to show great freedom on the part of our author in the matter of using authorities of this kind.

Religious Coloring

Geiger (*Urschrift*, p. 206 ff.; cf., also, Holtzmann, *Die Apok. Bücher*, pp. 30, 56, 162) has attempted to show, and his theory is well worthy of careful attention,—although he may sometimes press it too far,—that 1 and 2 Maccabees are partisan writings, the first being the work of a Sadducee who was particularly favorable to the Asmonæan family; the second, that of a Pharisee who regarded the same with ill-concealed distrust. The former begins his work with some account of Mattathias, in order, as it would seem, to show the close connection of the family with the leading order of priests, Joarib. It is well known that the Sadducees were the priestly and aristocratic party among the Jews. The derivation of the word from Zadok (צדוקים, Σαδδουικαῖοι), who was high priest during the reign of David, has, perhaps, more to support it than the more usual derivation from צדִיק. Our writer seems to delight in magnifying the deeds of the Maccabæan heroes (13:3; 14:26; 16:2). In one instance, where a battle was fought in which none of them participated and a defeat was experienced, he expresses his opinion of the matter in these words: “They, however, were not of the seed of those men to whose hands was committed the deliverance of Israel.” When one member of this family disappears the salvation of the people is made to depend on the choice of another as leader in his stead. Simon, however, was a special favorite of the author. It is he that the father on his dying bed commends to his children as their future counsellor and head (2:65), who, indeed, should supply to them the place left vacant by himself. Made to occupy a prominent position throughout the entire history (9:33, 37, 62, 65, 67; 10:74; 82; 11:64 ff.; 12:33; 13:1 ff.; 14:32), at its conclusion he is elevated to a more than kingly dignity. By the united voice of the people in solemn public assembly, and as a grateful recognition of his services on behalf of the nation, he is declared to be their civil and ecclesiastical ruler, at once high priest and king, with the office hereditary in his house.

If these and similar reasons might lead us to regard the writer as a special friend and partisan of the Maccabæan family, there are others of a still more positive charac-

ter, showing that he was no friend of Phariseeism or the Pharisees. His narrative is quite bare of the visions of angels and supernatural interpositions which characterize so largely that of the second book. It is manly courage, and not apparitions from the spirit world, that he loves to dwell upon and represents God as honoring with glorious success. Of the resurrection of the dead, he says nothing; although the narrative here and there furnished him with a favorable opportunity to do so. How different, for instance, would the account of Mattathias death have appeared in the second book! His allusions, if any, to the Messianic hope are only of the most general character (4:46; 9:27; 14:41). Bretschneider (*Dogmatik d. Apok.*, p. 344) contests the idea that in any of the passages cited the Messiah is at all referred to. But especially in his attitude respecting the Sabbath does our author show his supposed Sadducean bias. He takes a view of the subject, at least represents it not unfavorably, which was not then, nor for a long time subsequently, the prevailing one. He tells with evident relish how Mattathias and his sons (cf. 2:32 ff. with 9:34, 43) refused to be governed by the strict letter of the code, in accordance with which not even defensive warfare was allowed on the Sabbath. The unrestricted observance of the Sabbatic year, too (6:49, 53), he seems to think, was not meant for times of war. In addition to these points, for most of which we are indebted to Geiger, another interesting fact bearing in the same direction might be mentioned. It relates to the so-called "Assidsæns." They undoubtedly represented the Pharisaic party, as far as it existed at that time. By comparing now ii.42 with vii.13, we learn that this party coöperated with Judas Maccabæus when the contest against Antiochus Epiphanes first broke out. Afterwards, however, at least in some instances, they acted in direct opposition to his wishes, which could hardly have been the case had not their political and ecclesiastical preferences been to some extent diverse from his. Cf. 2 Mac-c. 14:6.

Yet with all these supposed evidences of a Sadducean tendency, over-sharp partisan distinctions are nowhere discoverable, and we have no ground, as Geiger himself admits, for holding that a single fact is intentionally distorted, or falsely stated, for doctrinal reasons. The history has received the confirmation of the Talmudic tradition, and Josephus accorded it an apparently unlimited confidence. The Scriptures our author treats with becoming respect, one might almost say, with real affection. He calls them (xii.9) "The Holy Books." They are an incomparable source of consolation. "Albeit," he says, "we need none of these things (that is, alliances with foreign nations), seeing that we have the holy books of Scripture in our hands to comfort us." His allu-

sions are of such a kind, indeed, as to indicate that the Old Testament collection was not only already looked upon as a well-known and established canon of doctrine, but was regarded with a reverence and a devotion approaching that of a later day. This fact, moreover, is in perfect harmony with what is known respecting the doctrinal position of this Jewish sect. The Sadducees held firmly to the Scriptures, and not to the Pentateuch alone but to the Prophets as well, and that all the more firmly, no doubt, that they repudiated so utterly the traditional teaching of the Pharisees. The contrary opinion concerning them has gained wide currency simply through certain ungrounded assertions of some of the early Christian fathers. Cf. Schürer, *Neutestamentliche Zeitgeschichte*, p. 432. The composition before us, too, is everywhere characterized by such an unmistakable tone of deep moral earnestness and of loyalty to the theocratic constitution and history of the Jewish people, that it may be regarded as full compensation for the want of more marked outward expressions of the same. What the author fails to say directly of God, of Providence, and the higher aims, he is still able, through the devout spirit that pervades every chapter, to make us feel that he inwardly means. The remark of Baumgarten on the Book of Esther is quite as applicable here: "There is no need of much discernment to apprehend the immense benefit which has accrued to the church in time past (*Rom. 15:4; 2 Thess. 3:16*) and must accrue in time to come, from a holy silence combined with the spirit and action of martyrs." (Cf. Herzog's *Real-Encyk.*, under "Esther.") But the book is by no means wholly bare of allusions to the God of the fathers, or wanting in outward expressions of dependence and trust. What picture, for instance, could be more full of a moving pathos than that which is drawn of the assembly at Massepha "over against Jerusalem," the place of prayer "aforetime in Israel," where the people gathered and "fasted, rent their clothes, laid open the book of the Law," brought together the priest's garments and other things which on account of the triumph of their enemies could be no longer used, and "cried with a loud voice toward heaven, saying, 'What shall we do with these, and whither shall we carry them away?'" (Cf. *3:46 ff.*) And at another time (*vii.37*), the priests are depicted as standing and weeping before the altar while they solemnly invoked his interposition on their behalf who had chosen the temple to be called by his name, and to be a house of prayer for his people. That in no one case which has the support of all the MSS. throughout the entire book does the word θεός or κύριος occur, or any other direct and definite designation of Jehovah, is certainly a very remarkable fact. We have, instead, everywhere the indefinite οὐρανός, or a simple pronoun in the second or third person. That it is wholly

due, as some think, to the already prevalent custom of avoiding, as much as possible, every use of the divine name, can scarcely be supposed (so Rosenthal, *Das Erste Maccabäerbuch*, etc. Leipzig., 1867, p. 10.) It is more likely, on the other hand, that it is chiefly to be regarded as but an unconscious witness to the fact that there was no longer any prophet in Israel (1 Macc. 4:46; 9:27; 14:41). The idea of God as of One who dwelt among them and might be communicated with as friend with friend (Ex. 33:11) had receded, while in its place ruled the more cold and abstract thought of One whose dwelling-place and throne were in the distant heaven.

Authorities Used by the Author and Date of Composition

In some instances, as we have already observed, our author makes direct reference to authorities. But he nowhere shows a slavish dependence upon them, or scarcely accords them the weight which they may be supposed to have deserved. He lived too near the events which he relates to take any other attitude respecting them than that of an independent historian. Such original documents as he uses, he uses with the utmost freedom, omitting, enlarging, simplifying, as best suits his aim. This would be clear from the one fact, if there were no others to support it, that the style of the composition is throughout the same. There are nowhere any traces of the patchwork which must have inevitably resulted if anything like a literal reproduction of originals then extant in different languages had been attempted. Where written authorities were wanting, there was a hardly less valuable tradition, still enjoying a youthful life in the speech and thought of the people about him, to which he could ever appeal. And even assuming the latest date which could with propriety be given to the work, the writer must himself have been contemporaneous with many of the persons and scenes that are the subjects of his narrative, and thus possessed the very best support for some of his statements, in that he was an eye-witness to their truthfulness. As far as he availed himself of written authorities, it is probable that it was only of such as existed in the form of letters, brief public records, and fugitive pieces relating to persons and events of special interest. The work alluded to in chap. 16:23, under the title of the *Chronicles of the Priesthood of John Hyrcanus*, so far from giving encouragement to the view that such chronicles existed also of the period immediately preceding, should lead us, as Grimm (*Einleit.*, p. xxiii., *versus Smith's Bib. Dict.*, s. v.) has shown, to just the contrary conclusion. The present writer ends his work, quite naturally, at the point where these *Chronicles* take up the history. And this remark of his has its best explanation when we sup-

pose that he meant thereby to give a reason for his carrying on the history no further.

Respecting the time of the composition of 1 Maccabees, there are happily certain tolerably trustworthy *data* furnished by the work itself. From chap. 16:23, we may safely infer that it was written after the death of John Hyrcanus (B. C. 106). This opinion is indeed disputed by some (Bertheau, Welte, Keil), but as we must think on wholly insufficient grounds. It has, on the other hand, the confident support of Eichhorn, Bertholdt, De Wette, Ewald, Grimm, Fritzsche, and many others. But it is further evident that the work was not written immediately after the death of this ruler, since the published record of the events of his reign was already in circulation. In chap. 13:30, moreover, we read concerning the family monument which had been erected by Simon that it still existed at the time of the writer. Such a remark would have been uncalled for if a considerable period had not already elapsed. But we are not allowed to date the composition very long—*i. e.* not more than a score or two of years—after the death of John Hyrcanus, since views are expressed in it, as, for instance, those concerning the Romans (chap. 8), which, in that case, would be quite incomprehensible. It was in the year B. C. 64 that Jerusalem was taken by Pompey, and no further illusions concerning the “noble people” that “lovingly accepted all that joined themselves unto them” were possible. To attempt, however, to fix the date of composition more exactly than in saying that it took place during this interval of about forty years,—*i. e.*, between the death of John Hyrcanus and the capture of Jerusalem by Pompey,—might, perhaps, be justly characterized as venturesome. Still the early existence of the present translation as witnessed to by Josephus’ use of it and some other considerations derived from the history of the period itself would lead us to place it somewhat nearer the former than the latter of these two extremes.

The Greek Text and Ancient Versions

The oldest Greek MSS. of our book are the Sinaitic and Alexandrine. The former contains only the First and Fourth Books of Maccabees. The latter the entire four. The Roman (Sixtine) edition of the book is based on MSS. not now known. The Vatican Codex does not contain 1 Maccabees nor any one of the remaining three, although many critics and commentators, including even Michaelis (cf. Cotton, p. 52), have cited the readings of the Sixtine edition as though they were those of this famous MS. Codex Sinaiticus, which Fritzsche in his edition of the text names X., corresponds generally with Codex Alexandrinus (III.). The more important of the sixteen codices of the pre-

sent book in the Holmes-Parsons' edition of the LXX., we have already described in the *General Introduction*. The best text is found in III. X. 52. 56. 62. 106. 107., which also show an inner connection with one another. Next to them come 19. 64. 93., with the Syriac version.

There are but two old versions of 1 Maccabees extant, a Latin and a Syriac. The former was received into the Vulgate without special revision from the Old Latin. In its original form it came from the Greek and closely corresponds with it. The omissions, additions, and deviations, which indeed are somewhat numerous, are rarely of special importance, and may be due more to later changes which the version has suffered than to original faults of translation. There are, in fact, two recensions of this version. In addition to the common one, Sabatier published (*Bibliorum Sacrorum Latinæ Versiones Antiquæ*, etc., Rheims, 1739-49; Paris, 1751, ii.1013, sqq.) for the first thirteen chapters, another from a MS. belonging to the cloister of St. Germain in Paris, and known as "S. Germ. 15," which differed considerably from the former, and which he regarded as an earlier form of it. Grimm, on the contrary, and following him Keil, have represented that Sabatier held this text to be the result of a later attempt to revise the text of the Vulgate on the basis of the Greek. But it was undoubtedly the text of the Vulgate which Sabatier regarded as the revised one (cf. Welte, *Einleit. in die Deuterokanon. Bücher*, p. 26, where his language is quoted in its original form). Moreover, the text of the St. Germain MS. is a sufficient witness for itself. Fritzsche says of it (*Libri Apoc. V. T.*, præf., p. xx.): *sed ille est. genere dicendi horridior et verborum textus græce tenacior*, etc. Both recensions were evidently made from the Greek, and there is no satisfactory evidence in support of the opinion of Curtiss (*The Name Machabee*, p. 6), that Jerome or any one else, in either of them, has attempted a revision on the basis of a supposed Hebrew text then extant. The best text of the common Latin version is found in the *Biblia Sacra Latina Vet. Testamenti Hieronymo interprete ex Antiquissima Auctoritate in Stichos descripta*, by Heyse and Tischendorf, Lips., Brockhaus, 1873. In this edition along with the Clementine text (Rome, 1592-1861), are given the readings of Codex Amiatinus. Besides the two recensions of the Latin above referred to, a fragment consisting of sixteen verses of the second chapter (49-64), has been published by Mai (*Spicil. Rom.*, tom, ix., Ap. p. 60), in which a wholly different rendering is found. Its origin is unknown. The Syriac version (Lond. Polyglot, vol. 4.) which was formerly supposed by some to be a direct offspring of the Hebrew (cf. especially, Michaelis, *Deutsche Übersetzung des Ersten Buchs der Maccabäer*, Vorrede, p. x.), since the masterly collation by Trendelenburg (*Primi Libri*

Maccab. Græci Textus cum Versione Syriaca Collatio in Eichhorn's *Repertorium für Biblische und Morgenländische Literatur*, xv., pp. 58–153) is universally acknowledged to have sprung from the Greek. The correspondences, indeed, are found to be most marked, and no other conclusion is possible. Even the special form of the Greek text, which impressed itself on the Syriac translation, is still discoverable in the MSS. 19. 64. 93. Instances in which they are followed word for word are not rare. The names of places are so given, however, that it is inferred the translator must have been acquainted with them in their Semitic form. This fact gives the version a peculiar value for exegetical purposes, and at the same time bears witness to its great age.

Canonical Standing

As we have already noticed, the Sinaitic Codex contains of the Maccabæan books only the first and fourth. The latter is arranged in a separate section with the *Shepherd of Hermas*, as though it had originally formed with it an appendix to the canonical books. The omission of the several books of the Maccabees in the Vatican Codex is remarkable, since it contains all the other apocryphal writings. It is evident, moreover, that the former could never have formed a part of it. In this respect, as well as in the position of the Book of Esther, next after the *Wisdom of Sirach*, it is in harmony with the canon of Athanasius (cf. Westcott, *Bible in Church*, pp. 161, 304). In Codex Alexandrinus the four books of Maccabees follow in order, after Ezra and Nehemiah and before the Psalter. The arrangement indicates that they, in connection with Esther, Tobit, and Judith, were regarded as forming an appendix to the historical books of the canon, and as themselves not properly canonical. This view is strengthened by the fact that *Wisdom* and *Ecclesiasticus* are similarly arranged in this codex with respect to the Hagiographa. In Codex Claromontanus three books of Maccabees are found, the one omitted being the third. They are placed at the end of the Old Testament, next after Daniel, in a series of books that includes, besides, Judith, Esdras, Esther, Job, and Tobit. This position was doubtless meant to indicate here, as in the cases mentioned above, that the books were designed for ecclesiastical use only.

We find but very few traces of 1 Maccabees among Christian writers of the first Christian centuries. Its history, for the most part, lay outside the sphere of their inquiries. In the so-called *Apostolic Canons*, art. lxxxv., — which, however, is probably a later addition, — three books of Maccabees are mentioned among those to be revered as “holy,” and they are enumerated between Esther and Job. In the Coptic version of

these canons (see *Dict. of Christian Antiq.*, p. 118) the Book of Esther is omitted, and those of Tobit and Judith are put in the place of the Maccabees. Farther on the words occur: "And out of the *Wisdom of Solomon* and *Esther*, the three *Books of Maccabees*, and the *Wisdom of the Son of Sirach*, there is much instruction" Clement of Alexandria makes a bare allusion to our work as the "Book of the Maccabæan history" (*Strom.*, i. § 123). Tertullian, also (*Adv. Jud.*, iv.), shows acquaintance with the history of the Maccabæan wars. Origen, as we have previously observed, speaks of the books of the Maccabees as not being included in the canon of the Jews. Eusebius, too, in his *Chronicle*, separates them from the "Divine Scriptures," while elsewhere showing that he was not ignorant of their contents. (Cf. *Præp. Ev.*, viii. 9.) Athanasius, as before remarked, omits the Maccabæan books from his list entirely. The same is true of Gregory of Nazianzus († A. D. 390), of Amphilochius, his friend († A. D. 395), and of Cyril of Jerusalem († A. D. 386), all of whom published catalogues of the Old Testament writings. Even among the Alexandrian fathers the allusions to the Maccabees are quite rare. Among Latin writers of the early church, Ruffinus (†c. A. D. 410) reckons the "Book of Maccabees" among "ecclesiastical," in distinction from "canonical" works. Jerome, as is well known, translated none of the Old Testament Apocrypha save Judith and Tobit, and accorded them likewise only "ecclesiastical" rank. He mentions the Maccabees in connection with these two works as being read by the church, although not held to be canonical. (Cf. *Præf. ad Lib. Sol.*) Augustine advocated the principle that the usage of the greatest number of churches should decide the matter of the authority of the several books of Scripture. Among works to be thus judged, he mentions two books of Maccabees, along with Judith and Tobit. He himself, however, did not regard the former as standing on a level with works usually held to be canonical, since, in a controversy with the Donatists who quoted 2 Maccabees, he remarks that these works had never been received into the Hebrew canon. In fact, he elsewhere (*De Civ. Dei*, viii.36) expressly distinguishes them from the "Holy Scriptures," they having been accepted by the church simply on account of the histories of martyrs which they contain. At the Council of Carthage (A. D. 397), according to some authorities, the two books of Maccabees were enumerated among the "Divine Scriptures." But, if it be true, it is to be interpreted in the light of Augustine's actual position touching the matter of canonical and uncanonical books, since his influence predominated in this council. Subsequent to this period the book before us shared, in general, the fortunes of the remaining works of the Old Testament Apocrypha, of which we have already spoken sufficiently.

THE FIRST BOOK

OF THE

MACCABEES

CHAPTER 1

¹ AND it happened, after that Alexander, the Macedonian, the son of Philip,¹ who came out of the land of Chettiim, had smitten Darius king of the Persians and ² Medes, that he reigned in his stead, being previously² over Greece. And he waged³ many wars, and won⁴ many⁵ strong holds, and slew kings⁶ of the earth. And he⁷ went through to the ends of the earth, and took spoils of a multitude of nations; and⁸ the earth was quiet before him. And⁹ he was exalted, and his heart was lifted up. ⁴And he gathered a very great army,¹⁰ and ruled over countries, and¹¹ nations, and kings; and they¹² became tributaries unto him. ⁵And after these *things* ⁶ he fell sick,¹³ and perceived that he would¹⁴ die. And¹⁵ he called his servants, those that were distinguished and had been brought

¹ A. V.: son (τόν is omitted by 19. 64. 93.) of Philip, the Macedonian.

² the first (πρότερον is adopted by Fritzsche, Grimm, and Keil from III. X. 52. 55. 56. al. Co. Ald.; *text. rec.*, πρότερος. Grimm would insert δέ after πρότερον).

³ and made.

⁴ wan.

⁵ (omitted by III. X. 23. 44. 52. al.)

⁶ *the* kings.

⁷ *omits* he.

⁸ took spoils of many (πλήθους) nations, insomuch that (καί).

⁹ whereupon (23. *omits* καί).

¹⁰ A. V.: gathered (συνήγαγε : συνήξεν, III. X. 23. 44. 55. al.) a mighty strong host.

¹¹ (omitted by X. 23. 44. 62. al.)

¹² kings (marg., *kingdoms*. Codd. III. 23. 44. al. Co., τυραννιῶν), who.

¹³ (See *Com.*)

¹⁴ should.

¹⁵ Wherefore.

up with¹⁶ him from *his* youth,⁷ and parted his kingdom among them, while he was yet alive. And¹⁷ Alexander reigned twelve years, and died¹⁸ ⁸And his servants bore rule every one in his place. ⁹And after his death they all put crowns upon themselves, and¹⁹ their sons after them, for²⁰ many years; and they did much evil²¹ in the earth. ¹⁰And there came out of them a sinful shoot, Antiochus Epiphanes, a son of king Antiochus,²² who had been a hostage at Rome; and he reigned in the hundred and thirty and seventh year of the kingdom of the Greeks.

¹¹In those days went there out of Israel apostates, and²³ persuaded many, saying, Let us go and make a covenant²⁴ with the nations²⁵ that are round about us; for ¹² since we separated ourselves²⁶ from them we have had much trouble.²⁷ And the ¹³ matter pleased them.²⁸ And²⁹ certain of the people declared themselves ready to go, and went³⁰ to the king; and he gave them authority to practice³¹ the ordinances ¹⁴ of the heathen.

¹⁶ *such as were* honourable, and had been brought up with (*text. rec.*, συντρόφους Fritzsche, Grimm, and Keil adopt συνεκτρόφους from III. X. 23. 44. 55. 62. al. Co. Ald.).

¹⁷ A. V.: So.

¹⁸ *then* died.

¹⁹ bare so *did*.

²⁰ *omits* for.

²¹ evils were multiplied.

²² A. V.: wicked root (ρίζα ἀμαρτωλός. I take the former word, with Grimm and Keil, in the sense of “shoot.” Cf. *Ecclus.* 47:22), Antiochus *surnamed* Epiphanes, son of Antiochus the (III. X. 19. 23. 44. 106. al. Co. have the article) king.

²³ wicked men (υἱοὶ παράνομοι. They were persons who held the law of Moses in no respect, apostates, and hence were regarded as base and unworthy) who.

²⁴ (the word διαθήκην seems to have a somewhat broader meaning here. Cf. ver. 15. They resolved to make common cause with the foreign peoples about them.)

²⁵ heathen (it is not likely that they would have used such a word).

²⁶ departed.

²⁷ sorrow (lit., *many evils have found us*).

²⁸ So *this* device them well (καὶ ἡγαθύνθη ὁ λόγος ἐν ὀφθαλμοῖς αὐτῶν, “And the matter was found good, seemed good, in their eyes”).

²⁹ A. V.: Then.

³⁰ were so forward *herein* (προεθυμήθησαν = *they were ready, forward, eager*), that they went.

And³² they built a gymnasium³³ at Jerusalem according to the ¹⁵ customs of the heathen; and they¹ made themselves foreskins,² and fell away from³ the holy covenant, and yoked themselves in with⁴ the heathen, and sold, themselves⁵ to do the evil⁶

¹⁶ And⁷ the kingdom was established before Antiochus, and he had the thought to become king of the land of Egypt,⁸ that he might have dominion over the⁹ two ¹⁷ realms. And¹⁰ he entered into Egypt, with a great multitude, with chariots, and ¹⁸ elephants, and horsemen, and a great navy.¹¹ And they waged¹² war against Ptolemy¹³ king of Egypt; and Ptolemy turned about before¹⁴ him, and fled; and ¹⁹ many were wounded to death.¹⁵ And they took possession of¹⁶ the fortified¹⁷ cities in the land of Egypt, and he took the spoils of the land of Egypt.¹⁸ ²⁰ And after that Antiochus had smitten Egypt, he

³¹ who licence to do *after*.

³² whereupon.

³³ a place of exercise.

¹ A. V.: *omits* they.

² uncircumcised (ἀκροβυστίας See *Com.*).

³ forsook.

⁴ joined themselves to.

⁵ were sold.

⁶ do mischief.

⁷ A. V.: Now when.

⁸ Antiochus, he thought to reign over (Fritzsche receives γῆς from III. 19. 23. 62. 64. 93. 106. Old Lat. Syr.) E.

⁹ the dominion of.

¹⁰ Wherefore.

¹¹ (Cf. *Com.*)

¹² and made (*text. rec.*, συνεστήσαντο, which is retained by Grimm and Fritzsche; Keil would prefer the sing., read by III. 62. Co. Old Lat. Syr. In the former case the subject would be Antiochus and his army, as in ver. 19).

¹³ Ptolemee.

¹⁴ but Ptolemee was afraid (so Luther renders ἐνετράπη here) of.

¹⁵ (Lit., *fell wounded*, or *slain*, since the latter is generally the meaning of τραυματίας in the LXX. See *Com.*)

¹⁶ Thus they got.

¹⁷ strong.

returned¹⁹ in the hundred forty and third year; and he²⁰ went up against Israel, and he went up against²¹ Jerusalem with a great ²¹ multitude. And he entered in arrogance²² into the sanctuary, and took²³ the golden altar, and the candlestick of light, and all the vessels thereof, ²²and the table of the shewbread, and the pouring vessels, and the vials, and the censers of gold, and the vail, and the crowns, and the golden ornaments that were on the front of²⁴ the temple; ²³ and he scaled all *the gold*²⁵ off. And he took²⁶ the silver and the gold, and the ²⁴ precious vessels; and²⁷ he took the hidden treasures which he found. And having taken all, he departed into his land.²⁸ And he made a²⁹ massacre, and spoke ²⁵ very arrogantly.³⁰ And there came great mourning upon³¹ Israel, in every place ²⁶ where they were; and³² princes and elders groaned,³³ virgins and young men were made feeble, and the beauty of women was changed. ²⁷Every bridegroom took up lamentation, and³⁴ she that sat in the marriage chamber was in mourning.³⁵ ²⁸The land also quaked³⁶ for the inhabitants thereof, and all the house of Jacob was clothed with shame.³⁷

²⁹ And³⁸ after two years time³⁹ the king sent *his* chief collector of tribute unto the ³⁰

¹⁸ spoils thereof.

¹⁹ A. V.: returned *again*.

²⁰ *omits* he.

²¹ *omits* he went up against (as 23. 44. 55. 56. 62. 71. 74. (has ἐπὶ I, as X.) 106. 243. Co. Ald.).

²² and entered proudly.

²³ took *away*.

²⁴ before.

²⁵ temple, all which he pulled.

²⁶ He took also.

²⁷ also.

²⁸ A. V.: when he had taken all *away*, he went own land.

²⁹ having made a great (Luther: "He had many people killed").

³⁰ spoken very proudly.

³¹ Therefore there was great mourning in.

³² so that the.

³³ mourned (ἐστέναξαν), the.

³⁴ III. X. 23. 55. al. omit.

³⁵ A. V.: heaviness.

³⁶ was moved (see *Com.*).

cities of Juda; and he⁴⁰ came unto Jerusalem with a great multitude. And he spake words of peace unto them, in deceit;⁴¹ and they gave⁴² him credence. And⁴³ he fell suddenly upon the city, and smote it very sore, and destroyed much people of Israel. ³¹And when he had taken the spoils of the city, he set it on fire, ³² and pulled down the houses and the⁴⁴ walls thereof round about.⁴⁵ And⁴⁶ the women and the⁴⁷ children took they captive, and took possession of⁴⁸ the cattle. ³³ And they fortified⁴⁹ the city of David with a great and strong wall, with strong⁵⁰ towers, and it became their strong hold.⁵¹ ³⁴And they put therein a sinful nation, ³⁵ apostates;⁵² and they strengthened themselves in it.⁵³ And they laid in weapons and provisions, and having⁵⁴ gathered together the spoils of Jerusalem, they laid *them* ³⁶ up there; and they became⁵⁵ a sore snare. And it became⁵⁶ a place to lie in wait ³⁷ against the sanctuary, and an evil adversary to Israel continually.⁵⁷ And⁵⁸ they shed innocent blood round about⁵⁹ the sanctuary, and defiled the sanctuary.⁶⁰ ³⁸ And⁶¹ the inhabitants of Jerusalem fled because of them; and it became⁶²

³⁷ covered with confusion.

³⁸ III. X. 44. al. omit.

³⁹ A. V.: fully expired (see *Com.*).

⁴⁰ who

⁴¹ spake peaceable words *but* all was deceit.

⁴² for when they had given.

⁴³ omits And.

⁴⁴ omits the.

⁴⁵ on every side.

⁴⁶ A. V.: But.

⁴⁷ omits the.

⁴⁸ possessed.

⁴⁹ Then builded they.

⁵⁰ *and* with mighty.

⁵¹ made it a strong hold for them.

⁵² (Cf. ver. 11. See *Com.*)

⁵³ fortified (cf. ver. 33) *themselves* therein.

⁵⁴ They stored *it* also with armour and victuals when they had.

⁵⁵ so they became (ἐγένετο, III. X. 19. 64.).

⁵⁶ A. V.: for it was.

⁵⁷ omits continually (διὰ παντός).

a habitation of strangers; and it⁶³ became strange to those that were born in her; and her children¹ left her. ³⁹Her sanctuary was laid waste like a wilderness, her feasts were turned into mourning, her sabbaths into reproach, her honor into contempt. ⁴⁰As had been her glory, so was her dishonor increased, and her exaltation² was turned into mourning.

⁴¹ And the king³ wrote to his whole kingdom, that all should be as⁴ one people, ⁴²and every one should abandon his customs. And⁵ all the heathen agreed to⁶ the ⁴³ commandment of the king. Yea, many⁷ of the Israelites found pleasure in⁸ his ⁴⁴ religion, and sacrificed unto idols, and profaned the sabbath. And the king sent⁹ letters by messengers unto Jerusalem and the cities of Juda, that *they* should follow ⁴⁵ the foreign customs¹⁰ of the land, and keep¹¹ burnt offerings, and sacrifices, and drink offerings, out of the sanctuary;¹² and that *they* should profane sabbaths¹³ ^{46, 47} and festival days; and pollute sanctuary and priests; build¹⁴ altars, and groves, and idol temples,¹⁵ and sacrifice swine's flesh, and unclean animals;¹⁶ ⁴⁸that they should also leave their sons

⁵⁸ Thus.

⁵⁹ on every side of.

⁶⁰ defiled it.

⁶¹ insomuch that.

⁶² whereupon *the city* was made.

⁶³ *omits* it.

¹ A. V.: own children.

² excellency (ὑψος).

³ A. V.: Moreover king Antiochus (Fritzsche strikes out the last word as wanting in III. X. 23. 44. 52. 55. 56. al. Co. Ald.).

⁴ *omits* as (εἰς before λαόν is found in III. 23. 44. 55. 56. al. and is adopted by Fritzsche).

⁵ leave his laws: so.

⁶ according to.

⁷ many *also*.

⁸ consented to (see *Com.*).

⁹ For had sent.

¹⁰ strange laws.

¹¹ forbid (κωλύσαι followed by ἐκ).

¹² in the temple (same word that is rendered "sanctuary" elsewhere).

¹³ the sabbaths.

uncircumcised, make¹⁷ their souls abominable with all manner of¹⁸ uncleanness and profanation: ⁴⁹to the end *they* might forget the law, and change all the ordinances. ⁵⁰And whosoever would not do according to the commandment ⁵¹ of the king, he¹⁹ should die. In accordance with all these commands²⁰ wrote he to his whole kingdom; and he²¹ appointed overseers over all the people; and he commanded²² the cities of Juda to sacrifice, city by city.

⁵² And²³ many of the people were gathered unto them, every²⁴ one that forsook the law; and they²⁵ committed evils in the land, ⁵³and drove the Israelites into hiding ⁵⁴ places, wherever they could find a refuge.²⁶ And on²⁷ the fifteenth day of *the month* Chasleu,²⁸ in the hundred forty and fifth year, they built an²⁹ abomination of desolation ⁵⁵ upon the altar, and built altars in the cities of Juda roundabout.³⁰ And ⁵⁶ they³¹ burnt incense at the doors³² of *their* houses, and in the streets. And having rent³³ in pieces the books of the law which they found, they burnt *them* with fire. ⁵⁷ And where

¹⁴ the sanctuary holy *people* (not the Israelites in general, but clearly those officiating in the temple are meant); set up.

¹⁵ chapels of idols.

¹⁶ beasts.

¹⁷ A. V. children *and* make.

¹⁸ *manner of* (this is the force of παντί here).

¹⁹ *he said*, he.

²⁰ In the selfsame manner.

²¹ *omits* be.

²² people, commanding.

²³ Then.

²⁴ *to wit*, every.

²⁵ so they.

²⁶ secret *places*, *even* wheresoever they could flee for succour (lit., “in all their places of refuge”).

²⁷ A. V.: Now.

²⁸ Casleu (see *Com.*).

²⁹ set up the (same word rendered “builded” in the second line following. Cf. *Com.*).

³⁰ builded *idol* altars throughout on every side.

³¹ *omits* they.

³² (Cf. *Com.*)

was found with any a book of the covenant,³⁴ or if any found pleasure in³⁵ the law, the king's commandment was, that they should put him to death. ⁵⁸Thus did they according to their might³⁶ unto the Israelites every month, to as ⁵⁹ many as were found in the cities. And on the twenty-fifth day³⁷ of the month they ⁶⁰ sacrificed upon the altar,³⁸ which was upon the altar of burnt offering. And,³⁹ according to the commandment, they put to death the women,⁴⁰ that had caused their children to be circumcised. ⁶¹And they hanged the infants about their necks, and ⁶² plundered⁴¹ their houses, and slew⁴² them that had circumcised them. And⁴³ many in Israel were strengthened and firmly resolved not to eat what was unclean.⁴⁴ ⁶³ And they chose⁴⁵ to die, that they might not be defiled with food,⁴⁶ and *that* they might not profane the holy covenant; and⁴⁷ they died. ⁶⁴And there was very great wrath upon Israel.

CHAPTER 1

Ver. 1. Καὶ ἐγένετο (for the Hebrew **וַיִּהְיֶה**). In the opinion of Michaelis, such a beginning is clear evidence of a Hebrew original. — **Land of Chettiim**. Cf. Jer. 2:10; Ezek.

³³ when they had rent.

³⁴ wheresoever the book of the testament.

³⁵ consented to (cf. ver. 43).

³⁶ A. V.: by their authority.

³⁷ Now the five and twentieth *day*.

³⁸ did sacrifice upon the *idol* altar (cf. *Com.*).

³⁹ altar of *God*. At which time.

⁴⁰ *certain* women.

⁴¹ A. V.: rifled.

⁴² (III. X. 23. 56. al. Co. omit this and the preceding verb, and III. 56. read οἰκείους for οἴκους.)

⁴³ Howbeit.

⁴⁴ fully resolved and confirmed in themselves (ἐκραταιώθησαν καὶ ὠχυρώθησαν ἐν αὐτοῖς) *any* unclean *thing*.

⁴⁵ Wherefore chose *rather* (for ἐπελέξαντο Fritzsche adopts ἐπεδέξαντο from III. X. 19. 23. 44. 56. al., but it does not seem to be favored by Keil and Grimm).

⁴⁶ meats

⁴⁷ so *then*.

27:6, where the “isles of Chittim” are mentioned. The islands and countries on the more westerly coast of the Mediterranean, including also Macedonia, are meant. — **Persians and Medes.** This was the usual designation of the Persian kingdom *after* the union of Media with Persia effected by Cyrus. In the Book of Daniel, on the contrary, we find uniformly *Medes and Persians*. Cf. Dan. 5:28; 6:15; 8:20.

Ver. 2. It has been noticed that the Greek word used for “slew” (ἔσφαξε) indicates that these kings were not slain in regular battle, but were executed by Alexander. The word for kings is without the article, as indicating that they were simply rulers of the smaller provinces under the king of Persia.

Ver. 3. **Ends of the earth.** He carried his conquests as far as the Indian Ocean. According to Strabo (15:39), it was reported that the booty taken by Alexander amounted to the value of from forty thousand to one hundred and eighty thousand talents.

Ver. 5. Ἔπεσεν ἐπὶ τὴν κοίτην. This form of expression was common to the Aramaic, and means much the same as our “took to his bed,” “was sick abed.” For an account of the final sickness of Alexander, cf. Grote, *Hist. of Greece*, xii.254 ff.; Droyson, 1:2, p. 337 ff.

Ver. 6. **Called his servants**, *i. e.*, the various officials, civil and military. — **While he was yet alive.** On the unusual genitive absolute here, cf. Winer, p. 207. The statement made in this verse that Alexander divided his kingdom among his officers seems to have no sufficient foundation. Such a report was widely circulated in the East, and seems to have been accepted as a fact by the writer of the present book. Of all the Greek and Latin historians, however, it is only alluded to by one, and he discredits its truth. Curtius (10:10, 5) says: “*Sed famam ejus rei quamquam ab auctoribus tradita est, vanam fuisse comperimus.*” The report probably got into circulation through the partisans of the Hellenistic kings, who sought thus to give some color of authority to the usurpations of the latter. Cf. Droyson, 2:1, 2 Buch.

Ver. 7. **Twelve years.** According to Arrian (7:28), it was twelve years and eight months. “He lived thirty-two years, and beyond the thirty-second eight months; as Aristobulus says: ‘He was king twelve years, and then eight months.’”

Ver. 9. **Put crowns upon themselves**, *i. e.*, assumed the kingly dignity. The various officials and generals of Alexander who actually did this, according to Grimm, were Antigonus in Asia, Ptolemy in Egypt, Seleucus in Babylon, Lysimachus in Thrace, and Cassander in Macedon. But cf. Grote, 12., p. 319. The evil which these petty kings caused supplies a good thought for the transition of the author, at this point, to the rule of Antiochus Epiphanes and the consequent insurrection under the Maccabees.

Ver. 10. The word “Epiphanes” corresponds to the Latin *nobilis, illustris*. The name may have had its origin in the fact of Antiochus’ sudden appearance from his imprisonment at Rome. He was also known by the name *Epimanes, the madman*. He is so called by Polybius (*Frag.*, 26:10; cf. Diod. Sic., 11. 26., 31.), who gives several instances of his wild and inconsistent behavior. — **Who had been a hostage at Rome.** This is said apparently to bring out the contrast between his condition at one time and his subsequent pretensions and conduct. After the battle of Magnesia, B.C. 189, Antiochus III. could make peace with the Romans only on the condition of sending twenty hostages to Rome, among them his own son. Antiochus Epiphanes remained fifteen years in the imperial city, and was then released through the interposition of his brother Seleucus IV., who delivered to the Romans his own son in place of Antiochus. While the latter was on his way home, Seleucus IV. was murdered by an ambitious courtier, and Antiochus became king. — **Hundred and thirty and seventh year of the kingdom of the Greeks, i. e.**, the one hundred and thirty-seventh year of the so-called Seleucian era. Josephus calls it the era τῆς Ἀσσυρίων. Cf. *Antiq.*, xiii.6, § 7. By “Assyrian” he means “Syrian.” This era dates from the autumn of the year B. C. 312, i. e., with the battle and victory of Seleucus Nicator on the Tigris — between the summers of B. C. 312 and 311 — in his contest with Nicanor, the general of Antigonus. While the author of the present book makes use of this Seleucian chronology for years, when months are spoken of he reckons according to the Jewish mode, i. e., from Nisan (April). Cf. 4:52; 10:21. This matter is fully treated by Schürer (*Neutest. Zeitgeschichte*, p. 15 ff.); Wieseler, arts. “Æra” and “Antiochus” in Herzog’s *Real-Encyk.*; also, vol. 21:543–570 of *Stud. u. Krit.*, 1875, 3., pp. 516–556; 1877, 2:281–298; and Caspari in the latter work for 1877, p. 181 ff. Cf. Wieseler, in reply, 1877, 3:510 ff.

Ver. 11. The reference is to the efforts of a certain party, soon after the accession of Antiochus Epiphanes, to Hellenize the Jewish people and institutions. Cf. Schürer, *l. c.*, p. 67 ff. Their wish was not simply *to make a covenant*, but to become like the Greeks in religion and general customs, as is apparent from the following verses.

Ver. 15. **Made themselves foreskins.** This was on account of the exposure of the body in the gymnasium. They wished to avoid the ridicule of the Greeks. A surgical operation was necessary. Cf. Winer, *Realwörterb.*, and Riehm’s *Handwörterb.*, art. “Beschneidung;” and *Stud. u. Krit.*, 1835, p. 657. — **Sold themselves to do evil.** Cf. 1 Kings 21:20, the words of Elijah to Ahab, of which the present passage is probably a reminiscence. The meaning is that they became reckless slaves of sin.

Ver. 16. **Before Antiochus**, ἐναντίον Ἀντιόχου, i. e., when *he* saw it established.

Ver. 17. With respect to the question whether Antiochus made two, three, or four campaigns against Egypt, on which authorities differ, cf., in addition to the commentaries of Grimm and Keil, Graetz, 2., note 16, and Schürer, *l. c.*, p. 61, with the authorities there cited. — **A great navy**. Grimm supports this translation of the word στόλος, thinking the connection demands it. But it is rejected by Keil, who follows the Syriac in giving the word the meaning *equipment*. Michaelis, Schleusner, Gaab, and De Wette, on the other hand, would render by “land force.”

Ver. 18. **Wounded to death**. The Greek τραυματίας is commonly used in the LXX. to translate ܠܘܬܝܢܐ. Cf. the concordance of Trommius, s. v. The Syriac renders by *occisi*. Michaelis says properly of the Vulgate, which translates by *vulnerati*, that it follows the common Greek usage, rather than that of the LXX.

Ver. 21. **The sanctuary**, τὸ ἅγίασμα. It is here the ναός, in distinction from ἱερόν, which meant the temple as a whole. According to 2 Macc. 5:21, the value of what Antiochus took from the temple at this time was 1,800 talents.

Vers. 22, 23. On the various vessels used in the service of the temple, see Keil, *Handb. d. Bib. Archäologie*, p. 140.

Ver. 24. Cf. Dan. 7:8, 11, 36, to which the present passage seems to have reference.

Ver. 28. **The land**, i. e., the very earth. It is represented as being affected by the misery of its inhabitants.

Ver. 29. **After two years**. The Greek is μετὰ δύο ἔτη ἡμερῶν, which has a strong Hebrew coloring. — **With, a great multitude**. According to 2 Macc. 5:24, he had with him 22,000 men. Antiochus sent this detachment of his troops, under Apollonius, against Jerusalem, on his return from a fruitless campaign — the second — against Egypt, where he had been opposed by the Romans under Popilius Lænas. According to Josephus (*Antiq.*, xii.5, § 4), Antiochus himself took part in this second attack upon Jerusalem; but the Second Book of Maccabees, as well as the present one, is against it.

Ver. 33. **City of David**. This is not to be taken here as identical with the *city of Jerusalem*. It was rather the southwestern part of the same, which, at an earlier period, went under the name of “Mount Zion.” Cf. verse 35, and 2 Sam. 5:7, 9; 1 Chron. 2:5, 7. The “Acra” is frequently mentioned in the present history (1:33; 4:2; 9:52; 10:32; 13:52; 14:32), and in 2 Mace. (15:31, 35), having been occupied by a garrison of Syrian troops, until they were finally dislodged by Simon, B.C. 141 (1 Macc. 13:49f.). In our book (4:37, 60; 5:54; 6:62; 7:33; 10:11) the name “Mount Zion,” on the other hand, is given to the temple moun-

tain, which in [2 Chron. 3:1](#) is called Mount Moriah. The fact that the so-called “city of David” was so long in the hands of the Syrians is sufficient to account for this interchange of names. Josephus misunderstood the matter, representing that the “city of David” meant at this time the whole of Jerusalem (*Antiq.*, [vii.3, § 2](#)), and naming as “the Acra” a part of the lower city in the neighborhood of the temple. Cf. *Com.* of Grimm and Keil *ad loc.*, and Riehm, *Handwörterb.*, under “Burg.”

Ver. [34](#). **Sinful nation**, ἔθνος ἀμαρτωλόν. This was the usual designation of the heathen by the Jews, and it is not to be supposed that this particular garrison was made up of worse characters than the rest of the army of Antiochus.

Ver. [36](#). **An evil adversary**, διάβολον πονηρόν, — a probable translation of יִצְחָק, with a reference not only to the fortification, but to those who occupied it. The following verses show in what respects this declaration was true.

Ver. [43](#). **Found pleasure in**, εὐδόκησαν τῆ. The use of this word with the simple dative is found in the LXX. only here and in [1 Esdras 4:39](#) It is common after the Macedonian period. — Λατερεία αὐτιῦ, **his religion**. Cf. [2:19, 22](#). The word λατρεύω, from λάτρις, a servant, is used in the Apocrypha exclusively of the worship of God. See [1 Esd. 1:4, 4:54; Jud. 3:8; Ecclus. 4:14; 3 Macc. 6:6](#).

Ver. [44](#). **Grimm** doubts (though on scarcely sufficient grounds) the truth of the statement here made, that Antiochus issued such orders respecting the Hellenizing of all the people of his realm, and thinks the idea may have been taken from the similar edict of Nebuchadnezzar found in Daniel, chap. [3](#).

Ver. [47](#). The offering of the flesh of swine in sacrifice, abhorrent as it was to the holiest sentiments of the Jews, was practiced by the Greeks as well as other nations. Herodotus (2:47) says: “The Egyptians do not regard the offering of swine to the other gods as right; but to the goddess of the moon (Σελήνη) and Bacchus (Διονύσω) they offer at the same time, on the same full moon, their swine, and eat their flesh.”

Ver. [48](#). **Their souls**. Ψυχή here refers to the inward spiritual man, and is not with Gaab to be understood as a circumlocution for the personal pronoun.

Ver. [51](#). **Over all the people**, *i. e.*, over the Jews.

Ver. [52](#). **Gathered unto them**, namely, the persons who had been set over the people by Antiochus.

Ver. [54](#). This event — the building of a pagan altar over the altar of Jehovah in the temple — occurred, or was begun, on the 15th of the month *Chisleu* (corresponding

nearly to our December), in the year B. C. 168 (145 of the Seleucian era), and on the twenty fifth of the same month sacrifices were first offered upon it. Graetz (*Geschichte*, 3:2, p. 315), relying mainly on the interpretation of Jerome and the Mishna, maintains that it was an idol that was placed on the altar, and not another altar. The ὠκοδόμησαν of the present verse he is obliged, however, to stigmatize as a mistranslation of the Hebrew. Cf., below, 4:43. — **Abomination of desolation.** The words and idea are derived from *Dan.* 11:31, and 12:11, where the Hebrew is translated by the LXX. by the words used in our book, βδέλυγμα ἐρημώσεως, and in the second passage by Theodotion also. Cf. also *Matt.* 24:15; *Mark* 13:14. It was to the Jews an “abomination” which arose out of “desolation,” or more probably one that caused it, — especially, a desolation of all holy ideas and usages in connection with the temple and its service. In the opinion of Calmet, Michaelis, Grimm, Fritzsche, and others, there is an error in the date here, and for “fifteenth” there should be read “twenty-fifth.” Cf. verse 59; *2 Macc.* 10:5; Joseph., *Antiq.*, xii.7, § 6. Such a change, however, has no support in the MS. authorities.

Ver. 55. **At the doors**, ἐπὶ τῶν θυρῶν. Grimm would give the preposition here the sense of *at* or *near*; while Keil, referring to Winer (p. 374), prefers the rendering *on*, supposing that a person could stand on the threshold while sacrificing. Among the Greeks, Apollo, Bacchus, and Diana were among other divinities thus honored.

Ver. 56. **Books of the law.** It refers primarily to the Pentateuch, but might include also the entire Old Testament. The same is apparently true of the expression, “book of the covenant” in the following verse. If the latter be really the case, this would be the first known use of this now familiar phrase. On the influence of the Antiochian persecution in fixing the Canon of the Old Testament, cf. art. “Canon” in *Smith’s Bib. Dict.*, s. v.

Ver. 58. **Every month.** The meaning seems to be that on a certain day of each month such persons were executed as had been found guilty of disobeying this edict respecting the destruction of all books of the Law.

Ver. 59. The present book everywhere distinguishes between the altar in the temple and the heathen altars, by using for them θυσιαστήριον and βωμός respectively.

Ver. 60. The meaning here, as the following verse shows, doubtless is, that these women “caused their children to be circumcised,” although in cases of need it was also allowed to them to perform the rite themselves. Cf. *Ex.* 4:25.

CHAPTER 2

¹ IN those days arose Mattathias *the son* of John, the *son*¹ of Simeon, a priest of ² the sons of Joarib from Jerusalem,² and dwelt in Modein.³ And he *had* five sons,^{3,4} John,⁴ surnamed Gaddis;⁵ Simon, called Thassi; Judas, called⁶ Maccabæus;⁵ Eleazar, called Avaran; and Jonathan, called⁷ Apphus. ⁶And when he saw the blasphemous things that took place⁸ in Juda and Jerusalem, ⁷he said, Woe is me, wherefore was I born to this to see the ruin⁹ of my people, and the ruin¹⁰ of the holy city, and to stay¹¹ there, while¹² it was delivered into the hand of the enemy,⁸ and¹³ the sanctuary into the hand of strangers? Her temple hath¹⁴ become as a man without glory. ⁹Her glorious vessels are carried away into captivity, her in ¹⁰ fants are slain in her streets,¹⁵ her young men with the sword of the enemy. What nation hath not received a share of¹⁶ her kingdom, and gotten of her spoils? ¹¹All her ornaments are taken away; instead¹⁷ of a free *woman* she hath¹⁸ become a ¹² slave¹⁹ And behold, our sanctuary, and²⁰ our beauty and our glory,

¹ A. V.: *the son* (τόν).

² (Cf. *Com.*)

³ Modin (I shall hereafter write “Modein,” without further notice).

⁴ Joannan (I adopt Ἰωάννης with Fritzsche, from III. X. 23. 44. 52. 55. 56. al.).

⁵ called (ἐπικαλούμενος) Caddis (so *text. rec.*; III. 23. 44. al. Ald. Vulg., γαδδίς; X. 19. 64., γαδδει. Cf. LXX. at [Numb, 13:3](#), Γαδδί).

⁶ who was called.

⁷ whose surname was (Codd. III. X. al. read καλούμενος; *text. rec.*, ἐπικαλούμενος).

⁸ blasphemies that were committed (it refers to both words and acts).

⁹ A. V.: born to see this misery (τί τοῦτο ἐγεννήθη ἰδεῖν τὸ σύντριμμα).

¹⁰ omits the ruin (as 19. 71. 93.).

¹¹ dwell (καθίσαι. It seems to get the meaning given above through the context).

¹² when.

¹³ (Omitted by III. X. 56. al.)

¹⁴ is.

¹⁵ the streets (I adopt αὐτῆς from III. X. 23. 44. al., with Fritzsche).

¹⁶ A. V.: had a part in.

¹⁷ omits instead.

¹⁸ is.

¹⁹ bond slave.

are²¹ laid waste, and the heathen²² have profaned them.²³ ¹³To what end should²⁴ we live any ¹⁴ longer? And²⁵ Mattathias and his sons rent their clothes, and put on sack-cloth, and mourned very sore.

¹⁵ And²⁶ the king's officers, those who enforced apostasy, came unto²⁷ the city Modein , in order to²⁸ sacrifice. ¹⁶And when many of Israel came unto them, Mattathias ¹⁷ ²⁹ and his sons came together. And the king's officers answered and spoke³⁰ to Mattathias on this wise, Thou art a ruler, and an honored³¹ and great *man* in this city, and strong through³² sons and brethren; ¹⁸now therefore come thou up first,³³ and do³⁴ the king's commandment, as all the nations³⁵ have done, and³⁶ the men of Juda, and those that are left in³⁷ Jerusalem, so shalt thou and thine house be of³⁸ the king's friends, and thou and thy sons³⁹ shall be honored with silver and ¹⁹ gold, and many gifts.⁴⁰ And⁴¹ Mattathias answered and spake with a loud voice, Though all the nations that are in the

²⁰ sanctuary (τὰ ἅγια ἡμῶν), even.

²¹ is.

²² Gentiles (usually rendered "heathen," or "nations," in our book).

²³ it.

²⁴ *therefore* shall.

²⁵ Then.

²⁶ A. V.: In the mean while.

²⁷ such as compelled *the people to* revolt came into.

²⁸ to make them.

²⁹ M. also.

³⁰ Then answered (cf. *Com.*) the king's officers and said.

³¹ honourable.

³² strengthened with.

³³ thou first (πρόσελθε πρώτος, *i.e.*, come up first).

³⁴ fulfil.

³⁵ *like* as heathen.

³⁶ *yea*, and.

³⁷ *also*, and such as remain at.

³⁸ *in the number of*.

³⁹ children.

⁴⁰ rewards (see *Com.*).

⁴¹ Then.

king's realm⁴² obey him, so that they have fallen⁴³ away every one from the religion of his fathers, and have accepted for ²⁰ themselves⁴⁴ his commandments, yet⁴⁵ will I and my sons and my brethren walk in ²¹ the covenant of our fathers. Be it far from us to⁴⁶ forsake law⁴⁷ and ordinances. ⁴⁸ ²²We will not hearken to the king's words, to turn aside⁴⁹ from our religion, ²³ to the⁵⁰ right hand, or the left. And⁵¹ when he ceased⁵² speaking these words, there came up a man who was a Jew⁵³ in the sight of all to sacrifice on the altar ²⁴ which was at Modein, according to the king's commandment. And when Mattathias saw it,¹ he was inflamed with zeal, and trembled inwardly; and he gave rein to his anger, as was right, and² ran, and slew him upon the altar. ²⁵Also the king's commissioner,³ who compelled *men* to sacrifice, he killed at that time, and the altar ²⁶ he pulled down. And he acted⁴ zealously for the law, as⁵ Phinees did unto Zam-bri son⁶ of Salom.

²⁷And Mattathias cried out in⁷ the city with a loud voice, saying, Every one ²⁸ who⁸ is

⁴² under dominion (ἐν οἴκῳ τῆς βασιλείας).

⁴³ and (the infin.) fall.

⁴⁴ their fathers and give consent to (ἤρετίσαντο ἐν. The verb in this construction means to choose gladly for the purpose of holding to. Cf. [2 Chron. 29:11](#), Heb. and Greek. Wahl's *Clavis* gives it here, as middle, the sense of *præcepta servanda sibi sumere*).

⁴⁵ III. X. 23. 55 al., κάγω; *text. rec.*, ἀλλ' ἐγώ.

⁴⁶ A. V.: God forbid (see *Com.*) that we should.

⁴⁷ the law.

⁴⁸ the ordinances.

⁴⁹ to go.

⁵⁰ *either on the.*

⁵¹ Now.

⁵² had left.

⁵³ came one of the Jews.

¹ A. V.: Which thing M. saw.

² his reins trembled, neither could he forbear to show (lit., *and he brought up*) his anger according to judgment: wherefore he.

³ (Lit., *man.*)

⁴ Thus dealt he.

⁵ of God, like as.

⁶ the son.

zealous for⁹ the law; and keepeth¹⁰ covenant, let him follow me. And¹¹ he and his sons fled into the mountains, and left all that¹² they had in the city. ²⁹Then many that sought after justice and judgment went down into the wilderness, ³⁰ to dwell there, they¹³ and their sons,¹⁴ and their wives, and their cattle; ³¹ because the troubles¹⁵ increased upon¹⁶ them. And¹⁷ it was told the King's servants, and the troops¹⁸ that were¹⁹ at Jerusalem, in²⁰ the city of David, that men,²¹ who had broken the king's commandment, had²² gone down into the hiding-places²³ ³² in the wilderness. And many pursued after them, ²⁴ and having overtaken them, they camped against them, and made war against them on the sabbath day. ³³And they said unto them, Enough!²⁵ Come forth, and do according to ³⁴ the commandment of the king, and you shall live. And²⁶ they said, We will not come forth, neither will we do the king's commandment, to profane the sabbath ³⁵, ³⁶ day.

⁷ A. V.: cried throughout.

⁸ Whosoever.

⁹ of.

¹⁰ maintaineth the (cf. *Com.*).

¹¹ So.

¹² that *ever*.

¹³ *both* they.

¹⁴ children.

¹⁵ afflictions (marg., *evils*).

¹⁶ sore upon.

¹⁷ Now when.

¹⁸ host (see *Com.*).

¹⁹ was.

²⁰ (See *Com.*)

²¹ *certain* men (lit., *men of the kind who*).

²² were.

²³ secret *places* (cf. 1:53. They were caves, of which there were many in the wilderness of Judæa).

²⁴ they pursued after them a great number.

²⁵ A. V.: *Let that which you have done hitherto suffice* (lit., *until now*, ἕως τοῦ νῦν. I adopt, with Fritzsche and others, the reading of III. X. 23. 44. 52. and many other MSS., omitting ἱκανόν).

²⁶ But.

And they hastened the battle against them.²⁷ And²⁸ they answered them not, neither cast they a stone at them, nor stopped up²⁹ the hiding-places, saying,³⁰ ³⁷ Let us die all in our innocence;³¹ heaven and earth will³² testify for us, that you ³⁸ put us to death wrongfully. And³³ they rose up against them in battle on the sabbath, and they perished,³⁴ with their wives and their³⁵ children, and their cattle, to the number of a thousand people.

³⁶ ³⁹ And³⁷ when Mattathias and his friends learned of it,³⁸ they mourned for them right sore. ⁴⁰And one of them said to another,³⁹ If we all do as our brethren have done, and fight not for our lives and ordinances⁴⁰ against the heathen, they will now quickly root us out of⁴¹ the earth. And ⁴¹at that time⁴² they resolved and announced,⁴³ Whosoever may⁴⁴ come against us to battle⁴⁵ on the sabbath day, we will fight against him, and not⁴⁶ die all, as our brethren perished in the hiding-places.⁴⁷ ⁴² Then assembled⁴⁸ there

²⁷ So *then* gave them the battle with all speed.

²⁸ Howbeit.

²⁹ omits up.

³⁰ places where *they* lay hid; but said.

³¹ innocency (marg., Gr., *simplicity*).

³² shall.

³³ So.

³⁴ slew them (ἀπέθανον).

³⁵ omits their (as 44. 71.).

³⁶ Lit., *souls of men*.

³⁷ A. V.: Now.

³⁸ understood *hereof*.

³⁹ (Lit., *a man said to his neighbor*, which is a common Hebraism.)

⁴⁰ laws (δικαιωμάτων).

⁴¹ (Lit., *destroy us from*.)

⁴² At that time therefore.

⁴³ decreed (ἐβουλευσαντο) saying.

⁴⁴ shall.

⁴⁵ to make battle with us.

⁴⁶ neither will we.

⁴⁷ *that* were murdered in the secret places.

⁴⁸ came (συνήχθησαν).

unto him a company of Asidæans, valiant men of Israel, every one who voluntarily devoted himself for⁴⁹ the law. ⁴³Also all they that fled from the troubles⁵⁰ joined themselves unto them, and became⁵¹ a stay unto them. ⁴⁴ And they collected an army,⁵² and smote sinful *men* in their anger, and apostates in ⁴⁵ their wrath; and⁵³ the rest fled to the heathen for safety.⁵⁴ And⁵⁵ Mattathias and ⁴⁶ his friends went round about, and pulled down their⁵⁶ altars; and as many children as⁵⁷ they found in the bounds⁵⁸ of Israel uncircumcised, they circumcised by force.⁵⁹ ⁴⁷They pursued also the insolent foe,⁶⁰ and the work prospered in their hand. ⁴⁸ And⁶¹ they recovered the law out of the hand of the heathen,⁶² and out of the hand of the kings, and they suffered not⁶³ the sinner to triumph.⁶⁴

⁴⁹ And¹ when the time drew near that Mattathias should die, he said unto his sons, Now hath insolence and correction² gotten strength, and the time of destruction, ⁵⁰ and furious anger.³ And now⁴ *my* sons, be ye zealous for the law, and give your lives for the covenant of your fathers. ⁵¹Call to remembrance what acts our fathers did in their time;⁵

⁴⁹ Asideans (Fritzsche receives Ἀσιδαίων from III. 44. 62. 64. 106. 243. Co. Ald.; *text. rec.*, Ιουδαίων), *who were* mighty men of Israel, *even* all such as were devoted unto.

⁵⁰ A. V.: for persecution (see *Com.*).

⁵¹ were.

⁵² So they joined *their* forces (συνεστήσαντο δύναμιν).

⁵³ wicked men but.

⁵⁴ succour.

⁵⁵ Then.

⁵⁶ the (Fritzsche receives αὐτῶν from III. 23. 44. 55. al.).

⁵⁷ what children soever.

⁵⁸ within the coast.

⁵⁹ *those* they valiantly (marg., *by force*).

⁶⁰ *after* the proud men (lit., *sons of insolence*).

⁶¹ So.

⁶² the Gentiles.

⁶³ of kings, neither suffered they.

⁶⁴ Lit., *and gave not a horn to the sinner*.

¹ A. V.: Now.

² pride and rebuke (ἐλεγμός, i.e., *our* “chastisement, correction”).

³ the wrath of indignation (ὀργή θυμοῦ).

so shall ye receive great glory⁶ and an everlasting name. ⁵²Was not Abraham found faithful in temptation, and it was imputed unto him for righteousness? ⁵³Joseph in the time of his distress kept the commandment, and became⁷ lord of Egypt. ⁵⁴Phinees our father for his fervent zeal⁸ obtained the covenant of an everlasting priesthood. ⁵⁵Jesus for fulfilling the word became⁹ ⁵⁶ a judge in Israel. Caleb¹⁰ for bearing witness before the congregation received a ⁵⁷ heritage of¹¹ land. David through his piety¹² possessed the throne of an everlasting kingdom. ⁵⁸Elias for being fervently zealous¹³ for the law was taken up even¹⁴ ⁵⁹ into heaven. Ananias, Azarias, and Misael, by believing were saved out of the ⁶⁰, flame. Daniel for his innocence¹⁵ was delivered from the mouth of lions. ⁶¹And thus consider with respect to¹⁶ all ages, that none that hope¹⁷ in him shall be overcome ⁶² ¹⁸ And fear not before¹⁹ the words of a sinful man; for his glory shall be ⁶³ come²⁰ dung and worms. To-day he will²¹ be lifted up, and to-morrow he shall not be found, because he hath²² returned into his dust, and his thought hath²³ come to ⁶⁴ nothing. And²⁴ you *my* sons, be strong,²⁵ and show yourselves men in behalf²⁶ of the law; for

⁴ now therefore.

⁵ (Marg., Gr., *generations*.)

⁶ honour (cf. ver. 64).

⁷ was made.

⁸ in being zealous and fervent (ἐν τῷ ζηλωσῶσαι ζῆλον).

⁹ A. V.: was made.

¹⁰ (Χαλέβ)

¹¹ the heritage of the (see *Com.*).

¹² for being merciful.

¹³ zealous and fervent (cf. ver. 54).

¹⁴ omits even (ἕως, as far as; III. 55. 56. al., ὡς. Cf. LXX. at 2 Kings 2:1).

¹⁵ innocency.

¹⁶ ye throughout (κατά).

¹⁷ put their trust (ἐλπίζοντες).

¹⁸ Lit., *be weak*.

¹⁹ A. V.: Fear not then.

²⁰ shall be (εἰς followed by the accus.).

²¹ shall.

²² is.

²³ thought (διαλογισμός. Often used for “plans” in the plur.) is.

by it shall you obtain glory. ⁶⁵And behold, I know that your brother Simeon²⁷ is a man of counsel, give ear unto him alway; he shall be a father unto ⁶⁶ you. And²⁸ Judas Maccabæus, a mighty warrior from his youth up, he shall be leader of your army,²⁹ and fight³⁰ the battle of the people.³¹ ⁶⁷Take also unto you ⁶⁸ all those that observe the law, and avenge ye³² your people. Recompense fully ⁶⁹ the heathen, and take heed to the commandments of the law. And³³ he blessed them, and was gathered to his fathers. ⁷⁰And he died in the hundred forty and sixth year, and his sons buried him in the sepulchres of his fathers at Modein, and all Israel made great lamentation for him.

CHAPTER 2

Ver. 1. Grimm, with many of the older commentators and the margin of the A. V., would translate, “arose from Jerusalem,” connecting the phrase “from Jerusalem” directly with the verb ἀνέστη. But Keil, following Wahl, maintains that this is not only against the context, which represents Modein as the paternal residence (verses 17, 70), but gives a wrong meaning to the verb ἀνέστη joined with ἀπό, which could scarcely refer to one’s removing his permanent residence from one place to another — **Modein**, Μωδεῖν. The question of the situation of this place is still in dispute. Hitzig (*Geschichte*, ii.450), with some others, fixes on the solitary heights of the village El-Burdsch, about fifteen Roman miles west from Jerusalem. The best modern critics, however, find it in the neighborhood of ElMediyeh, to the north of the last-named place. (Cf. Sehenkel’s *Bib. Lex.*, s. v.) In Josephus, both the form Μωδεῖν and Μωδεῖμ occur.

Ver. 2. On the meaning of the word *Maccabæus*, cf. *Introd.*

²⁴ Wherefore.

²⁵ valiant.

²⁶ the behalf.

²⁷ Simon (so 64. only; but everywhere else this is the usual form in the Greek).

²⁸ As for.

²⁹ Maccabeus (I shall write “Maccabeus” in all cases. The word has the article in III. 64. 106.) he *hath been* mighty and strong, *even* youth up, let him be your captain (ἄρχων στρατιᾶς).

³⁰ (Marg., *fight ye*; III. 52. 55. al. Co. Ald., πολεμήσετε.)

³¹ people (see *Com.*).

³² the wrong of (ἐκδικήσατε ἐκδίκησις = *fully avenge*. Cf. following ver.).

³³ So.

Ver. 8. **As a man without glory**, ὡς ἀνὴρ ἄδοξος. This expression was doubtless meant to correspond to a common Hebrew phrase, “the *house* of a dishonored man.” So Michaelis, Keil, Grimm, and others.

Ver. 10. **What nation**. In the Syrian army there was a great diversity of peoples represented, including Philistines, Ammonites, Moabites, Samaritans, Assyrians, Chaldæans, Greeks, and Macedonians.

Ver. 16. **Many of Israel**. These Jews had apostatized, and came for the purpose of participating in these heathen rites.

Ver. 17. **Answered**, ἀπεκρίθησαν. This word corresponds to the Hebrew אָנָּכִי, and is used to introduce a conversation or speech, only when something has preceded which was in fact, or which implied, an expression of opinion or purpose of which it is the answer. Here it was the well-known attitude of Mattathias and his family, or that of the apostate Jews. — **A ruler**, *i. e.*, he was the priest and head of his family.

Ver. 18. **Gifts**, ἀποστολαῖς. This word, in the sense here given, is also found in the LXX. at 1 Kings 9:16; 1 Esd. 9:51, 54; 2 Macc. 3:2. It belongs to the later Greek.

Ver. 21. Ἰλεως. This word, translated in the A. V. “God forbid,” means “merciful,” *i. e.*, may God be merciful if such a thing happen! On the improper translation given to the corresponding Hebrew words לִי לְיָהּ לִי (see 2 Sam. 20:20; 23:17) in our English version, cf. *Plea for a New English Version of the Scriptures*, London, Macmillan and Co., 1864, p. 231 ff.

Ver. 25. Josephus (*Antiq.*, xii.6, § 2) names the official of the king here mentioned “Apelles, the king’s general;” probably the same, according to Grimm, whom he elsewhere calls “Bacchides” (*Jud. Bell.*, 1:1, § 3). The statement, however, like many others by Josephus, is in contradiction with what is related of this officer in our book.

Ver. 26. **Zambri**. Cf. Num. 25:14.

Ver. 27. **Keepeth covenant**. The article is wanting before διαθήκην. While the covenant with God is probably meant, the words are to be taken apparently in a general sense: “he who means to be a covenant keeper.”

Ver. 29. **Justice and judgment**. These words are usually found in a reverse order. The meaning is that those whose aim was to conform to the law of judgment and justice as laid down in the Mosaic books sought a refuge with Mattathias. — **Into the wilderness**, *i. e.*, the so-called “wilderness of Judæa” which lay west of the Dead Sea. It was not without sufficient vegetation to support the flocks and herds of these fugitives.

Ver. 31. **Troops**, δυνάμεσιν. This is the common Greek word for a force of soldiers in the present book. — **City of David**. The garrison in the fortress is meant, which was called “city of David” in distinction from Jerusalem as a whole. Cf. 1:33. Josephus, with his usual exaggeration, says that the whole garrison took part in this expedition. (Cf. *Antiq.*, 12:6, § 2.) — **Hiding-places**. At the time of David’s flight before Saul these caves of the wilderness of Judæa are alluded to. Cf. 1 Sam. 24:3.

Ver. 32. **On the Sabbath day**. Well aware of the observance of this day by the Jews, they rightly judged that from religious scruples they would offer no resistance if attacked at such a time. The word for Sabbath is in the plural, as in the LXX. generally, and in the New Testament. Cf. Winer, p. 177.

Ver. 34. **To profane the Sabbath day**. It is not meant here that the Jews would regard the participation in heathen sacrifices as wrong only on the Sabbath. They refer rather to the evacuation of the cave and the necessary secular activities attendant upon it, which in their view would have been such a profanation.

Ver. 36. **Answered them not**. Some (Grotius) would translate the verb here by *resisted*. But the idea seems to be that the Jews did not reply to the enemy’s preparations to attack, and their actual onset, by a similar, counter activity.

Ver. 37. **Innocence**. Lit., *simplicity*, ἀπλότητι. It refers to the simplicity and purity of their purpose in the observance of the Mosaic law. Cf. the LXX. version of *Susanna*, verse 63: οἱ νεώτεροι Ἰακώβ ἀγαπητοὶ ἐν τῇ ἀπλότητι αὐτῶν.

Ver. 41. This resolution was quite in harmony with the spirit of the Mosaic law respecting the Sabbath. It enjoined abstinence simply from *unnecessary* secular labor. Cf. *Matt.* 12:2–11, with *Ex.* 20:10, 31:14 f., and *Deut.* 5:14.

Ver. 42. **A company of Asidæans** (אַשִׁדָּוִיִּם = *the pious*). According to Schürer (l. c., p. 89) and others this name is applied to all those who assembled themselves about Judas Maccabæus in his wars with the enemies of Israel. But in chap. 7:3, these “Asidæans” are represented as seeking peace from the Syrians, against the desire of Judas and his brethren. This probably would not have been the case if they had sustained so intimate a relation to this leader. It is more likely, therefore, that they were a separate party, who held strenuously to the old faith, and cooperated with Judas Maccabæus in most of his military campaigns. Cf. 2 *Macc.* 14:6. This word *Chasidim* is often found in the Psalms, and has also been adopted, as their own designation, by a sect of Polish Jews. Cf. Grätz, 2:2, note 17.

Ver. 43. **Troubles**, κακῶν. This word is neuter, and refers to the miseries which the

foes of Israel had brought upon it. Some were more influenced by this fact than by zeal for the law.

Ver. 44. The persons spoken of as having been put to death were probably apostate Jews, as the last clause of the verse implies.

Ver. 45. **By force**, *i. e.*, they compelled the parents to conform to the law in this particular.

Ver. 48. **Recovered the law out of the hand of the heathen.** It is simply meant that they protected those who would observe it.

Ver. 49. We have here the common formula used in the Old Testament to characterize the approach of death to distinguished men. Cf. [Gen. 49](#), [Deut. 33](#), [Josh. 23](#), [1 Kings 2](#), for accounts of the death of Jacob, Moses, Joshua, and David, respectively. — **Insolence and correction.** Insolence of the wicked, and correction of the good through their agency. So in the next member the two words, *furious anger*, ὀργή θυμοῦ, refer to the divine anger. “It is ὀργή which expresses itself as θυμός.” Grimm.

Ver. 51. **Call to remembrance so shall ye receive.** The A. V. has properly rendered these two imperatives connected by καί. When two imperatives are thus connected, the first contains sometimes the condition under which the action denoted by the second will take place, or the second expresses an infallible result. (Winer, p. 311.) Giving the usual meaning of *and* to this connective here, however, would not alter the sense.

Vers. 52, 53. It was not his being found “faithful in temptation” that was “imputed to Abraham for righteousness” ([Gen. 15:6](#)), but his faith in God. It might be held, however, that the former had so close a connection with the latter that they might be looked upon as one and the same by our writer. Grimm sees in the citation of these instances of faithfulness *from the past*, for the purpose of stimulating to heroic deeds (as also in [Ecclus. 44:8–15](#), and in other parts of the present book), an evidence that any hopeful view of the future life as a stimulating force was wanting at this time. But this inference does not follow from this fact. These cases are cited because they are examples of rewards obtained in the present life as the result of faithfulness; and it is to the present life, especially, that Mattathias is directing his attention. But cf. *Introd.* on the probable point of view from which our book was written.

Vers. 54, 55. **Phinees.** Cf. [Numb. 25:11–13](#). He was the priestly ancestor of Mattathias. — Jesus. Joshua is meant, this being the usual form of his name in Greek.

Ver. 56. **Heritage of land**, *i. e.*, the city of Hebron.

Ver. 57. **For being merciful** (A. V.). This is referred by some to David's treatment of Saul (1 Sam. 24:4 ff.). But it would seem better, with Grimm, Keil, and others, to take ἔλεος here in the more general sense of piety, as it is often used in our books. It doubtless stands for the Hebrew **רַחֵם**, and has the meaning of this word as used at Hos. 6:6; Jer. 2:2. Cf. Cremer's *Lex.*, s. v. — **Everlasting kingdom**. These words, if taken literally, and the circumstances are considered in which they were uttered, — namely, after the political kingdom of David had long since passed away, — would appear to make the inference natural that the faith in a coming Messiah, who should be of the seed of David, was at this time not wholly extinct. Still the promise, simply as a promise to David, may have been thought of, without special consideration for its deeper import. Cf., however, 4:46; 14:41; and our *Introd.* to this book.

Ver. 60. **Daniel for his innocence**. Cf., above, verse 37. This illustration and those of the previous verse are taken from the Book of Daniel itself, as is evident from the order in which they are given, and not from any oral traditions of the period. Michaelis (*Com.*, *ad loc.*) says: "One sees from this verse that the third chapter of Daniel, against which so many special objections have been made, stood at that time in Daniel, and was held by the priest Mattathias for genuine." But Grätz, on the other hand, sees in this evident recognition of the Book of Daniel a suspicious circumstance. He says (*Geschichte*, ii.2, p. 325): "The admonition put into the mouth of the dying Mattathias cannot be wholly authentic. For Daniel and his three companions are referred to, which presupposes the existence of the Book of Daniel, that owes its origin to the necessities of the time of the Maccabees." This is an easy way to dispose of the matter, but is far from being a satisfactory one. If the account of our book did not come from the Book of Daniel, how is the fact that Daniel is mentioned *after* the three friends, who were so far inferior to him in reputation, and whose experience was far less important than his, to be accounted for? Cf. also 3 Macc. 6:5 f. The inference of Grimm seems to be the only reasonable one (*Com.*, p. 49): "So these examples are hardly taken from an oral tradition (as then, also, the corresponding contents of the Book of Daniel are hardly derived from such a tradition. See Hitzig on Daniel, p. viii.), but from the Book of Daniel itself, which brings them forward in the same order."

Ver. 62. **Words of a sinful man**, *i. e.*, his commands and threatenings. For passages containing the same thought as the remainder of the verse, cf. Ps. 83:10; Is. 66:24.

Ver. 66. **Battle of the people**. Are the Israelites here meant?" So the majority of commentators have supposed, referring to 3:2, and supposing that λαῶν corresponds to

the Hebrew עַמֵּי, which is employed sometimes to denote the tribes of Israel. But this Hebrew word is only used in this sense when it has a suffix, and it is confined even then to the Pentateuch. And the LXX. renders it uniformly by ὁ λαός, or τὸ γένος, i. e., employs the article. The passage, 3:2, cannot be considered as expressing the same thought with the present one. It might be better, therefore, with Wahl (*Clavis*, s. v.) and Keil, to refer the word λαῶν in the present instance to heathen peoples.

Ver. 70. **Sepulchres of his fathers.** See remarks below, 13:27.

CHAPTER 3

¹, AND¹ his son Judas, called Maccabæus, rose up in his stead. ²And all his brethren helped him, and all, as many as had united themselves² with his father, ³ and they fought with cheerfulness the battles³ of Israel. And he won honor for his people far and wide,⁴ and put on armor as a hero,⁵ and girt his weapons of ⁴ war⁶ about him; and he waged wars,⁷ protecting the army⁸ with his sword. And ⁵ he was like a lion in his acts,⁹ and like a lion's whelp roaring for prey.¹⁰ And¹¹ he pursued transgressors,¹² and sought *them* out, and burnt up¹³ those that harassed¹⁴ ⁶ his people. And the transgressors lost courage¹⁵ for fear of him, and all the workers of iniquity were thrown into disorder; and *the work of deliverance*¹⁶ prospered ⁷ in his hand. He brought bitter sorrow also to¹⁷

¹ A V.: Then.

² so *did* all they that held.

³ battle (lit., *warred the war*).

⁴ So he gat his great honour (ἐπλάτυνε δόξαν).

⁵ a breastplate (θώρακα) as a giant (the Hebrew word so rendered into Greek was doubtless גִּבּוֹר, which meant also "hero").

⁶ warlike harness.

⁷ made battles.

⁸ host (see *Com.*).

⁹ A. V.: In his acts a lion.

¹⁰ *his* prey.

¹¹ For.

¹² the wicked (see *Com.*).

¹³ (See *Com.*)

¹⁴ vexed.

many kings, and made Jacob glad ⁸ with his acts; and his memory shall be blessed¹⁸ for ever. And¹⁹ he went through the cities of Juda, and destroyed²⁰ the ungodly out of it,²¹ and turned²² away wrath⁹ from Israel. And¹ he was renowned² unto the utmost *part* of the earth, and he gathered together³ such as were ready to perish.⁴

¹⁰ And⁵ Apollonius gathered heathen⁶ together, and a great army⁷ out of Samaria, ¹¹ to fight against Israel. And when Judas learned of it,⁸ he went forth to meet him; and he⁹ smote him, and slew him; and many fell slain, and¹⁰ the rest fled. ¹² And they¹¹ took their spoils; and Judas took Apollonius' sword; and he fought ¹³ therewith all¹² his life long. And when Seron, the leader¹³ of the army of Syria, heard¹⁴ that Judas had gath-

¹⁵ Wherefore the wicked (see ver. 5) shrunk (συνεστάλησαν).

¹⁶ troubled (the same word is translated "vexed" just before; but here it is strengthened by the preposition σύν, except in 19. 64. 93.): because(καί) salvation (deliverance from the Syrian yoke is meant).

¹⁷ A. V.: grieved also (καὶ ἐπίκρανε).

¹⁸ memorial is blessed (τὸ μνημόσυνον αὐτοῦ εἰς εὐλογίαν).

¹⁹ Moreover.

²⁰ J., destroying.

²¹ of them (ἐξ αὐτῶν, 19. 56. 64. 93.).

²² turning.

¹ A. V.: so that.

² (Lit., *named*.)

³ received unto *him*.

⁴ See *Com*.

⁵ A. V.: Then.

⁶ the Gentiles.

⁷ host.

⁸ Which thing when J. perceived.

⁹ so he.

¹⁰ him (III. X. 23. 44. 55. 62. al. αὐτόν after ἀπέκτεινεν): many also fell down slain, but.

¹¹ Wherefore Judas (I read ἔλαβον, with III. X. 19. 56. Syr., which is supported by Michaelis, Apel, Grimm, and Keil, but not by Fritzsche, who retains ἔλαβε of the *text. rec.*).

¹² and Apollonius' sword *also*, and therewith he fought all.

¹³ A. V.: Now when a prince (see *Com.*).

ered a multitude¹⁵ and a company of the faithful, who also went¹⁶ out with him to war,¹⁴ he said, I will make myself a name and I will be honored¹⁷ in the kingdom; and¹⁸ I will fight Judas¹⁹ and them that are with him,¹⁵ who set at nought²⁰ the king's commandment. And he undertook a second campaign;²¹ and there went up²² with him a mighty army²³ of the ungodly to help him and to be avenged on the sons²⁴ of Israel. ¹⁶And when he came near to the ascent²⁵ ¹⁷ of Bethoron, Judas went forth to meet him²⁶ with a small company. But²⁷ when they saw the army²⁸ coming to meet them, they²⁹ said unto Judas, How shall we be able, being few,³⁰ to fight against a multitude so great and strong? We are also ¹⁸ faint, having eaten nothing to-day?³¹ And³² Judas answered, It is easy³³ for many to be given into³⁴ the hands of a few; and with the God of³⁵ heaven it is all one, to ¹⁹ save by many or by few.³⁶ For victory in battle is not through the multitude

¹⁴ heard say.

¹⁵ unto him a multitude (lit., *gathered a gathering*. See *Com.*).

¹⁶ and company of the faithful (see *Com.*) to go (Fritzsche receives καὶ before ἐκπορευομένων from III. X. 44. 56. 62. al. Co. Ald.; *text. rec.* omits).

¹⁷ get me a name and honour.

¹⁸ for.

¹⁹ go fight with J.

²⁰ despise (καί is prefixed by III. 44. 71. 74. 106. 243. Co. Ald.).

²¹ So he made him ready to go up (the words τοῦ ἀναβῆναι are omitted by III. X. 23. 52. 56. al. See *Com.*).

²² went.

²³ host.

²⁴ of the children.

²⁵ A. V.: going up (the preceding verb is in the plur. in the *text. rec.* Fritzsche adopts the sing. from III. X. 19. 44. 56. 62. 64. al. Co. Ald.).

²⁶ ("them" in the *text. rec.* Codd. III. X. 19. 55. al. Co. Ald. have the sing.)

²⁷ who.

²⁸ host.

²⁹ omits they.

³⁰ so few.

³¹ so great a multitude *and* so strong, seeing we are ready to faint with fasting *all* this day.

³² Unto whom.

of an army;³⁷ but from heaven cometh the strength.³⁸ ²⁰They come against us in much pride³⁹ and iniquity to destroy us, and our wives and our⁴⁰ children, and to spoil ²¹, ²² us; but we fight for our lives and our customs.⁴¹ And *the Lord*⁴² himself will ²³ overthrow⁴³ them before our face; and *as for you*, be ye not afraid of them. And when⁴⁴ he had left off speaking, he leaped suddenly upon them, and Seron⁴⁵ and his army were overthrown⁴⁶ before him. ²⁴And they pursued him⁴⁷ from the descent⁴⁸ of Bethoron unto the plain; and there fell⁴⁹ about eight hundred men of ²⁵ them; but⁵⁰ the residue fled into the land of the Philistines. And the fear and the dread of Judas and his brethren began⁵¹ to fall upon the heathen⁵² round about ²⁶ them. And his name reached even⁵³ the king; and every nation⁵⁴ talked of the battles of Judas.

³³ no hard *matter*.

³⁴ shut up in (συγκλεισθῆναι. I render freely, but according to the obvious sense).

³⁵ *the God of* (the words, τοῦ θεοῦ, are omitted by III. 44. 71. 74. 106. 243. Co. Ald).

³⁶ deliver with a great multitude, or a small company.

³⁷ A. V.: the victory of battle standeth not in a host.

³⁸ strength *cometh* from heaven.

³⁹ (marg., *in multitude of pride*. The Greek is ἐν πλήθει, the latter probably for רב, as often in the LXX., and may therefore refer to quantity. Grimm and Keil support the rendering of Grotius: *cum multa superbia et injuria*.)

⁴⁰ *omits* our (as 71.).

⁴¹ laws (νομίμων).

⁴² A. V.: Wherefore *the Lord* (19. 64. 93. have κύριος for αὐτός).

⁴³ overthrow (συντρίψει. The rendering is hardly strong enough. This Greek word was used by Polybius (v. 47, 1) in the sense of *crushing an enemy*; it probably stands for שָׁבַר).

⁴⁴ Now as soon as.

⁴⁵ so Seron.

⁴⁶ host was overthrown (see vers. 22, 35, ἐκτρίψαι; and cf. 4:10; 14:31, *et passim*).

⁴⁷ them (so III. 23. 44. 55. 62. 71. al. Co. Ald.).

⁴⁸ going down.

⁴⁹ where were slain.

⁵⁰ and.

⁵¹ A. V.: Then began the fear of J. and his brethren, and an exceeding great dread (ἡ πτόνη; 19. 64. 93. add αὐτῶν).

²⁷ But when the king⁵⁵ Antiochus heard these things, he was very angry;⁵⁶ and⁵⁷ he sent and gathered together all the forces of his realm, a⁵⁸ very strong army. ²⁸He opened also his treasury,⁵⁹ and gave his⁶⁰ soldiers pay for a year, and commanded ²⁹ them to be ready for any service.⁶¹ And he saw that the money from his treasure chests failed,¹ and that² the tributes of³ the country *were* small, because of the dissension and desolation,⁴ which he had brought upon the land in taking away ³⁰ the customs⁵ which had been from early times; and he⁶ feared that he should not have *means*, as once and again, for the expenses, and the presents which he had formerly given with liberal hand, and had gone beyond⁷ the kings that were before ³¹ *him*. And he was⁸ greatly perplexed in his mind, and⁹ determined to go into Persia, and¹⁰ to take the tributes of the countries, and to gather together^{11 32} much money. And he left behind¹² Lysias, a man of note, and of royal descent, ¹³ to oversee¹⁴ the affairs of the king from the river

⁵² nations.

⁵³ insomuch as his fame came unto.

⁵⁴ all nations.

⁵⁵ Now when king.

⁵⁶ full of indignation (ὠργίσθη θυμῶ).

⁵⁷ wherefore.

⁵⁸ *even* a.

⁵⁹ A. V.: treasure.

⁶⁰ (Omitted by X. 19. 93.)

⁶¹ year, commanding whensoever *he* should need them (marg., Gr., *at every need*).

¹ Nevertheless when of *his* treasures failed.

² *that* (the force of the preceding ὅτι is continued).

³ in.

⁴ plague.

⁵ laws.

⁶ of old time; he.

⁷ be able to bear the charges any longer, nor *to have such* gifts to give so liberally as *he did* before for he had abounded above. (Others would make the last verb trans., as at [2 Cor. 4:15](#), [9:8](#), with the preceding ἅ for its object, *which he had richly bestowed*.)

⁸ A. V.: Wherefore, being.

⁹ he.

¹⁰ there.

Euphrates unto the borders of ^{33, 34} Egypt, and to bring up his son Antiochus, until he came again. And¹⁵ he delivered unto him half of the¹⁶ forces, and the elephants; and he gave him orders concerning all *things* that he had resolved upon, and¹⁷ concerning them that dwelt ³⁵ in Judæa and Jerusalem; that he¹⁸ should send an army against them, to destroy¹⁹ and root out²⁰ the strength of Israel, and the remnant of Jerusalem, and should take away their memorial from the place,^{21 36} and that he should settle aliens²² in ³⁷ all their borders,²³ and divide their land by lot. And the king took with him the remaining half of the forces,²⁴ and departed from Antioch, his royal city, in²⁵ the hundred forty and seventh year; and he crossed over the river Euphrates, and went through the upper²⁶ countries.

³⁸ And²⁷ Lysias chose Ptolemy²⁸ the son of Dorymenes, and Nicanor, and \1 valiant²⁹ men of the king's friends; ³⁹and with them he sent forty thousand footmen,³⁰ and seven thousand horsemen, to go into the land of Juda, and to destroy it, as the ⁴⁰ king com-

¹¹ omits together.

¹² So he left.

¹³ nobleman, and *one* of the blood royal.

¹⁴ (Lit., *over*.)

¹⁵ Moreover.

¹⁶ the half of *his*.

¹⁷ and gave him charge of would *have done*, as also.

¹⁸ A. V.: Juda to wit that *he*.

¹⁹ destroy (ἐκτρίψαι. Cf. vers. 22, 23).

²⁰ root out (ἐξῆραι, gen. rendered, "destroy:" in the A. V.).

²¹ to take away *that* place.

²² *he* should place (κατοικῆσαι. I give it the trans, sense, with Wahl, Keil, and others, although the usual word used in this sense is κατοικίζω, and Grabe, with Breiting, with X. 62. so change the former verb) strangers (cf. ver. 45).

²³ quarters.

²⁴ So took the half of the forces that remained (not clear).

²⁵ omits in.

²⁶ having passed he went high.

²⁷ A. V.: Then.

²⁸ Ptolemee.

²⁹ mighty (rendered properly, "valiant," in ver. 58).

manded. And³¹ they went forth with all their army,³² and came and encamped near³³ Emmaus in the plain.³⁴ ⁴¹And the merchants of the country heard the report of them; and they took very much silver and gold, and fetters,³⁵ and came into the camp to buy³⁶ the children of Israel for slaves. An army also from ⁴² Syria and from the land of the Philistines³⁷ joined themselves unto them. And; when³⁸ Judas and his brethren saw that their troubles increased, and that the armies encamped in their borders, and knew what things the king had given commandment should be done to the people for their destruction and annihilation,³⁹ ⁴³they said one to another, Let us restore the desolation⁴⁰ of our people, and let us fight for our people ⁴⁴ and the sanctuary.⁴¹ And the troop⁴² gathered together, that *they* might be ready for ⁴⁵ battle, and that *they* might pray, and ask mercy and compassion. And Jerusalem was uninhabited⁴³ as a wilderness, there was none of her children that went in or out; the sanctuary also was trodden down, and aliens were in the fortress. It was a habitation for the heathen;⁴⁴ and joy was taken from Jacob, and pipe and harp ceased.⁴⁵ ⁴⁶ And they assembled⁴⁶ together,

³⁰ *foot men* (infantry are clearly meant).

³¹ So.

³² power.

³³ pitched by.

³⁴ plain country.

³⁵ A. V.: hearing the fame of them, took silver and gold very much, with servants (see *Com.*)

³⁶ (Lit., *to take*).

³⁷ a power also of Syria and of Philistines (ἀλλοφύλων. The Philistines are often so named, and the connection seems to make it plain that they are meant. But cf. 4:12).

³⁸ Now when.

³⁹ miseries were multiplied (ἐπληθύνθη τὰ κακά) and *that* the forces did encamp themselves for they knew how the king to destroy the people and utterly abolish *them*.

⁴⁰ A. V.: decayed estate.

⁴¹ (τῶν ἁγίων, i.e., "holy things," which naturally includes the "sanctuary;" but for the latter, distinctively, we find τὸ ἁγίασμα, ver. 45; 1:21, 36, 37, *et passim*.)

⁴² Then was the congregation.

⁴³ Now J. lay void.

⁴⁴ kept the strong hold (cf. 4:2): the heathen had their habitation *in that place* (Jerusalem is meant, not the citadel).

and came to Massepha,⁴⁷ over against Jerusalem; ⁴⁷ for Massepha was a⁴⁸ place where they prayed aforetime in Israel. And⁴⁹ they fasted that day, and put on sackcloth, and cast ashes upon their heads, and rent their ⁴⁸ clothes. And they unrolled¹ the book of the law, one of those for which² the heathen had sought in order³ to paint the likenesses of their idols upon them.⁴ ⁴⁹They brought also the priests' garments, and the first-fruits, and the tithes; and the ⁵⁰ Nazarites they presented,⁵ who had accomplished *their* days. And they cried aloud⁶ toward heaven, saying, What shall we do with these, and whither shall we carry ⁵¹ them away? And⁷ thy sanctuary is trodden down and profaned, and thy priests are in mourning, and humiliation.⁸ ⁵²And lo, the heathen are assembled together against us to destroy us; what *things* they intend⁹ against us, thou knowest. ⁵³, ⁵⁴ How shall we be able to stand before¹⁰ them, except thou help us? ¹¹ And they sounded with the¹² trumpets, and cried with a loud voice. ⁵⁵And after this Judas set leaders¹³ over the people, chiefs¹⁴ over thousands, and over hundreds, and over ⁵⁶ fifties,

⁴⁵ the pipe with the harp ceased.

⁴⁶ A. V.: Wherefore *the Israelites* assembled themselves.

⁴⁷ Maspha (cf. *Com.*).

⁴⁸ in Maspha was the.

⁴⁹ Then.

¹ A. V.: laid open (ἐξέπετασαν. Cf. [Luke 4:17](#), where another verb is used, but with the same general meaning as here).

² law, wherein (περί ὧν. Gen. of category. See *Com.*).

³ omits in order.

⁴ likeness of their images (Fritzsche receives the words τοῦ ἐπιγράφειν ἐπ' αὐτῶν from 55. 71. 74. 243. Co. Ald., which are wanting in the *text. rec.* The A. V. has in the margin: "for the which the heathen had made diligent search, that *they* might paint therein the likeness of their idols").

⁵ A. V.: stirred up (ἤγειραν. It means here *they ranged, set out, presented*, i.e., along with the other things mentioned).

⁶ Then cried they with a *loud* voice (ἐβοησαν φωνῆ. Codd. 52. 93. add μεγάλη).

⁷ For (cf. ver. 43).

⁸ *are* in heaviness, and brought low.

⁹ imagine.

¹⁰ A. V.: against.

¹¹ O *God*, be our help.

and over tens. And he said to them that were building houses, or had betrothed wives, or were planting vineyards, or *were* fearful,¹⁵ that *they* should return,⁵⁷ every man to his house,¹⁶ according to the law. And the army removed, and encamped southward from¹⁷ Emmaus. ⁵⁸And Judas said, Arm yourselves, and be valiant men, and be¹⁸ in readiness against the morning, to¹⁹ fight with these heathen, ²⁰ that are assembled together against us to destroy us and our sanctuary. ²¹ ⁵⁹ For *it* is better for us to die in battle, than to look upon the evils²² of our people ⁶⁰ and our sanctuary.²³ Nevertheless, as heaven's will is, so let it²⁴ do.

CHAPTER 3

Ver. 3. **Protecting the army with (his) sword.** The word παρεμβολή means both “camp” and “army,” but more frequently the latter, in our book. The former meaning seems more appropriate here. Judas did not rely on fortifications for the protection of his force, but on the might of his sword. The word belongs to the Macedonian Greek, and is without the article here on account of the poetical style.

Ver. 5. The word ἄνομοι is used in the present book chiefly as referring to apostate Jews, but may also include the heathen.—**Burnt (up)** those. The language may be regarded as poetic, with the meaning of “destroyed utterly,” or may refer to what is

¹²Then sounded they with.

¹³ordained captains.

¹⁴even captains.

¹⁵ But *as for* such as fearful, *those* he commanded (I adopt, with Grimm and Keil, the reading εἶπεν, from III. X. 56. 64. 74. Old Lat. Syr., instead of the plur. of the *text. rec.* favored by Fritzsche).

¹⁶own house.

¹⁷A. V.: So the camp pitched upon the south side of.

¹⁸see that ye be.

¹⁹that ye may (cf. *Com.*).

²⁰nations.

²¹(Cf. ver. 43.)

²²behold the calamities (τὰ κακά. “Calamities” are more usually referred to events occurring in the material world).

²³(Cf. ver. 43.)

²⁴the will of God is in heaven, so let him.

related at 5:5, 44; 2 Macc. 8:33.

Ver. 7. **Many kings.** Antiochus Epiphanes, Eupator, and Demetrius I. are doubtless included.

Ver. 9. **Such as were ready to perish**, ἀπολλυμένων. The A. V. gives the sense correctly. Grimm supports the view of Michaelis, that it is to be rendered *who had lost themselves, got lost*, in harmony with Ps. 119:176, Jer. 1. 6, Ezek. 34:6, where Israel is referred to under the figure of lost or straying sheep. But Keil calls attention to the fact that in the LXX. τὸ ἀπολωλός is used in such cases. He therefore agrees with Grotius that our Greek word stands for *peruntēs* in the sense of *absque ipso perituros*.

Ver. 10. **Apollonius.** Cf. 1:29, with 2 Macc. 5:24. According to Josephus this Apollonius was the military governor, στρατηγός, of Samaria, and is probably identical with the so-called “Meridarch” of Samaria mentioned in *Antiq.*, 12:5, §5.

Ver. 13. **Seron, the leader of the army of Syria.** He was leader of that division of the Syrian army which operated in the neighborhood of Jerusalem now that that of Apollonius had been defeated.—**A multitude**, ἄθροισμα. They are further designated as a “company of the faithful.” That is, they are not dignified, in this report which came to the ears of Seron, with the title of “soldiers.” The word πιστῶν is frequently used in the sense of *true, faithful* (cf. the LXX. at 2 Sam. 20:19; Prov. xiv. 5; 1 Macc. 2:52; Ecclus. 44:20). Some, however, on account of the connection, would give it here the less ennobling sense of “believers.”

Ver. 15. Προσέθετο τοῦ ἀναβῆναι = **went up again**, i. e., he *undertook a second campaign*. The A. V. followed the Vulgate in translating προσέθετο in the sense of *præparavit se*. On the Hebraistic adverbial use of this Greek word, see Winer, p. 468, and cf. Luke 20:11.—**Ungodly**. This word here probably refers to apostate Jews, and might perhaps be better rendered by transgressors.

Ver. 16. **Bethhoron.** There was an upper and a lower Bethhoron separated by a narrow, precipitous pass. It lay on the boundary line between Benjamin and Ephraim. Joshua fought here with the five kings of the Amorites (cf. Josh. 10:16–26; Ecclus. 46:6), gaining a complete victory over them; and this thought must have given courage to the small Maccabæan force on the present occasion.

Ver. 24. It would appear from this verse that Judas attacked the enemy in the narrow pass between the upper and lower Bethhoron.

Ver. 28. **Gave his soldiers pay for a year.** This gives a hint of the uncertain financial condition of the kingdom of Antiochus. The soldiers must be paid in advance, in

order to insure their fidelity.

Ver. 30. On the rich gifts of Antiochus, cf. Schürer, *Neutest. Zeitgeschichte*, pp. 72, 73. See also [Dan. 11:24](#): “And he shall do *that* which his fathers have not done, nor his father-s’ fathers; he shall scatter among them the prey, and spoil, and riches.”

Ver. 31. **Go into Persia**, i. e., the Seleucian provinces lying on the other side of the Euphrates. Rawlinson (*The Seventh Great Oriental Mon.*, p. 5) says: “The temples of the Asiatics had hitherto been for the most part respected by their European conquerors, and large stores of the precious metals were accumulated in them. Epiphanes saw in these hoards the means of relieving his own necessities, and determined to seize and confiscate them. Besides plundering the temple of Jehovah at Jerusalem, he made a journey into the southeastern portion of his empire, about B. C. 165, for the express purpose of conducting in person the collection of the sacred treasures. It was while he was engaged in this unpopular work that a spirit of disaffection showed itself; the East took arms no less than the West; and in Persia, or upon its borders, the avaricious monarch was forced to retire before the opposition which his ill-judged measures had provoked, and to allow one of the doomed temples to escape him.” Cf. also *The Sixth Oriental Mon.*, by the same author, p. 73, ff.

Ver. 33. This son of Antiochus Epiphanes had also the name “Eupator,” in addition to the one here mentioned.

Ver. 37. The account of this expedition is continued in chap. 4. The epithet “high countries” (τὰς ἐπάνω χώρας), as applied to the region of country lying on the Euphrates, is not peculiar to our book. Polybius (5:40, 5) also uses the expression οἱ ἄνω τόποι; and Arrian (3:6, 12), ἡ ἄνω χώρα.

Ver. 38. This Ptolemy had also the name “Macron” (Μάκρων, [2 Macc. 10:12](#)). Respecting Dorymenes, cf. Polyb. 5:61, 9. Nicanor, according to [2 Macc. 8:9](#), was the son of a certain Patroclus, and lost his life in a conflict with the Jews.

Ver. 40. **Emmaus**. This is not the place, near Jerusalem, to which the two disciples of our Lord went immediately after the resurrection. It was situated at the base of the mountains of Judah (“*ubi incipiunt montana Judææ consurgere.*” Jerome, *Ad Dan.*), twenty-two Roman miles from Jerusalem, and had also the name Nicopolis. The latter name it received in the third century, at which time it was rebuilt.

Ver. 41. The A. V. agrees with all the Greek MSS. and the Vulgate in the reading καὶ παῖδας, *and servants*. But the emendation of Breitinger, Fritzsche, and others, with the Syriac, Josephus ([Antiq.](#), [12:7, § 3](#)), καὶ πέδας, is doubtless correct. The former word was

probably interchanged for the latter through the influence of εἰς παῖδας at the end of the clause.

Ver. 46. Ἠλλοοσαν. This termination of the third person plural in the historical tenses occurs frequently in the present book. (Cf. 4:50; 6:31; 11:44, 48.) It is likewise found frequently in 1 Esdras (3:16; 5:63, 68; 8:68), and in fact is much used in the LXX. and by the Byzantine writers generally. Cf. Winer, p. 77—**Massepha** = *Mizpah*. It was the name of several different places mentioned in Biblical history. The place here meant, however, is probably the Mizpah in the tribe of Benjamin, a few miles northwest of Jerusalem and in sight of it. The form of the word as here found is also found at [Judges 20:1](#).—**Where they prayed aforetime.** Cf. [1 Sam. 7:5](#).

Ver. 48. **Paint the likenesses.** The explanation of this passage by the Roman Catholic commentators of the Middle Ages, based on the Latin text (“*de quibus scrutabantur Gentes similitudinem simulacrorum suorum*”) was that the heathen had sought in the Scriptures analogies between its histories and the Grecian myths. For instance, they likened Moses to Minos. The giants of [Gen. 6](#). were the Titans. Samson was Hercules, etc. But, in disproof of this explanation, it need only be said, (1) that the Greeks could scarcely have been expected to study Hebrew books; and (2) the Greek *περὶ ὧν* would not allow such a rendering. The real meaning seems to be, accepting the reading of the Complutensian and Aldine editions of the LXX. which Fritzsche adopts, that they painted images of their idols on the Scriptures, in order to ridicule the Jewish exclusiveness and shock their reverential feelings. The Syriac translates: *And they spread out the roll of the Law, and they complained before God that the heathen compelled them to do according to their likeness.* Cf. Graetz (*Geschichte*, 2:2, p. 345, note). Hitzig (*Geschichte*, p. 393) thinks that they unrolled the Scriptures with reference to obtaining from them by lot some prophetic intimation of the divine purpose, and “*Es gab die Losung ‘Eleazar,’ Gott hat beigestanden.*” Cf. [2 Macc. 8:23](#).

Ver. 49. **They brought also the priests’ garments.** These things could no longer be used in the temple at Jerusalem on account of the interruption of its service; hence they had been brought here, *i. e.*, to a sacred place in the vicinity of Jerusalem, and spread out before the Lord, with the pathetic inquiry concerning them found in the text.—**Nazarites.** Cf. [Numb. 6:5, 13](#). After the time had passed for which the Nazarites had made their vow, there were certain sacrifices to be offered and gifts to be presented which naturally in peaceful times would have taken place in Jerusalem. Now these Nazarites were assembled here, and served to enhance the picture of distress which

the Jewish people at that time presented.

Ver. 54. **Sounded with the trumpets.** This was customary, and according to the instructions given the Israelites by Moses. Cf. [Numb. 10:7-10](#).

Ver. 56. **According to the law.** Cf. [Deut. 20:5-8](#).

Ver. 58. **Be in readiness.....to fight.** Ἐτοιμος, with the following infinitive in the genitive, is found also at [5:39](#); [13:37](#); and in the LXX. at [Ezek. 21:11](#). Cf. Winer, p. 332.

CHAPTER 4

¹ AND Gorgias took five thousand footmen,¹ and a thousand chosen² horsemen, and the force removed³ by night, ² to the end that they might fall⁴ upon the camp of the Jews, and smite them suddenly. And the men of the fortress were his guides. ³ And⁵ when Judas heard *thereof*, he himself removed, and the valiant *men with him*, ⁴ that *he* might smite the king's army which was at Emmaus, while the forces were ⁵ yet⁶ dispersed from the camp. And Gorgias came⁷ by night into the camp of Judas; and when he found no *man there*, he sought them in the mountains; for ⁶ said he, These *fellows* flee from us. And⁸ as soon as it was day, Judas showed himself in the plain with three thousand men; but they⁹ had neither armor nor swords¹⁰ to their minds. ⁷ And they saw the camp of the heathen that it was strong, fortified,¹¹ and compassed round about with horsemen; and these *were* expert in¹² ⁸ war. And Judas said¹³ to the men that were with him, Fear ye not their multitude, ⁹ neither be ye afraid of their assault. Remember how¹⁴ our fathers were delivered ¹⁰ in the Red sea, when Pharaoh pursued them with

¹ A. V.: Then took G *foot* men.

² of the best (ἐκλεκτήν).

³ and removed out of the camp.

⁴ *he* might rush in.

⁵ Now.

⁶ while as yet the forces were.

⁷ In the mean season came G.

⁸ A. V.: But.

⁹ who nevertheless.

¹⁰ (III. 44. 56. 62. 71. al. Co., the sing.)

¹¹ *that it was* strong and well harnessed (ἰσχυρὰν τεθωρακισμένην).

¹² of.

¹³ Then said J.

an army. And now let us cry unto heaven, if peradventure it¹⁵ will have mercy upon us, and remember the covenant of our¹⁶ fathers, and destroy this army¹⁷ before our face this day; ¹¹ and all the heathen shall know¹⁸ that there is one who redeemeth¹⁹ and saveth ¹² Israel. And²⁰ the strangers lifted²¹ up their eyes, and saw them coming over against ¹³ *them*, and²² they went out of the camp to battle; and²³ they that were with Judas ¹⁴ sounded their trumpets, and²⁴ joined *battle*; and they utterly routed the heathen, ²⁵ ¹⁵ and they fled into the plain. But all the hindmost fell by²⁶ the sword. And²⁷ they pursued them unto Gazera,²⁸ and unto the plains of Idumæa, and unto²⁹ Azotus, ¹⁶ and Jamnia; and there fell of them about³⁰ three thousand men. And³¹ Judas returned with his force³² from pursuing them, ¹⁷and said to the people, Be not greedy of the spoils, for a battle is before us, ¹⁸and Gorgias and his army are near³³ us in the mountain; but stand ye now against our enemies, and fight³⁴ them, and after this you may boldly take³⁵ the spoils. ¹⁹As Judas was yet speaking³⁶ these words, ²⁰ there appeared a part of *them*

¹⁴ how (ὥς, III. X. 23. 44. 56. 62. 71. al. Co. Ald.; *text. rec.*, πῶς).

¹⁵ A. V.: Now therefore *the Lord*.

¹⁶ (III. X. 44. 56. al. omit.)

¹⁷ host.

¹⁸ that so may know.

¹⁹ delivereth.

²⁰ A. V.: Then.

²¹ lift.

²² Wherefore.

²³ but.

²⁴ So they.

²⁵ and the heathen being discomfited.

²⁶ Howbeit *of them* were slain with.

²⁷ for.

²⁸ (Marg., Gr., *Assaremoth*. It is the reading of 44. 52. 62. 71. 74. 243. Co. Aid. Cf. LXX. at [Jer. 38:40](#), and see *Com.*)

²⁹ *omits* unto.

³⁰ so that there were slain of them upon a.

³¹ A. V.: This done.

³² *again* with *his* (19. 55. 93. have αὐτοῦ) host.

³³ inasmuch as *there is a battle* *his host are here* by.

peering out of the mountain. And they perceived that their force had been put to flight, and that they were setting fire to the camp,³⁷ ²¹ for the smoke that³⁸ was seen showed what had taken place. And perceiving³⁹ these *things*, they were sore afraid, and perceiving⁴⁰ also the force⁴¹ of Judas in the ²², ²³ plain ready to fight, they all fled⁴² into the land of the Philistines.⁴³ And⁴⁴ Judas returned to spoil the camp; and⁴⁵ they got much gold, and silver, and blue,⁴⁶ ²⁴ and purple of the sea, and great riches. And on returning they sang songs, and ²⁵ blessed⁴⁷ heaven, because it is good, ⁴⁸ because its⁴⁹ mercy *endureth* for ever. And⁵⁰ Israel had a great deliverance that day.

²⁶ And as many of the heathen as¹ escaped came and told Lysias all that² had ²⁷ happened; and he, on hearing it,³ was confounded and discouraged because such *things* as

³⁴ overcome (πολεμήσατε).

³⁵ (Fritzsche receives λάβετε from III. X. 23. 44. 52. al.; *text. rec.*, λήψετε.)

³⁶ (Fritzsche receives πληροῦντος from III. X. 23. 44. 52. 56. 62. al. Co.; *text. rec.*, λαλοῦντος. The former is probably original. There is perhaps a mistake in the Greek translation, ללמ having been mistaken for אלמ. I leave the A. V. as found, since with the reading πληροῦντος, the speaking of J. may be referred to.)

³⁷ of *them* looking Who when that *the Jews* had put *their* host and were burning the tents.

³⁸ (ὁ is received by Fritzsche from III. X. 23. 55. 56. 62. 64. 106.)

³⁹ declared what was done: when therefore they perceived.

⁴⁰ seeing.

⁴¹ host.

⁴² they fled every one.

⁴³ strangers (see *Com.*).

⁴⁴ A. V.: Then.

⁴⁵ spoil (see *Com.*) the tents, where.

⁴⁶ blue silk.

⁴⁷ After this they went *home*, and sung a song of thanksgiving, and praised the Lord in (Fritzsche strikes out τὸν κύριον, as wanting in III. X. 23. 44. 56. al. Co. Ald.)

⁴⁸ (καλόν, but probably as a translation of טוב)

⁴⁹ his.

⁵⁰ Thus.

¹ A. V.: Now all the strangers that had.

he wished had not happened unto Israel, and what⁴ the king commanded²⁸ him had not come⁵ to pass. And in the year following⁶ he⁷ gathered together threescore thousand chosen footmen,⁸ and five thousand horsemen, that *he* might²⁹ subdue them. And⁹ they came into Idumæa, and pitched their tents at Bethsura; and Judas met them with ten thousand men.³⁰ And when he saw the¹⁰ mighty army, he prayed and said, Blessed art thou, O Saviour of Israel, who didst quell¹¹ the violence¹² of the mighty man¹³ by the hand of thy servant David, and gavest the army of the Philistines¹⁴ into the hands of Jonathan son¹⁵ of Saul, and his armorbearer.³¹ Deliver this army into¹⁶ the hand of thy people Israel, and let them be³² brought to shame over¹⁷ their power and horsemen. Make them afraid,¹⁸ and cause the boldness of their strength to melt¹⁹ away, and let them quake at their destruction.³³ Strike them down by²⁰ the sword of them that love thee, and let all those³⁴ that know thy name praise thee with songs.²¹ And²²

² what.

³ who, when he heard *thereof*.

⁴ neither such would were done nor such *things* (Fritzsche strikes out τοιαῦτα before ἐξέβη, as wanting in III. 44. 55. 56. 62. al. Co.) as.

⁵ were come.

⁶ The next year therefore following (ἐρχομένῳ; III. X. 55. 62. 106. Ald., ἐρχουένῳ. Cf. ver. 12.)

⁷ Lysias (this word is wanting in III. X. 23. 44. 52. 55. al. Co.).

⁸ choice (cf. ver. 1) men of foot (the context shows that infantry are meant).

⁹ A. V.: So.

¹⁰ *that*.

¹¹ quail (obs., in this sense).

¹² (Rendered more literally "assault," at ver. 8.)

¹³ (A. V., should have written in italics, there being no Greek word for "man.")

¹⁴ host of strangers.

¹⁵ the son.

¹⁶ shut up this army in (cf. 3:18).

¹⁷ confounded in (αἰσχυνθήτωσαν ἐπί).

¹⁸ to be of no courage.

¹⁹ fall (marg., *melt*).

²⁰ Cast with.

²¹ thanksgiving (ἐν ὕμνοις).

they joined battle; and there fell from the army²³ of Lysias about five thousand men, even before them they fell. ³⁵ But Lysias on seeing his army put to flight, while that of Judas was inspirited,²⁴ and how they were ready either to live or die valiantly, he departed unto²⁵ Antiochia, and collected mercenaries,²⁶ and having made *his* army greater than it was, he purposed to come again into Judæa.²⁷

³⁶ But Judas and his brethren said,²⁸ Behold, our enemies are discomfited; let us ³⁷ go up to cleanse the sanctuary²⁹ and dedicate it.³⁰ And the whole army³¹ assembled themselves together, and went up into mount Sion. ³⁸And when they saw the sanctuary desolate, and the altar profaned, and the gates burnt up, and shrubs grown³² in the courts as in a forest, or as on³³ one of the mountains, and the chambers³⁴ pulled down, ³⁹they rent their clothes, and made great lamentation, ⁴⁰ and cast ashes upon their

²² A. V.: So.

²³ were slain of the host.

²⁴ Now when L. saw and the manliness of Judas' *soldiers* (τῆς δὲ Ἰούδα τὸ γεγενημένον θάρσος).

²⁵ went into.

²⁶ gathered together a company of strangers (cf. *Com.* at ver. 28.)

²⁷ So, essentially, De Wette: "And after that he had increased the army, as it had been, he thought to come again to Judæa." But this is to give a wrong sense to τὸν γενηθέντα στρατόν. Grimm, with Michaelis and Apol, would therefore insert *πάλιν* before γενηθέντα: "the again assembled army," otherwise render with De Wette. The *text. rec.* καὶ πλεονάσας τὸν γενηθέντα στρατόν ἐλογίζετο *πάλιν* παραγενέσθαι εἰς τὴν Ἰ is I. With this slight change, good sense is obtained, and *πάλιν* might easily have been written where it is by mistake. But Fritzsche adopts the reading of III. X. 23. 52. and the majority of MSS., καὶ πλεοναστὸν γενηθέντα *πάλιν*, etc., changing, however, καὶ into *ὡς*: "that it [the army] become increased, might again come," etc. This is also supported by the Vulg. But it looks as though πλεοναστὸν had been formed out of πλεονάσας τὸν, and the grammatical structure of the sentence, as thus formed, would also be objectionable. Cf. Grimm's *Com.*

²⁸ A. V.: Then said J. and his brethren.

²⁹ cleanse.

³⁰ and dedicate the sanctuary.

³¹ Upon this all the host.

³² growing (πεφυκότα).

heads, and fell³⁵ to the ground upon *their* faces, and blew ⁴¹ an alarm with the trumpets, and cried towards heaven. Then Judas made it the duty of³⁶ *certain* men to fight against those that were in the fortress, until he had ⁴² cleansed the sanctuary. And he selected blameless priests who had pleasure in ⁴³ the law; and they cleansed the sanctuary,³⁷ and bore³⁸ the defiled stones into ⁴⁴ an unclean place. And they³⁹ consulted over the altar of burnt offering, which had ⁴⁵ been profaned, what they should do with it. And it occurred to them as good counsel⁴⁰ to pull it down, lest it should become⁴¹ a reproach to them, because the ⁴⁶ heathen had defiled it; and they pulled down the altar. And they laid away⁴² the stones on¹ the mountain of the temple in a fitting² place, until there should come, ⁴⁷ a prophet to give answer concerning³ them. And⁴ they took unhewn⁵ stones ⁴⁸ according to the law, and built the altar new⁶ according to the former. And they restored⁷ the sanctuary, and the interior of⁸ the temple, and hallowed the courts.⁴⁹ They made also new holy vessels, and into the temple they brought the candlestick,

³³ or in (ἐν is omitted by X. 23. 64. 74.).

³⁴ *yea*, and the *priest's* chambers (cf. 1 Esd. 8:59).

³⁵ A. V.: fell down flat.

³⁶ (The A. V. renders as the Heb. expression, doubtless lying at the basis of our passage, is generally rendered; but the Greek is, "they trumpeted with the trumpets of signals," i.e., gave a signal with the trumpets. They so rendered because this special use of the trumpet was intended as a signal.) J. appointed.

³⁷ (Cf. 3:43.)

³⁸ So he chose priests of blameless conversation, such as had who cleansed the sanctuary and bare *out*.

³⁹ A. V.: when as they.

⁴⁰ what to do with the altar offerings, which was profaned: they thought it best.

⁴¹ be.

⁴² Wherefore they it down, and laid up.

¹ A. V.: in.

² convenient.

³ shew what (55. adds τῆ) should be done with.

⁴ Then.

⁵ whole (ὅλοκλήρουν Cf. Heb. at Deut. 27:6, where the A. V. has likewise rendered by "whole").

⁶ a new altar (τὸ θυσιαστήριον. The article is omitted by III. X. 23. 56. 62. 71. 106.).

and the altar⁹ of incense, and the table. ⁵⁰And upon the altar they burnt incense, and the lamps that were upon the candlestick they lighted, and they gave¹⁰ light in ⁵¹ the temple. And they put *the* loaves¹¹ upon the table, and spread out the vails.

⁵² And when they had finished all the works which they did, they rose early on the twenty-fifth day of the ninth month, that is the month Cheseleu, in the hundred forty and eighth year,¹² ⁵³and offered sacrifice according to the law upon the new altar ⁵⁴ of burnt offerings, which they had made. At the time and on the day on which the heathen¹³ had profaned it, on that¹⁴ was it dedicated with songs, and citherns, and ⁵⁵ harps, and cymbals. And¹⁵ all the people fell upon *their* faces, and worshipped and ⁵⁶ blessed heaven,¹⁶ which had given them prosperity.¹⁷ And they kept the dedication of the altar eight days, and offered burnt offerings with gladness, and sacrificed a sacrifice of deliverance and praise.¹⁸ ⁵⁷They decked also the front¹⁹ of the temple with crowns of gold, and with shields; and the gates and the chambers they restored, ⁵⁸ and made doors for them.²⁰ And there was²¹ very great gladness among the people, ⁵⁹ and²² the

⁷ A. V.: and made up.

⁸ *the things* that were within.

⁹ altar of burnt offerings and (so III. X. 23. 56. 62. al. Co. Ald. It is an obvious and false correction, since the altar of burnt offerings stood not in the ναόν).

¹⁰ that they might give light (right according to sense).

¹¹ Furthermore they set *the* loaves (suggested by the plural form, ἄρτους; lit., *bread*s).

¹² and finished they had *begun* to make. Now on the five and twentieth day which is *called* Casleu year, they rose betimes in the morning.

¹³ A. V.: *Look*, at what what day the heathen.

¹⁴ *even* in that (X. 23. 55. 64. 93. al. add ἡμέρα).

¹⁵ Then.

¹⁶ worshipping and praising *the God* of (the Divine name seems to be purposely omitted everywhere. Cf. *Introd.*) heaven.

¹⁷ who good success.

¹⁸ so they kept the sacrifice of deliverance and praise (what is usually named the “thank offering” or “peace offering,” is meant, זבח שלמים. The word θυσίαν is also doubtless used collectively. The whole might therefore be rendered *peace offerings*, as noted in the margin of the A. V.).

¹⁹ A. V.: forefront.

reproach of the heathen was turned²³ away. And²⁴ Judas and his brethren with the whole congregation of Israel ordained, that the days of the dedication of the altar should be kept in their season from year to year, eight²⁵ days, from the five and twentieth *day* of the month Cheseleu,²⁶ with gladness and delight.²⁷ ⁶⁰At that time also they fortified²⁸ mount Sion with high²⁹ walls and strong towers round ⁶¹about, lest the Gentiles should come and tread it down, as they had done before. And he placed³⁰ there a garrison to keep it; and they fortified³¹ Bethsura to keep³² it, that the people might have a defense against Idumæa.

CHAPTER 4. (CF. 2 MACC. 8:23-36, AND JOS., ANTIQ., 12:7, § 4.)

Ver. 2. **Men of the fortress.** Lit., “sons of the fortress.” Probably apostate Jews are meant. Josephus, indeed, speaks of them as Jewish fugitives.

Ver. 6. The word for “armor,” καλύμματα, as at 6:2, means, first, a covering for the head worn by women. It includes here all kinds of armor used for protecting the person. While μαχαίρας, “swords,” should have the same general significance, as including all sorts of weapons for *offensive* warfare.

Vers. 7, 8. **That it was strong.** The men whom Gorgias had taken with him on his expedition had not materially weakened the main force.—Δειλωθήτε. This word is nowhere else found in the Greek Bible, except in the present book. Cf. verse 21; 5:41; 16:6.

²⁰ renewed and hanged doors upon them (ἐθύρωσαν αὐτά. In the margin rendered, *made doors for them*, i.e., the chambers).

²¹ Thus was there.

²² for that.

²³ put.

²⁴ A. V.: Moreover.

²⁵ *by the space of eight.*

²⁶ Casleu.

²⁷ mirth and gladness (I render as above for the sake of uniformity. Cf. ver. 58).

²⁸ builded up.

²⁹ *with high.*

³⁰ they (III. 74. 106., the plur.) set.

³¹ and fortified (X. 23. 19. 64., the sing.).

³² preserve (cf. previous line in the Greek).

Ver. 12. **The strangers** [=heathen]. The Syriac has translated this Greek word, ἀλλόφουλοι, by “Philistines,” which, indeed, was its Hellenistic and technical meaning, but clearly cannot be the rendering in this place. This fact, together with similar facts occurring elsewhere, is clear proof that the Syriac is a translation from the Greek, since the Hebrew word for *Philistines* could not have stood in the original text.

Ver. 15. **Gazera**. Cf. 13:53; 15:28, 35. The modern Yazûr, situated not far from Joppa. Keil, however, would identify it with the modern *el-Kûbab*.—**Azotus** is but another name for *Ashdod*, situated midway between Gaza and Joppa.—**Jamnia**, elsewhere called *Jabneel* (Josh. 15:11), the modern *Jebna*, is situated about a dozen miles south of Joppa.—The narrative of the battle as here given, with so immense a disproportion of numbers and equipments in favor of the Syrians, seems much exaggerated. According to the account in 2 Maccabees (8:9, 16), the Jewish army had six thousand men, and the Syrian twenty thousand. Moreover, the history appears somewhat suspicious in other respects, if the above designation of places be correct. To pursue the enemy to Gazera, and then on to Idumæa, would require more time than is here allowed. On a single day, all that is mentioned in verse 19 is supposed to have occurred. Keil, with *Codex Alexandrinus*, would read Ἰουδαίας instead of Ἰδουμαίας, which would in a great measure remove the difficulty; while Grimm and others would understand that the army of Judas pursued only to Gazera, but that the enemy continued their flight to Idumæa.

Ver. 22. **Land of the Philistines**, ἀλλοφύλων. Cf. above, verse 12.

Ver. 23. Σκυλεία from σκυλεύω, like παιδεία from παιδ εύω, is not elsewhere found; and hence in some MSS. σκύλευσις is read in its place.

Ver. 24. **Blue and purple of the sea**, *i. e.*, garments of this color. Cf. Ecclus. 45:10. The designation “purple of the sea” indicates that it was a genuine purple, produced from a certain species of shell-fish.

Ver. 25. **That day**. The representation need not be understood to mean that all this happened on one and the same day. It might refer simply to the day of the engagement, or the word “day” may be used in the sense of “time.”

Ver. 28. Συνελόχησεν, from συλλοχεῖν or συλλοχᾶν means *to bring together* λόχους. The word is not elsewhere found.—The campaign of Lysias—if it be the same—is quite otherwise described in 2 Macc. 11:1-12, especially with respect to the time when it occurred. There it is said to have taken place after the death of Antiochus Epiphanes, during the reign of Eupator. Most Roman Catholic commentators, unwilling to accept the theory of a discrepancy between the two accounts, hold that there were two sepa-

rate campaigns. But, if this were the case, it is difficult to understand, as Grimm well maintains, how the author of the first book could have omitted any account of the second campaign, and the author of the second book could make no mention of the first.—**In the year following**, *i. e.*, B. C. 164, or the year 148 of the Seleucian era.—**Bethsura**, elsewhere Bethzur = “house of rock.” It was a place somewhere in the mountains of Judah. It is mentioned in [Josh. 15:58](#), between Halhul and Gedor, as though in their neighborhood.

Ver. [42](#). **Pleasure in the law**. From this passage Graetz (*Geschichte*, ii.2, p. 352) infers that all priests who had adhered to the Greek party were excluded from further service in the temple, which is likely, but it hardly follows from this passage.

Ver. [43](#). **Defiled stones**. These were the stones from which the heathen altar had been made. See [1:54](#).—**An unclean place**, *i. e.*, some place outside the city where the offal was cast.

Ver. [46](#). **A prophet**. Christ is obviously not meant here, as some have intimated. Cf. similar passages at [9:27](#), [14:41](#), which show that at this time there were none who were regarded as true prophets of the Lord, and that there had been none for a long time.—**Mountain of the temple**. Josephus (*Antiq.*, [12:7](#), § 7) misunderstood this passage, supposing that the city of Jerusalem was meant.

Ver. [54](#). **At the time**, *i. e.*, *the month*. For κατά with the accusative in a temporal sense, cf. Winer, p. 400 f. The time here meant was December, B. C. 165; it being, according to Josephus and Jerome (at [Dan. 8:14](#)), exactly three years from the time of the first profanation of the altar through pagan sacrifices. According to [2 Macc. \(10:3\)](#), however, it was only two years.—**Citherns and harps**. כַּנְוֹר; and נְבֵל; answering nearly, it would seem, to our guitar and harp.

Vers. [56–58](#). The name of this feast of dedication among the Jews, הַחֲנֻכָּה, is given by Josephus as φῶτα, who adds: “I suppose the reason was because this liberty beyond our hopes appeared to us.” But this would hardly explain the use of the plural. Winer (*Realwörterb.*, under *Kirchweihfest*): “Josephus was perhaps right in giving this more special significance, although an illumination was in general a symbol of joy (Juvenal, [12:83 f.](#))” For a description of the manner in which this feast is celebrated by the Jews in modern times, see Stanley, 3, p. 343 f.

Ver. [59](#). The feast here spoken of is called in the Gospel of John ([10:22](#)) “the feast of dedication,” τὰ ἐγκαίνια.

CHAPTER 5

¹ AND it came to pass when¹the heathen² round about heard that the altar was ² built, and the sanctuary restored³ as before, they were very angry.⁴ And they resolved⁵ to destroy the race⁶ of Jacob that was among them; and they⁷ began to ³ slay and destroy among the⁸ people. And⁹ Judas fought against the sons¹⁰ of Esau in Idumæa at Acrabattine,¹¹ because they lay in wait for¹² Israel; and he ⁴ smote them in a great defeat,¹³ and humbled them,¹⁴ and took their spoils. And¹⁵ he remembered the injury¹⁶ of the sons of Bæn,¹⁷ who were¹⁸ a snare and an ⁵ offense unto the people, in that *they* lay in wait for them in the ways. And¹ he, shut them into² the towers, and encamped against them,

¹ A. V.: Now when.

² nations.

³ renewed.

⁴ it displeased them very much.

⁵ Wherefore they thought.

⁶ generation (γένος; 19. 64. 93., σπέρμα).

⁷ thereupon they.

⁸ destroy (έν) the.

⁹ Then.

¹⁰ children.

¹¹ at (or *namely*. Cf. *Com.*) Arabattine (III. X. 64., Ἀκραβαττήνην'. The *text. rec.*, gives the form found in our text. See *Com.*)

¹² besieged (lit., but probably from **בַּשִּׁי**, which also sometimes meant to *lie in wait for*.

The Lat. *obsidere*, too, has occasionally this meaning. See *Com.*).

¹³ gave them a great overthrow (lit., *smote them a great smiting*).

¹⁴ abated their courage (συνέστειλεν αὐτούς).

¹⁵ A. V.: Also.

¹⁶ injury (τῆς κακίας).

¹⁷ children of Bean (see *Com.*).

¹⁸ had been.

¹ A. V.: *omits* And.

² p therefore (it so renders the preceding καί) in (Fritzsche receives εις for έν, from III.

and destroyed them ⁶ utterly, ³ and burnt its towers⁴ with fire, with⁵ all that were therein. And he marched on against the sons⁶ of Amnion; and⁷ he found a strong force, ⁸ and ⁷ much people, with Timotheus as⁹ their leader.¹⁰ And he engaged in¹¹ many battles with them, and¹² they were discomfited before him; and he smote them. ⁸ And when he had taken Jazer,¹³ with the towns belonging thereto,¹⁴ he returned into Judæa.

⁹ And¹⁵ the heathen that were in¹⁶ Galaad assembled themselves together against the Israelites¹⁷ that were in¹⁸ their borders,¹⁹ to destroy them; and²⁰ they fled ¹⁰ into²¹ the fortress Dathema.²² And they²³ sent letters unto Judas and his brethren, saying,²⁴ The heathen that are round about us are assembled together against us to destroy us; ¹¹and

X. 23. 55. 56. al).

³ See *Com.*)

⁴ he towers of that *place*. (αὐτῆν; αὐτῶν, 55. 106.).

⁵ and (σύν).

⁶ A. V.: Afterward he passed over to the children.

⁷ here.

⁸ mighty power (χεῖρα κραταιάν. The former word is so used in the classics, as is also *manus*, in Latin. Cf. 11:15).

⁹ omits as.

¹⁰ captain.

¹¹ So he fought (συνῆψε).

¹² till at length.

¹³ Jazar (this form probably conies from the Old Lat. *Jazare*).

¹⁴ Lit., *her daughters*.

¹⁵ A. V.: Then.

¹⁶ at.

¹⁷ (Lit., *the Israel*.)

¹⁸ (ἐπί. The A. V. has properly rendered by “in,” and not by “on,” as is usual. A few Codd., 56. 62. 64. 93., read ἐν.)

¹⁹ quarters.

²⁰ but.

²¹ to.

²² of D. (see *Com.* The form of the word adopted by us is found in III. 44. 243.; *text. rec.*, διάθεμα).

²³ omits they.

they are preparing to come and take the fortress into which we fled; and Timotheus is leader²⁵ of their force.²⁶ ¹²Come now therefore, and ¹³ deliver us from their hand, for a multitude of us have fallen. And²⁷ all our brethren who were in the regions of Tubius²⁸ are put to death; their wives and their children also they have carried off with their stuff; ²⁹ and they have slain³⁰ there ¹⁴ about a thousand men. While the³¹ letters were yet in reading,³² behold, there came other messengers from Galilee with their clothes rent, who reported on this ¹⁵ wise, and said, *They* of Ptolemais, and of Tyrus, and Sidon, and all Galilee of the ¹⁶ Gentiles,³³ are assembled together against us to consume us. But³⁴ when Judas and the people heard these words, there gathered a great assembly³⁵ together, to consult what they should do for their brethren, that were in affliction,³⁶ and had been attacked ¹⁷ by these people.³⁷ And Judas said³⁸ unto Simon his brother, Choose thee out men, and go and deliver thy³⁹ brethren that are in Galilee, while⁴⁰ I and Jonathan ¹⁸ my brother will go into Galaad.⁴¹ And⁴² he left Joseph the son of Zacharias, and Azarias, as leaders⁴³ of the people, with the rest of the army⁴⁴ in Judæa ¹⁹

²⁴ omits saying.

²⁵ whereunto we are fled, Timotheus being captain.

²⁶ host.

²⁷ A. V.: hands, for many of us are slain: yea.

²⁸ that were in the *places* of Tobie (marg., *Tubin*. This is from the Old Lat. and Syr.; III. X. 23. 62. 62. al., Τουβίου; *text. rec.*, Τωβίου. See *Com.*).

²⁹ away captives, and borne away their stuff. (See *Com.*)

³⁰ destroyed.

³¹ these (X. 44. omit αἱ).

³² yet reading.

³³ See *Com.*

³⁴ A. V.: Now.

³⁵ assembled congregation.

³⁶ trouble.

³⁷ assaulted of them.

³⁸ Then said J.

³⁹ (Omitted by X. 93.)

⁴⁰ for (δέ).

⁴¹ the country of G.

⁴² A. V.: So.

to keep it. And he gave them⁴⁵ commandment, saying, Take ye the charge of this people, and see that you engage not in⁴⁶ war against the heathen until⁴⁷ we come ²⁰ again. And⁴⁸ unto Simon were apportioned⁴⁹ three thousand men to go into Galilee, ²¹ but⁵⁰ unto Judas eight thousand men for⁵¹ Galaad. And Simon went⁵² into Galilee, and engaged in⁵³ many battles with the heathen, and⁵⁴ the heathen were discomfited before⁵⁵ him. ²²And he pursued them unto the gate⁵⁶ of Ptolemais. And there fell⁵⁷ of the heathen about three thousand men and he took their spoils.⁵⁸ ²³And those that were of⁵⁹ Galilee, and in Arbattis, ⁶⁰ with *their* wives and *their* children, and all that they had, took he along,⁶¹ and brought *them* into Judæa, with ²⁴ great joy. And Judas the Maccabee⁶² and his brother Jonathan went over the⁶³ ²⁵ Jordan, and traveled three days' journey in the wilderness. And they fell in⁶⁴ with the Nabata:i, ⁶⁵ and they met them peaceably,⁶⁶ and told them all⁶⁷ that had happened ²⁶ to their brethren in Galaad;⁶⁸ and

⁴³ A., captains (III. X. 19. 23. 106. have the sing.; 64. 93. the same, and prefix the article).

⁴⁴ remnant of the host.

⁴⁵ Unto whom he gave.

⁴⁶ make not (cf. ver. 7).

⁴⁷ until the time that.

⁴⁸ Now.

⁴⁹ given.

⁵⁰ and.

⁵¹ for the country of (τὴν Γαλααδίτιν. Cf. vers. 17, 20, 21).

⁵² A. V.: Then went S.

⁵³ where he fought (cf. vers. 7, 19).

⁵⁴ so that.

⁵⁵ by.

⁵⁶ (τὴν πύλης, III. 62. 74. 106. Ald.; τῶν πυλῶν, 55. Co., and Josephus.)

⁵⁷ there were slain.

⁵⁸ whose spoils he took.

⁵⁹ in (Fritzsche receives ἐκ for ἐν, from III. X. 23. 44. 55. 56. al.)

⁶⁰ (The form of the word is in dispute, as well as the place meant. Cf. Com.)

⁶¹ away with *him*.

⁶² A. V.: Judas Maccabeus also.

⁶³ omits the.

⁶⁴ where they met.

that⁶⁹ many of them were shut up⁷⁰ in Bossora, and Bosor, in Alema,¹ Chasphor, Maked, and Carnain,² all these cities *are* strong ²⁷and great, and *that* they were shut up in the rest of the cities of³ Galaad, and⁴ *that* against to-morrow they were marshalling their forces to attack⁵ the forts,⁶ and to ²⁸take *them*, and to destroy them all in one day. And⁷ Judas and his force⁸ turned suddenly their course backward into⁹ the wilderness towards Bosor;¹⁰ and when he had won the city, he slew all the males with the edge of the sword, and took all their ²⁹spoils, and burnt it¹¹ with fire. And from thence¹² he removed by night and marched ³⁰as far as¹³ the fortress. And when morning broke¹⁴ they lifted up their eyes,¹⁵ and behold, an¹⁶ innumerable multitude of people¹⁷ bearing ladders and *other* engines of war,¹⁸ to take the fortress; and they were beginning the

⁶⁵ Nabathites.

⁶⁶ who came unto (καὶ ἀπήντησαν) them in peaceable manner.

⁶⁷ every thing.

⁶⁸ in the land of.

⁶⁹ how that.

⁷⁰ συνειλημμένοι εἰσίν, more properly *held as prisoners*, the verb meaning *to seize, take prisoner*.

¹ 23., Ἀλίμοις; Vulg., *Alimis*. It has not been identified.

² A. V.: Carnaim (so 56.).

³ of the country of.

⁴ (III. X. 23. 74. 106. 243. Co. Ald. omit.)

⁵ had appointed to bring their host against.

⁶ Cf. vers. 11, 29. The plural is probably inaccurate.

⁷ A. V.: Hereupon.

⁸ host.

⁹ by the way of (ἀπέστρεψεν....ὁδὸν εἰς).

¹⁰ unto Bosorra (marg., *Bosor*; Βόσορῶρα, 44. 62. 74. 243. Co. Ald. Cf. ver. 36).

¹¹ the city (αὐτήν).

¹² From whence.

¹³ went till *he came* to (the verb is in the plural in X. 64. 93.).

¹⁴ betimes in the morning (ἐγένετο ἑωθινή).

¹⁵ looked up.

¹⁶ *there was* an.

¹⁷ innumerable people.

battle against¹⁹ them. ³¹And when Judas²⁰ saw that the battle was begun, and *that* the cry of the city went up to heaven with trumpet blast, and a great outcry,²¹ ³²he said unto the men of his ³³force,²² Fight this day for your brethren. And²³ he went forth behind²⁴ them in ³⁴three divisions; and they²⁵ sounded *their* trumpets, and cried out in²⁶ prayer. And when the force of Timotheus perceived²⁷ that it was Maccabæus, they fled before²⁸ him; and²⁹ he smote them in a great defeat;³⁰ and there fell³¹ of them that day ³⁵about eight thousand men. And he³² turned aside to Maspha; and he³³ assaulted it, and³⁴ took it; and he³⁵ slew all the males therein, and received the spoils thereof, ³⁶and burnt it with fire. From thence he removed,³⁶ and took Chasphor, Maked,³⁷ Bosor, and the rest of the cities of³⁸ Galaad. But³⁹ ³⁷after these things⁴⁰ Timotheus ³⁸gathered another army,⁴¹ and encamped before⁴² Raphon beyond the brook. And⁴³ Judas sent *men*

¹⁸ (μηχανάς. Grimm renders by *Mauerbrecher*, *wall-breaker*; but cf. 2 Macc. 12:15, where that machine is otherwise named.)

¹⁹ for they assaulted (καὶ ἐπολέμουν).

²⁰ A. V.: When J. therefore.

²¹ with trumpets, and a great sound.

²² *his* host.

²³ So.

²⁴ (Lit., *from behind*, i.e., he fell on their rear.)

²⁵ companies, who.

²⁶ with.

²⁷ Then the host ... knowing.

²⁸ Maccabeus (III. 71. prefix the article. Cf. ver. 24), fled from.

²⁹ wherefore.

³⁰ with a great slaughter (lit., *a great smiting*. Cod. III., with Co., has the dative).

³¹ so that there were killed.

³² A. V.: This done, *Judas* (19. 64. 93. Old Lat. have the proper name).

³³ after he had.

³⁴ he.

³⁵ *omits* he.

³⁶ went he (cf. ver. 29).

³⁷ Casphon (so the last syllable, X. 44. al., but cf. ver. 26), Maged.

³⁸ other cities of the country of.

³⁹ A. V.: *omits* But.

to spy out the camp; and they⁴⁴ brought him word, saying, All the heathen that be round about us are assembled unto them, *even* a very great ³⁹army.⁴⁵ They have⁴⁶ also hired *the* Arabians to help them, and they have pitched⁴⁷ their tents beyond the brook, ready to come against thee to battle.⁴⁸ And⁴⁹ Judas ⁴⁰went to meet them. And⁵⁰ Timotheus said unto the leaders of his army, as⁵¹ Judas and his force came⁵² near the stream,⁵³ If he cross⁵⁴ over first unto us, we shall not be able to withstand him; for he will mightily prevail⁵⁵ against us; ⁴¹but if he be afraid, and camp beyond the river, we will⁵⁶ go over unto him, and prevail ⁴²against him. But⁵⁷ when Judas came near the stream,⁵⁸ he stationed the scribes of the people⁵⁹ by the brook, and gave them⁶⁰ commandment, saying, Suffer not a ⁴³single man⁶¹ to remain in the camp,⁶² but let all come

⁴⁰ (ῥήματα ταῦτα, often used in this sense in the LXX. Cf. 7:33; 9:37.)

⁴¹ gathered T host.

⁴² against.

⁴³ So.

⁴⁴ espy (κατασκοπεῦσαι. For this verb κατασκοπέω is found in the classics. Hence the reading of III., κατασκοπήσαι) the host: who.

⁴⁵ host.

⁴⁶ He hath (Fritzsche receives μεμίσθωνται from X. 23. 55. al.; *text. rec.*, μεμίσθωνται).

⁴⁷ (Fritzsche receives παρεμβάλλουσιν from III. 23. 44. 55. al. Co. Ald.; *text. rec.*, παρενέβαλον.)

⁴⁸ and fight against thee.

⁴⁹ Upon this.

⁵⁰ A. V.: Then.

⁵¹ captains host, When.

⁵² host come (the connection shows that he said this while Judas was seen approaching, and the grammatical construction also requires the rendering given).

⁵³ (Lit., *brook of water*).

⁵⁴ pass.

⁵⁵ (δυνάμενος συνήσεται. Cf. Heb. and Greek at 2 Chron. 32:13.)

⁵⁶ shall.

⁵⁷ A. V.: Now.

⁵⁸ brook.

⁵⁹ caused the scribes (see *Com.*) ... to remain.

⁶⁰ unto whom he gave.

to the battle. And⁶³ he went first over against⁶⁴ them, and all the people⁶⁵ after him; and⁶⁶ all the heathen were⁶⁷ discomfited before him, and⁶⁸ cast away their weapons, and fled into⁶⁹ the ⁴⁴temple at Carnain.⁷⁰ And⁷¹ they took the city, and burnt the temple with fire⁷² with all that were therein. And Carnain⁷³ was subdued; and they could not⁷⁴ ⁴⁵stand any longer before Judas. And⁷⁵ Judas gathered together all the Israelites that were in¹ Galaad, from the least unto the greatest, also² their wives, and their children, and *their* stuff, a very great host, to the end *they* might come into the land ⁴⁶of Juda.³ And⁴ they came unto Ephron. And⁵ *this was* the⁶ great city at⁷ the entrance, strongly⁸ fortified; they could not turn from it, to⁹ the right hand ⁴⁷or the left, but must¹⁰ pass through the midst of it. And¹¹ they of the city shut ⁴⁸them out, and blocked¹² up the

⁶¹ no man.

⁶² (Lit., *to encamp*.)

⁶³ So.

⁶⁴ unto (ἐπί).

⁶⁵ (III. 44. 56. 62. Co. Ald. add αὐτοῦ.)

⁶⁶ then.

⁶⁷ being.

⁶⁸ omits and.

⁶⁹ unto.

⁷⁰ *that was* at Carnaim.

⁷¹ A. V.: But.

⁷² omits with fire.

⁷³ Thus was Carnaim.

⁷⁴ neither could they (ἐδύναντο; III. 56. 93., the sing.).

⁷⁵ Then

¹ A. V.: in the country of.

² even (the men are previously referred to).

³ Judea.

⁴ Now *when*.

⁵ omits and.

⁶ a (the art. is omitted by 55. 64. 93.).

⁷ in.

⁸ *way as they should go* (ἐπὶ τῆς εἰσόδου = *at the entrance*) very well.

⁹ *either on*.

gates with stones. And¹³ Judas sent unto them with words of peace,¹⁴ saying, Let us pass by thy¹⁵ land to go back¹⁶ into our land,¹⁷ and none shall do you *any* hurt; we will only pass through on foot. And¹⁸ they ⁴⁹would not open unto him. And¹⁹ Judas commanded a proclamation to be made in ⁵⁰the army²⁰ that every man should pitch his tent in the place where he was. And²¹ the soldiers encamped,²² and assaulted²³ the city all that day and all the²⁴ night; ⁵¹and²⁵ the city was delivered into his hands. And he²⁶ slew all the males with the edge of the sword; and he razed it,²⁷ and took the spoils thereof, and passed through ⁵²the city over them that were slain. And they went over the²⁸ Jordan into the ⁵³great plain before Bethsan.²⁹ And Judas brought up³⁰ those that fell behind,³¹ and encouraged³² the people all the way through, till they came³³ into the land of

¹⁰ *must needs* (the words οὐκ ἦν have still force).

¹¹ A. V.: Then.

¹² stopped (it is meant that they supported, secured, the gates with stones).

¹³ Whereupon.

¹⁴ in peaceable manner.

¹⁵ through (παρελευσόμεθα; III. 19. 62. al. Co. Ald., διελευσόμεθα) your.

¹⁶ omits back.

¹⁷ own country.

¹⁸ howbeit.

¹⁹ Wherefore.

²⁰ throughout the host.

²¹ So.

²² pitched (cf. ver. 37).

²³ (ἐπολέμησαν.)

²⁴ that.

²⁵ at the length.

²⁶ A. V.: who then.

²⁷ and razed the city.

²⁸ After this went they over.

²⁹ (See Com.)

³⁰ gathered together.

³¹ came behind.

³² exhorted.

³³ (The verb is sing. in III. X. 23. 44. al. Co. Ald.; *text. rec.*, plur.)

⁵⁴Juda.³⁴ And³⁵ they went up to mount Sion with joy and gladness, and³⁶ offered burnt offerings, because not one of them had fallen³⁷ until they³⁸ returned in peace.

⁵⁵And in those days, when³⁹ Judas and Jonathan were in⁴⁰ Galaad, and Simon his ⁵⁶brother in Galilee before Ptolemais, Joseph the son of Zacharias, and Azarias, leaders of the army,⁴¹ heard of the valiant acts and warlike deeds⁴² which they did.⁴³ ⁵⁷And he⁴⁴ said, Let us also make ourselves⁴⁵ a name, and go fight against the ⁵⁸heathen that are round about us. And they ordered out⁴⁶ the men of the army⁴⁷ ⁵⁹that was with them, and marched against⁴⁸ Jamnia. And Gorgias and his men ⁶⁰came⁴⁹ out of the city to meet them⁵⁰ in battle. And Joseph⁵¹ and Azarias were put to flight, and pursued unto the borders of Judæa; and there fell⁵² that day of ⁶¹the people of Israel about two thousand men. And there took place a⁵³ great overthrow among the children of Israel,⁵⁴ because they were not obedient unto Judas ⁶²and his brethren, thinking⁵⁵ to do valiant

³⁴ Judea.

³⁵ So.

³⁶ where they.

³⁷ were slain.

³⁸ they had.

³⁹ A. V.: Now what time as.

⁴⁰ in the land of.

⁴¹ captains garrisons.

⁴² (τοῦ πολέμου οἶα.)

⁴³ had done.

⁴⁴ Wherefore they (III. X. 19. 44. al., the plur.).

⁴⁵ get us.

⁴⁶ So when they had given charge (παρήγγειλαν).

⁴⁷ unto the garrison.

⁴⁸ they went towards.

⁴⁹ A. V.: Then came Gorgias and his men.

⁵⁰ fight against them.

⁵¹ so it was, that J.

⁵² were slain.

⁵³ Thus was there a.

⁵⁴ (III. X. 23. omit.)

⁵⁵ but thought.

deeds.⁵⁶ But⁵⁷ these were⁵⁸ not of the seed of those men,⁵⁹ by whose hand deliverance was given unto Israel.

⁶³And⁶⁰ the man Judas and his brethren were greatly honored⁶¹ in the sight of ⁶⁴all Israel, and of all the heathen, where⁶² their name was heard; and men thronged ⁶⁵to them with plaudits.⁶³ And Judas went⁶⁴ forth with his brethren, and fought against the sons⁶⁵ of Esau in the land toward the south; and⁶⁶ he smote Hebron,⁶⁷ and the towns thereof, and pulled down the fortress⁶⁸ of it, and burnt the towers ⁶⁶thereof round about. And⁶⁹ he removed to go into the land of the Philistines, and ⁶⁷passed through Samaria.⁷⁰ On that day⁷¹ *certain* priests, desirous to show their ⁶⁸valor, fell⁷² in battle, since⁷³ they went out to fight unadvisedly. And⁷⁴ Judas turned toward⁷⁵ Azotus in the land of the Philistines, and when he had pulled down their altars, and burnt the images of their gods⁷⁶ with fire, and spoiled *their* cities, he returned into the land of Juda.⁷⁷

⁵⁶ some valiant act.

⁵⁷ Moreover.

⁵⁸ *men* came.

⁵⁹ *omits* men.

⁶⁰ A. V.: Howbeit.

⁶¹ renowned.

⁶² where soever.

⁶³ heard of; insomuch as *the people* assembled unto them with joyful acclamations.

⁶⁴ Afterward went J.

⁶⁵ children.

⁶⁶ where.

⁶⁷ (Χεβρών.)

⁶⁸ Plur. in X. 19. 23. 64. 93.

⁶⁹ A. V.: From thence (ἐκεῖθεν is found in 19. 56. 62. 64. 93.).

⁷⁰ (Cf. *Com.*)

⁷¹ At that time.

⁷² were slain.

⁷³ for that.

⁷⁴ So.

⁷⁵ to.

⁷⁶ their carved images.

⁷⁷ Judea.

CHAPTER 5

Ver. 1. Hitzig thinks the second, and Von Lengerke the eighty-third, Psalm was based on the facts mentioned in this and the following verse, and Grimm assents to the theory. Cf., however, Grätz, *Geschichte*, 2:2, note 17, and Westcott in Smith's *Bib. Dict.*, under "Maccabees," sect. 10.

Ver. 3. Τὴν Ἀκραβτίνην is constructed in apposition with Idumæa. The construction is poetic. Kühner (*Gram.*, p. 372) says: "In the same manner in poetry, especially in Epic, but very seldom in prose, two objects (commonly in the accusative) are joined to one verb. The first of these denotes the entire thing; the other, that part of it to which the action of the verb is particularly directed, both being in the same case." The place here mentioned receives its name from the hill Acrabbim, the boundary line of Judah. Knobel (*Com. on Josh. 15:3*) identifies it with the pass *Es-Sufah*, southwest from the Dead Sea. *Sufah* is the Zephath to which, according to *Judges 1:17*, the tribe of Judah extended its conquests. Cf. Schenkel's *Bib. Lex.*, s. v.—**Lay in wait for Israel.** The meaning seems to be that they took possession of the mountain passes, and from thence made hostile incursions into the land of Israel.

Ver. 4. **Sons of Bæan.** This "Bæan" was probably at the head of some Bedouin tribe which made predatory excursions. Blau, in Merx's *Archiv* (i., p. 359), says: "The region in which the event described in *1 Macc. 5:1-6* took place is the same as that which the table by Karnak calls Bajaa, near Kapharbaruk, east from Hebron, where in the time of the Maccabees Idumæans settled. In my opinion, כְּנִי בֵיִן signifies simply the inhabitants of the place Bajjan."

Ver. 5. **Destroyed them utterly.** The Greek word is ἀνεθεμάτισεν. The word ἀνάθημα is the Attic form of the substantive, and means "offering." It occurs also with this meaning in *2 Macc. 2:13*. Cf. also *Luke 21:5*, with *Gal. 1:8, 9*. Generally, however, in the LXX., as in the present passage, it is used as synonymous with הִקְרַם, i.e., *devoted to destruction*. Cf. Cremer, *Lex.*, s. v.

Ver. 6. **Timotheus.** He was probably a Syrian general, and the same as the one mentioned in verse 11, below, and in *2 Macc. 12:2 ff.*

Ver. 8. **Jazer**, spelled also *Jaazer*. It was situated fifteen Roman miles north from Heshbon, and ten west from Philadelphia in Gilead. It has been recently found, as is supposed, in Szir, from which a little stream flows, as from the ancient Jazer, into the Jordan. Cf. Fritzsche, in Schenkel's *Bib. Lex.*, s. v.

Ver. 9. **Galaad**. It is the Greek form of the word *Gilead*. It is meant to embrace here, apparently, the possessions of Israel, which went by this name, on the east side of the Jordan.—**Dathema**. This place is also mentioned by Josephus (*Antiq.*, xii:8, § 1), but has not been identified. Ewald supposes it may be the Dama in Hauran discovered by Burckhardt.

Ver. 12. **Tubius**. It is probably the land of Tob spoken of in the history of Jephtha. See *Judges* 11:3, and cf. *2 Sam.* 10:6; *2 Macc.* 12:17.

Ver. 13. Τὴν ἀποσκευήν. Trendelenburg (*Eichhorn's Rep.*, Theil 15, p. 13) thinks that by this word female children and young unmarried women are indicated. But it is interpreted in verse 23 as *all that they had*. It seems to mean here much the same as our expression *goods and chattels*, including, with household utensils, the flocks and herds. It is rendered in Polybius, both as singular and plural, by “baggage.” Cf. Liddell and Scott, s. ν. See, below, 9:35, and the LXX. at *1 Chron.* 5:21.—**A thousand men**, χιλιαρχίαν ἀνδρῶν. This Greek word is used in the LXX. (*Numb.* 31:48) to designate a division of a thousand men standing under the command of a chiliarch. Some (Michaelis and Scholz) suppose these Gileadites would represent that an entire tribe had been destroyed.

Ver. 15. **Ptolemais** = *Accho*, the Modern *St. Jean d' Acre*, a seaport town on the Mediterranean, not far from the mouth of the little river Belus, and thirty miles south of Tyre.—**Galilee of the Gentiles**. The corrections of the text at this point—for such they seem to be—were probably occasioned by ignorance of its meaning in the original form. Cf *Matt.* 4:15, where this expression is used. Upper Galilee is meant, whose population was largely foreign.

Ver. 20. The size of the Jewish army, as consisting of eleven thousand men, is considerably larger than it was represented to be in the previous chapter (4:6). Two thousand are said to have fallen (verse 60) in the battle which Joseph and Azarias, contrary to the orders of Judas, fought at Jamnia.

Ver. 23. **Of Galilee**, *i.e.*, the Jews of that province. They were transferred to Jerusalem for the sake of greater security.—**Arbattis**. This place has been supposed by some (Ewald) to be the district north of the Sea of Galilee (*Syr.*, *Ard Bot*). Others think the word to be a corruption of Ἀκραβαττινή, *Acrobattine*, in Idumæa. Others still (Hitzig, *Geschichte*, p. 397) make it the same as *Harbattot* (*mountain of the abyss*), the Νάρβαθα of Josephus (*Jud. Bell.*, ii:14, § 5), sixty furlongs from Cæsarea, towards Samaria.

Ver. 25. The length of a day's journey was differently reckoned by the ancients in the

East, being from one hundred and fifty to two hundred and ten furlongs. At present it is about four geographical miles.—**Nabataei**. According to Nöldeke (Schenkel's *Bib. Lex.*, s. v.), an Arab tribe which dwelt in the southern part of Judæa, in a region which had been previously vacated by the Edomites. The latter had taken possession soon after the destruction of Jerusalem by Nebuchadnezzar. See [Gen. 25:13](#), and *Diod. Sic.*, 2:48, 19:94–97.

Ver. 26. **Bossora**. Probably “Bostra,” in Hauran.—**Casphor**. According to Hitzig (*Geschichte*, p. 398), Chisfin, lying between the Jordan and “Nava,” on the way to Egypt, about sixty miles from Damascus.—**Maked**. The same author holds this place to be identical with Maqadd, on the border of Hauran, near Adhraât.—**Carnain**. This was the residence of Og, king of Bashan. Cf. [Deut. 1:4](#).

Ver. 27. The meaning is that the enemy had resolved to destroy, on the very next day, all *the Jews* whom they were now besieging in these different cities.

Ver. 28. **Edge of the sword**, i.e., giving no quarter.

Ver. 29. **The fortress**. Dathema (verse 11) must be meant. The apparent inaccuracy of using the plural was perhaps due to the incorrect report of the Nabataei, as Keil suggests.

Ver. 35. **Maspha**. Clearly not the Mizpeh of Moab ([1 Sam. 22:3](#)), but of Gilead ([Judg. 11:29](#); [10:17](#)).

Ver. 37. **Raphon**. Probably one of the ten cities, namely, *Raphana*. Cf. *Jos.*, [Antiq.](#), xii: 8, § 4.

Vers. 40, 41. This opinion of Timotheus is based on his knowledge of the impetuosity of the assaults of Judas.

Ver. 42. **Scribes of the people**. The Greek word γραμματεύς, here used, is employed by the LXX. to translate both סֹפֵר, *numberer, scribe*, and שׁוֹטֵף, *overseer, director*. Probably the former is here meant. They were officers who kept the muster-rolls, and looked after all matters of this sort which required writing.

Vers. 43, 44. **Carnain**. See verse 26, above. The soldiers of Timotheus seem to have supposed that their lives would be spared if they took refuge in this temple. Cf. [10:83](#), where a similar case occurs.

Vers. 46–48. **Ephron**. It lay on the east of Jordan, over against Scythopolis. There was another place by this name in the possessions of Benjamin. Cf. Keil's *Com.* at [2 Chron. 13:19](#). Judas probably at first feared that the city might prove to be too strong for his force, and for that reason sought a peaceful passage through it. The reason for its

refusal is the more plain if this was really the residence of the Syrian general Lysias. Cf. [2 Macc. 12:27](#).

Ver. 52. **Great plain before Bethsan.** This was probably not the plain of Jezreel, or Esdraelon, as Grimm supposes,—as that lay behind, not “before,” Bethsan,—but the Jordan valley, between Lake Tiberias and *Sakût*. Bethsan, now Beisan (cf. [Josh. 17:11](#)), was named by the Greeks Scythopolis.

Ver. 54. **Not one of them had fallen**, *i.e.*, none had fallen from the time they crossed the Jordan; or it may refer simply to the non-combatants whom Judas was conducting to Jerusalem.

Ver. 63. **The man Judas.** The same expression is used of Moses. [Ex. 11:3](#); [Numb. 12:3](#). It means the man *par excellence*, the noted man, the hero.

Ver. 65. **Hebron.** This is the old patriarchal city of the name, situated south of Jerusalem, on the mountains of Judah. Its present name is *El-Khalil*.

Ver. 66. **Passed through Samaria.** Keil, with Grotius, Michaelis, and others, accepts the reading of the Old Latin, *Μαρίσσαν* (*Mareshah*), which is also that of Josephus ([Antiq., xii. 8, § 6](#)). It certainly agrees better with the context, this city lying in the low country of Judah, directly on the line of his march.

Ver. 67. **On that day**, *i.e.*, apparently on the day of the march through Mareshah. The inhabitants probably showed hostility to the army of Judas. Cf. [2 Macc. 12:35](#).

CHAPTER 6

¹And the¹ king Antiochus passed² through the upper³ countries, and⁴ heard that in Elymais in Persia there was a city renowned⁵ for riches, silver, and gold; and that the

¹ A. V.: About that time (καί).

² travelling.

³ high.

⁴ omits and.

⁵ say that Elymais (the reading I have adopted, with Fritzsche and Keil, is ἐν Ἐλυμαίῳ, and it is supported by many of the best authorities, that is, as far as the preposition is concerned: III. X. 23. 55. 56. 71. al. Co. Ald. Besides, there was no city “Elymais,” in Persia; it was the name of a province. This reading is also supported in a general way by Polyb. (xxxii. 11) and Appian (*Syr.*, c. lxvi.) in the country of Persia was a city greatly

temple which was in it was very rich; ²and that there were there armors⁶ of gold, and breastplates, and weapons,⁷ which Alexander the son⁸ of Philip, the⁹ ³Macedonian king who reigned first among the Grecians, had left there. And¹⁰ he came and sought to take the city, and to spoil it; and¹¹ he was not able, because the matter was known to the citizens.¹² And they¹³ ⁴rose up against him in battle, and¹⁴ ⁵he fled, and departed thence with great grief to return¹⁵ to Babylon. And¹⁶ there came one who brought him tidings into Persia, that the armies, which went into the ⁶land of Juda¹⁷ were put to flight; and *that* Lysias went forth as commander¹⁸ with a strong force, and was put to flight before them;¹⁹ and *that* they were made strong with weapons, and material, and many²⁰ spoils which they had taken from²¹ ⁷the armies that²² they had destroyed; also *that* they had pulled down the abomination which he built²³ upon the altar in Jerusalem, and *that* they had surrounded²⁴ ⁸the sanctuary with high walls, as before, and his city Bethsura.

renowned.

⁶ A. V.: *that there was* in it a very rich temple, wherein *were* coverings (marg., *shields*. Cf. 4:6, where the A. V. renders the same word “armour”).

⁷ shields (ὄπλα).

⁸ A., *son*.

⁹ (Fritzsche adopts the article before βασιλεύς from III. X. 23. 56. al.)

¹⁰ Wherefore.

¹¹ but.

¹² they of the city, having had warning thereof.

¹³ A. V.: *omits* And they.

¹⁴ so.

¹⁵ heaviness, and returned.

¹⁶ Moreover.

¹⁷ against Judea.

¹⁸ who went forth first (ἐν πρώτοις = *inter primos*, i.e., as leader).

¹⁹ great power, was driven away of *the Jews* (there is slight MS. authority for the words in italics).

²⁰ by the armour, and power (δυνάμει. It refers to supplies of various kinds), and store of.

²¹ gotten of.

²² whom.

²³ A. V.: had set up.

And it came to pass when¹ the king heard these words, he was astonished and sore moved; and he took to his² bed, and fell sick for grief, because it had not befallen him as he ⁹desired.³ And he was there⁴ many days; for great grief came ever anew upon ¹⁰him,⁵ and he thought that he should die.⁶ And⁷ he called for all his friends, and said unto them, Sleep departeth⁸ from mine eyes, and my heart faileth because of care.⁹ ¹¹And I thought with myself, Unto¹⁰ what tribulation have¹¹ I come, and what great flood¹² is it wherein now I am! For I was bountiful¹³ and beloved in my power. ¹²But now I remember the evils that I did at Jerusalem, and *that* I took all the vessels of gold and silver that were¹⁴ therein, and sent forth¹⁵ to destroy the inhabitants of Juda without a cause.¹⁶ ¹³I perceive therefore¹⁷ that for these things¹⁸ these troubles have come¹⁹ upon me; and behold, I perish through great ¹⁴grief in a strange land. And he called²⁰ for Philip, one

²⁴ compassed about.

¹ A. V.: Now when.

² whereupon he laid *him* down upon *his*.

³ looked for.

⁴ And there he continued.

⁵ his grief was ever more and more.

⁶ made account should die.

⁷ A. V.: Wherefore.

⁸ The sleep is gone (cf., for a similar expression, [Gen. 31:40](#); [Dan. 6:18](#)).

⁹ faileth (lit., *falls together*, or *falls away*. He felt heartbroken) for *very* care.

¹⁰ with myself (lit., *said to my heart*, but III. X. 23. 55. al. Ald. omit μου), Into (ἕως, i.e., *as far as*).

¹¹ am.

¹² *how* great a flood of *misery* (the italics are correct as a gloss, but more properly belong in a commentary than in a translation).

¹³ bountiful (χρηστός).

¹⁴ (Nothing representing “were” is found in the Greek.)

¹⁵ *omits* forth.

¹⁶ Judea without a cause (διὰ κενῆς, often found in the LXX. as διὰ κενῆς πράξεως. In the classics it meant, rather, *without result*).

¹⁷ Omitted by III. X. 23. 44. 71. al. Co. Ald.

¹⁸ A. V.: this cause.

¹⁹ are come (εὔρον).

of his friends; and he ¹⁵made him ²¹ruler over all his kingdom. ²²And he ²³gave him the crown, and his robe, and the ²⁴signet, to the end that he might guide his son Antiochus, and train ²⁵ ¹⁶him up for the kingdom. And the ²⁶king Antiochus died there in the hundred ¹⁷forty and ninth year. And ²⁷when Lysias learned ²⁸that the king was dead, he set ²⁹Antiochus his son, whom he had trained up as a youth, ³⁰to reign in his stead; and his name he called Eupator.

¹⁸And they of the fortress ³¹shut up ³²the Israelites round about the sanctuary, ¹⁹and sought always *their* hurt, and the strengthening of the heathen. And Judas purposed ³³to destroy them, and ³⁴called all the people together to besiege them. ²⁰And ³⁵they came together, and besieged them in the hundred and fiftieth year, and ²¹he made shooting towers and *other* engines ³⁶against them. And some of them came forth from the confinement, and unto them certain of the ³⁷ungodly *men* of Israel joined themselves; ²²and they went unto the king, and said, How long ³⁸ere ²³thou execute judgment, ³⁹and

²⁰ Then called he.

²¹ whom he made.

²² realm.

²³ omits he.

²⁴ his (more emphatic to leave the article).

²⁵ he should bring up (here ἀγαγεῖν, and followed, in the next line, by ἐκθρέψαι). ... nourish.

²⁶ A. V.: So.

²⁷ Now.

²⁸ knew.

²⁹ set up.

³⁰ brought up, *being* young.

³¹ A. V.: About this time (καί) they that were in the tower (for uniformity, I change. Cf. [4:41](#), *et passim.*).

³² shut up (*conclusum tenebant*, Wahl).

³³ Wherefore J., purposing.

³⁴ omits and.

³⁵ So.

³⁶ mounts for shot (βελοστάσεις. Cod. III. has βελοστασία, which form is found in Polyb. It was an engine for hurling missiles). ... and *other* engines (μηχανάς).

³⁷ A. V.: Howbeit *certain* of them that were besieged got forth, unto whom some.

avenge our brethren? We were well pleased⁴⁰ to serve thy father, and to walk according to his orders,⁴¹ and to obey his commandments. ²⁴And for this cause the sons of our people encamped against the fortress,⁴² and were⁴³ alienated from us; moreover as many of us as they lighted on⁴⁴ they slew, and ²⁵our inheritance was spoiled.⁴⁵ And they stretched not⁴⁶ out *their* hand against us ²⁶only, but also against all their borders. And behold, this day are they besieging⁴⁷ the fortress⁴⁸ at Jerusalem, to take it; and the sanctuary⁴⁹ and Bethsura have they ²⁷fortified. And⁵⁰ if thou dost not anticipate⁵¹ them quickly, they will do greater *things* than these, and thou wilt not be able to restrain them.⁵²

²⁸And⁵³ when the king heard it,⁵⁴ he was angry, and gathered together all his friends, and⁵⁵ the commanders⁵⁶ of his army, and those over⁵⁷ the horse.⁵⁸ ²⁹There came also unto him from other kingdoms, and from isles of the seas,⁵⁹ hired soldiers.³⁰And¹ the

³⁸long *will it be*.

³⁹ (ποιήσῃ κρίσιν. Codd. III. 23. 44. 62. have for the former, ποιήσεις, which is preferred by Grimm, as more in accordance with the usage of the LXX. But cf. [2 Macc. 14:18](#).)

⁴⁰ have been willing.

⁴¹ do as he would have us.

⁴² For which cause they of our nation besiege (I adopt περιεκάθηντο, with Fritzsche and Keil, from X. 23. 52., and so, too, afterwards, ἠλλοτριοῦντο, from III. X. 23. 44. and most of the MSS., in place of περικάθηνται and ἄλλοτριοῦνται respectively, of the *text. rec.*) the tower.

⁴³ are.

⁴⁴ could light on.

⁴⁵ spoiled our inheritance.

⁴⁶ A. V.: Neither have they stretched.

⁴⁷ (here παρεμβεβλήκασι, which is a stronger word than the one used at ver. [24](#), περιεκάθηντο.)

⁴⁸ tower (cf. ver. [18](#)).

⁴⁹ it: the sanctuary also.

⁵⁰ Wherefore.

⁵¹ prevent (i.e., *get ahead of*).

⁵² neither shalt thou rule them (κατασχεῖν αὐτῶν=*hold them in check*).

⁵³ A. V.: Now.

⁵⁴ *this*.

number of his forces² was an hundred thousand footmen, and twenty ³¹thousand horsemen, and two and thirty elephants exercised in³ battle. And they⁴ went though Idumæa, and pitched against Bethsura, and fought⁵ many days, and made⁶ engines of war; and they⁷ came out, and burnt them with fire, and fought ³²valiantly. And⁸ Judas removed from the fortress, and pitched in Bæthzacharia,⁹ over ³³against the king's army.¹⁰ And the king rose early and removed his army, eager for the fray, toward Bæthzacharia;⁹ and the soldiers made ready for¹¹ battle, and sounded the trumpets. ³⁴And to the end *they* might provoke¹² the elephants to fight, ³⁵they showed them the blood of grapes and mulberries. And¹³ they distributed¹⁴ the beasts among the phalanxes,¹⁵ and for every elephant they appointed a thousand men, wearing chain armor, and on their heads helmets of brass; and for every beast ³⁶there were appointed five hundred chosen horsemen.¹⁶ These were beforehand,¹⁷ wheresoever the beast was; and

⁵⁵ (καί, with the following article, is omitted by III. X. 44. 62. Co. Ald.)

⁵⁶ captains.

⁵⁷ that had charge of (simply ἐπι).

⁵⁸ ("the reins," i.e., of the horses of the army.)

⁵⁹ sea (plur.), bands of.

¹ A. V.: So that.

² army.

³ εἰδότες, here *skilled in*.

⁴ A. V.: These.

⁵ which they assaulted.

⁶ making.

⁷ but they *of Bethsura*.

⁸ Upon this.

⁹ Bathzacharias (as 93. and Old Lat., as it respects the termination).

¹⁰ camp (cf. ver. 33).

¹¹ Then the king, rising very early, marched fiercely *with* (ἐν ὀρμήματι αὐτῆς = *in its eagerness, impetuosity*. It was eager for the fray) his host toward Bathzacharias, where *his armies* made them ready to.

¹² παραστῆσαι, *to bring to one's side* and so *stimulate, encourage*. Vulg., *acuere*.

¹³ A. V.: Moreover.

¹⁴ divided.

¹⁵ armies (φάλαγγας; φάραγγας, III. 62. 71. 74. 243. Ald.).

whithersoever it¹⁸ went, they went also, and departed not¹⁹ from him. ³⁷And upon them were²⁰ strong towers of wood, which covered every one of the beasts, *and* were bound upon him by *certain* contrivances; and²¹ upon every one were two and thirty soldiers,²² that fought upon them, besides ³⁸his Indian *driver*.²³ And the rest of the horsemen they set²⁴ on this side and on that side on the two wings of the army, to harass *the enemy* and serve as protection ³⁹for the phalanxes.²⁵ And²⁶ when the sun shone upon the shields of gold and ⁴⁰brass, the mountains glistened²⁷ therewith, and shone²⁸ like lamps of fire. And²⁹ part of the king's army spread itself out upon³⁰ the high mountains, and part on ⁴¹the lowlands; and they came on confidently³¹ and in order. And³² all that heard the

¹⁶ armed with coats of mail (ἐν ἀλυσιδωτοῖς, preceded by τεθωρακισμένους), and *with* helmets of brass on their heads; and *besides this* for every beast *were* ordained five hundred horsemen of the best.

¹⁷ These were *ready* at every occasion (πρὸ καιροῦ = *before the time*, i.e., the battle, and hence in previous exercises, and on the march).

¹⁸ *the beast*.

¹⁹ neither departed they.

²⁰ A. V.: the beasts *were there*.

²¹ of them, *and* were girt fast unto them with devices: *there were* also.

²² every one two and thirty strong men (δυνάμεως is omitted by III. 62. 71. al. Co. Ald.).

²³ the Indian that ruled him.

²⁴ As for the remnant set them.

²⁵ and that side (ἔνθεν καὶ ἔνθεν) at parts of the host, giving *them* signs *what to do* (κατασεύοντες, lit., *to shake down, throw down*. The subject is the persons who arranged the order of battle, and the present participle is used like the infin. in Latin. Cf. Winer, p. 345, § 4), and being harnessed all over amidst the ranks (καὶ καταφρασσόμενοι ἐν ταῖς φάλαγξιν, lit., *and to protect themselves in the phalanxes*, i.e., the same persons spoken of before, the commanders with their men, not the horsemen. Fritzsche receives φάλαγξιν from III. X. 55. 56. 62. 106. Old Lat. Syr.; *text. rec.*, φάραγξιν, which reading the A. V. notices in the margin: *defended with the valleys*).

²⁶ A. V.: Now.

²⁷ glistened.

²⁸ shined.

²⁹ So.

³⁰ being spread upon.

noise of their multitude, and the marching of the multitude,³³ and the striking together of the weapons, trembled;³⁴ for the army was very great and mighty. ⁴²And³⁵ Judas and his army³⁶ drew near to³⁷ battle; and there fell³⁸ of the king's ⁴³army six hundred men. And Eleazar Avaran perceived one of the beasts that was armed with royal armor, and³⁹ was higher than all the *other* beasts, and he appeared ⁴⁴as though the⁴⁰ king was upon him. And he gave his life,⁴¹ to the end *he* might deliver ⁴⁵his people, and get for himself an eternal⁴² name. And⁴³ he ran upon him courageously into the midst of the phalanx, and put to death to the right hand ⁴⁶and⁴⁴ the left; and⁴⁵ they were divided from him on both sides.⁴⁶ And he slipped in⁴⁷ under the elephant, and stabbed him from beneath,⁴⁸ and slew him and he fell ⁴⁷on the ground over¹ him, and there he died. And when they

³¹ on the valleys *below* (Fritzsche receives τὰ before ταπεινά from III. X. 23. 44. 56. 74. 93. 106. 243. Co.), they marched on safely (ἀσφαλῶς. The Vulg. has *caute*, and is followed by most commentators. More properly with Grimm and Keil, *confidenter, firmo pede*).

³² A. V: Wherefore.

³³ company (πλήθους, as just before).

³⁴ rattling (συγκρουσμοῦ) of the harness, were moved (lit., *shaken*).

³⁵ Then.

³⁶ host.

³⁷ near, *and entered* into.

³⁸ were slain.

³⁹ A. V.: E. also, *surnamed* Savaran (so *text. rec.*; 19. 23. 64. al. Co. Syr. Joseph., αυαραν; X. 55. al., αυραν. Cf. 2:5), perceiving that... armed with royal harness, (Fritzsche adopts θώραξιν βασιλικοῖς from III. X. 23. 44. 55. al.; *text. rec.*, the sing.).

⁴⁰ the rest, and supposing that (ὥφθη. The subject is τὸ θηρίον) the.

⁴¹ A. V.: put himself in jeopardy (See *Com.*).

⁴² him a perpetual.

⁴³ Wherefore.

⁴⁴ through.... battle, slaying *on* and *on*.

⁴⁵ so that.

⁴⁶ (Lit., *hither and thither*.)

⁴⁷ Which done, he crept (καὶ εἰσέδυσ).

⁴⁸ thrust him under (so the Vulg., *supposuit se*, but it is an unusual employment of this verb, and would be a repetition of what is just said. The word τὸ ξίφος is rather to be supplied, as is done by 19. 56. 64. 93.).

saw² the strength of the king, and the impetuosity of the soldiers, they³ turned away from them.

⁴But⁴ the king's army⁵ went up to Jerusalem to meet them. And the king ⁴⁹pitched his tents against Judæa, and against mount Sion; and⁶ with them that were in Bethsura he made peace; and⁷ they came out of the city, because they had no provisions there to endure the siege;⁸ for it was a year of rest⁹ to the ⁵⁰land. And¹⁰ the king took Bethsura, and detailed¹¹ a garrison there to keep it. ⁵¹And he besieged the sanctuary many days; and he set up there towers for shooting, and engines and machines¹² to cast fire and stones, and scorpions¹³ to cast darts, ⁵²and slings. And¹⁴ they also made engines against their engines, and fought a long ⁵³time.¹⁵ But their magazines were without provisions, on account of its being the seventh year, and they who had taken refuge in Judæa from the heathen, had eaten ⁵⁴up the residue of the store; and there¹⁶ were *but* a few left in the sanctuary,¹⁷ because the famine overcame them, and they dispersed¹⁸ themselves,

¹whereupon *the elephant* fell down upon.

²A. V.: Howbeit *the rest of the Jews* seeing.

³violence (cf. ver. 33) of his forces.

⁴Then.

⁵(Lit., Those from the king's army, οἱ δὲ ἐκ, etc. Cod. III. omits the article, indicating that it was only a detachment.)

⁶But.

⁷for.

⁸victuals there to endure the siege (τοῦ συγκεκλειῖσθαι ἐν αὐτῇ).

⁹It being rest (σάββατον).

¹⁰A. V.: So.

¹¹set (ἀπέταξεν).

¹²As for the sanctuary, he besieged it and set there artillery with engines and instruments.

¹³pieces (σκορπίδια).

¹⁴Whereupon.

¹⁵held *them* battle season.

¹⁶Yet *at the last*, their vessels (ἀγίοις is adopted by Fritzsche from III. X. 56. 106. al. Syr.; Old Lat., *in civitate*; *text. rec.*, ἀγγείοις, which is accepted by Grimm and Keil. The former may have arisen from its use at ver. 54) being without victuals, (for that it was in Judea, that were delivered from the Gentiles store;) there.

every man to his own place.

⁵⁵And Lysias heard¹⁹ that Philip, whom Antiochus the king while he yet lived²⁰ ⁵⁶had appointed to bring up his son Antiochus, that he might be king, had returned from²¹ Persia and Media, also the troops that went with the king, along with him,²² ⁵⁷and that he sought to seize the government.²³ And he felt impelled to depart in haste,²⁴ and said to the king and the leaders of the army and the men, We grow weaker daily, and our provision is²⁵ small, and the place we lay siege unto is strong, and the *affairs* of the kingdom lie upon us. ⁵⁸Now therefore let us be friends²⁶ ⁵⁹with these men, and make peace with them, and with all their nation; and covenant²⁷ with them, that *they* shall live²⁸ after their customs, as before;²⁹ for they are angry,³⁰ and have done all these *things*, because we abolished their customs.³¹ ⁶⁰And the matter pleased the king and the princes; and³² he sent unto them to make ⁶¹peace; and they accepted *thereof*. And³³ the king and the princes made an oath ⁶²unto them; whereupon they went out of the fortress.³⁴ And³⁵ the king entered into mount Sion; and³⁶ when he saw the defenses³⁷ of

¹⁷ sanctuary (or “holy places,” i.e., here, the fortress of the temple mount).

¹⁸ did so prevail against them, that they *were fain* to disperse.

¹⁹ A. V.: At that time.... heard say.

²⁰ whiles he lived (ἔτι ζῶντος αὐτοῦ, III. X. 23. 44. 55. al. Co. Ald.; *text. rec.*, ἔτι ζῶν).

²¹ was returned out of.

²² and the king’s host also that went with him (X. 23. 52. al. Syr. have μετά before τοῦ βασιλέως which is omitted by the *text. rec.*, while 55. Old Lat. omit the last two words).

²³ take unto *him the ruling* of the affairs.

²⁴ Wherefore he went in all haste (I adopt from Fritzsche, with Grimm and Keil, the text, καὶ κατέσπευδεν καὶ ἐπένευσεν, employing the former verb adverbially. Cf., for this usage, Winer, p. 468. For εἶπεῖν, there should also be read εἶπεν, with III. X. 23. al.).

²⁵ captains of the host and the company, We decay daily, victuals *are but*.

²⁶ Marg., Gr., *give hands*.

²⁷ στήσωμεν.

²⁸ Lit., *go.*, *walk*.

²⁹ A. V.: laws (νομίμοις), as *they did* before.

³⁰ *therefore* displeased.

³¹ laws.

³² So the king.... were content: wherefore.

³³ Also.

the place, he broke the oath that he had sworn,³⁸ and gave commandment to pull down the wall round ⁶³about. And he departed in haste,³⁹ and returned unto Antiochia, and found Philip⁴⁰ master of the city; and⁴¹ he fought against him, and took the city by force.

CHAPTER 6

Ver. 1. **In Elymais.** Another name for *Susiana*, in the western part of Persia. Those who accept the *text. rec.* think the writer may have given the name of the province to its chief city, no city, by this name being known to geographers. Such a custom was not unknown in ancient times; Arabic geographers, for instance, having given the name “Egypt” both to Memphis and Cairo. Grimm prefers the theory of a mistake in translation, thinking that the Hebrew word for *province* was rendered by πόλις. Cf. LXX. at D an. 11:24. But the reading above, which is adopted by Fritzsche, seems sufficiently well supported.

Ver. 2. **Reigned first among the Grecians.** See emended text at 1:1. This statement is not exactly true, since his father, Philip, had also reigned over the Greeks. But the kingdom of Alexander, through the conquests which he made, quite overshadowed that of his father. The former was founder of the Greek empire in its widest extent.

Vers. 3, 4. According to Appian, Antiochus succeeded in robbing the temple but, in addition to our book, the definite statement of Polybius is against him. Cf. *Text. Notes*.

Ver. 7. **Abomination.** Of course, the messenger did not use this word to Antiochus. It is put in his mouth by the Jewish historian.

Ver. 13. **Strange land.** It belonged to his own kingdom, but was far from the seat of government. Doubtless the description of the last hours of this wretched king is, for the most part, imaginative. That there was some basis of truth in the representation, however, appears from what Polybius (31:11) says: “Δαιμονήσας, ὡς ἔνιοί φασι.” etc.

³⁴ strong hold.

³⁵ A. V.: Then.

³⁶ but.

³⁷ strength (τὸ ὀχύρωμα).

³⁸ brake his.... made.

³⁹ Afterward departed he in *all* haste.

⁴⁰ where he found Philip to be.

⁴¹ so.

Ver. 14. **Philip.** According to [2 Macc. 5:22](#), a Phrygian; and [2 Macc. 9:29](#), a friend of Antiochus in boyhood.—**Signet, seal ring.** Cf. [Tob. 1:22](#), and [Esth. 3:10](#). See also Rawlinson, *Ancient Mon.*, 1:94, 158, 170, 383; 3:226, 342.

Ver. 15. **Died there.** It was at Tabæ, in Persia, on the authority of Polybius (*l. c.*).

Ver. 17. Antiochus Eupator was at this time but nine years of age, according to Appian (*De Rebus Syr.*, xlvi., lxvi). According to other authorities he was fourteen. The former view is probably the correct one.

Ver. 18. **Shut up the Israelites** (ἤσαν συγκλείοντες). They hindered the people from going in and out, by holding possession of the passages.

Ver. 22. **Our brethren.** See, in the following verse, *our people*. The garrison was composed of foreign soldiers, together with apostate Jews.

Ver. 23. Εὐδοκοῦμεν, **we were well pleased.** The word is found only in the later Greek, and is really but a stronger form for δοκεῖν, *to think it good*. Cf. [Acts 26:9](#).

Ver. 28. **When the king heard it.** What is said of the king here is probably to be referred to Lysias.

Ver. 29. **Other kingdoms.** Those of Asia Minor: Pergamos, Bithynia, Pontus, and Cappadocia.

Ver. 30. Great as this army is here represented to be, the numbers are still further increased in [2 Macc. 13:2](#). Both seem too high. One half the army of Lysias was still in Persia, under Philip (verse 14). While the entire army of Syria, at an earlier period, when the empire was in its bloom, as at the battle of Magnesia, numbered only eighty thousand men. Still, as Michaelis and Grimm have shown, there was a special reason why Lysias should raise as large a force as possible at this time, inasmuch as it was not simply to operate against Judæa, but against his rival, Philip, and to sustain the yet unacknowledged claims of Eupator to the throne.

Ver. 32. **Bæthzacharia.** It lay, according to Josephus (*Antiq.*, xii. 9, § 4), between Jerusalem and Bethsura, about eight miles north from the latter place. It is identified with the modern *Beit Sakarieh*.

Ver. 34. **Showed them the blood of grapes and mulberries, i.e.,** spirituous liquors made out of these fruits, which were much relished by these animals. Cf. [3 Macc. 5:2](#). If it had been really given to them, they might have been rendered unmanageable. On the use of elephants by the Persians in battle, cf. Rawlinson, *Ancient Mon.*, 3:182, 532. The Romans had declared their unwillingness that the Syrians should use elephants for warlike purposes.

Ver. 37. **Two and thirty soldiers.** The number commonly fighting in this way on the back of an elephant was, at the most, only four or five. Besides, a structure capable of holding thirty warriors would have been quite too large for an elephant's back. Whether the obvious error is due to an exaggeration or a mistranslation, *two or three* being taken for *two and thirty*, it is impossible to say; but, considering the generally trustworthy character of our book, the latter theory is preferable.—**His Indian (driver).** The elephant came from India, and often, though not always, had drivers from that country.

Ver. 38. **Phalanxes.** It seemed to us better to retain this term, which is descriptive of the well-known Macedonian order of battle, that was in use also among the Syrians. The cavalry on each wing had for its object to prevent any flanking movement on the part of the enemy.

Ver. 39. **Shields of gold.** There must have been very few indeed. Possibly, however, a thin covering of gold is meant.

Ver. 44. **Gave his life.** Lit., himself. Cf. [Gal. 1:4](#); [Tit. 2:14](#).

Ver. 47. The brevity of this narrative has been observed by commentators, and ascribed to the desire of the Jewish historian to get over an unpleasant subject as soon as possible. But it may have really been a comparatively small and unimportant battle, owing to the nature of the country.

Ver. 48. This verse seems to presuppose that Judas took refuge with his force within the fortifications of Jerusalem. So also Josephus ([12:9, § 5](#)); although in another place the latter affirms that he was not in Jerusalem at all at this time, as was probably the case. Otherwise we should expect some notice of the fact in what is said later concerning the conclusion of a peace.

Ver. 49. **A year of rest to the land.** Cf. [Deut. 15:1](#) ff; Keil's *Archäol.*, p. 392 f.; and Caspari in *Stud. u. Kritik.* for 1877, p. 181 f. The last author says: "This"—i.e., what is narrated from [6:20](#), to [6:52, 53](#)—"all happened in the (Seleucian) year 150; for the events of the year 149 are described chap. [6:1-16](#), and those of the year 151 in chap. [7:1](#) ff. The year 150 was therefore the Sabbatic year. With this position of the First Book of Maccabees agrees almost literally the report of Josephus (*Antiq.*, xii. 9). According to him, also, the events belong to the Seleucian year 150. The want which the besieged in the temple suffered, he ascribes to the Sabbatic year. With these two concordant reports that of [2 Macc. 13:1](#) is in contradiction, where the date 149 instead of 150 is found. But in that book rules an evident chronological confusion, since in chap. [11:33](#) the royal confirma-

tion of the capitulation of the temple is improperly put in the year 148, since it took place in consequence of what is related in 13:1. The dates of 1 Maccabees and of Josephus must then be held for correct, and the year 150 of the Seleucian era have been the Sabbatic year.” “ The epoch of the Seleucian era is October, or Tischri, B. C. 312, 442 of Rome. The first year of the era, accordingly, is reckoned from October, 313, to October, 312. The Seleucian era 150 is B. C. 312–150 = 163, *i.e.*, from October B. C. 163 to October B. C. 162. This is the Sabbatic year. Some chronologists think it extended from B. C. 164–163, because in this way the want experienced in the Seleucian year 150 could be better explained. Both reports, however, say with the utmost definiteness that the Seleucian year 150 was the Sabbatic year: ἐκείνῳ τῷ ἔτει τὸ ἕβδομον ἔτος. Moreover, the want in the Sabbatic year itself is explained by the fact that every cultivator of the soil held a stock for two years on hand for himself, and hence the public markets and magazines were less cared for, and so the want was perceptible immediately after the harvest of the sixth year.”

Ver. 61. The princes joined in taking the oath, on account of the fact that the king had not yet attained his majority.

CHAPTER 7

¹IN the hundred and fifty-first¹ year Demetrius the son of Seleucus departed from Rome, and came up with a few men unto a city of the sea coast, and reigned ²there. And it came to pass² as he entered into the palace of his ancestors, the soldiers ³seized³ Antiochus and Lysias, to bring them unto him. And when the ⁴matter was known to him,⁴ he said, Let me not see⁵ their faces. And the soldiers⁶ slew them, and⁷ Demetrius sat⁸ upon the throne of his kingdom. And⁹ ⁵there came unto him all the transgressors¹⁰ and

¹ A. V.: one and fiftieth.

² *omits* it came to pass.

³ so it was *that his* forces had taken.

⁴ A. V.: Wherefore when he knew it.

⁵ (Lit., *shew me not.*)

⁶ so *his* host.

⁷ Now when.

⁸ was set.

ungodly men of Israel, and Alcimus, who was desirous to be high priest, was their leader.¹¹ ⁶And they accused the people to the king, saying, Judas and his brethren have slain all¹² thy friends, and driven¹³ us out of our land.¹⁴ ⁷Now therefore send a¹⁵ man whom thou trustest, and let him go and see all the¹⁶ havoc he hath made amongst us, and in the king's land, and let ⁸him punish¹⁷ them with all them that aid them. And¹⁸ the king chose Bacchides, one of the friends¹⁹ of the king, who ruled beyond the river,²⁰ and was a great *man* ⁹in the kingdom, and faithful to the king. And he sent him and the godless²¹ Alcimus, whom he made high priest,²² and commanded that he should take vengeance ¹⁰on the sons²³ of Israel. And²⁴ they departed, and came with a great force²⁵ into the land of Juda. And he²⁶ sent messengers to Judas and his brethren with words ¹¹of peace²⁷ deceitfully. And they did not give²⁸ heed to their words; for they saw ¹²that they had²⁹ come with a great force.³⁰ And there assembled³¹ unto Alcimus ¹³and Bacchides a

⁹ omits And.

¹⁰ the wicked (ἄνομοι).

¹¹ having A for their captain.

¹² Fritzsche receives πάντα from III. X. 23. 44. 55. 56. 62. 71. al. Old Lat. Co. Ald.; *text. rec.* omits.

¹³ Lit., *dispersed*, ἐσκόρπισαν; III. X. 23. 62. 106 Lat., the sing.

¹⁴ A. V.: own land.

¹⁵ *some*.

¹⁶ what (πᾶσαν is omitted by 52.).

¹⁷ For κολασάτω, III. X. 23. 62. 106. Syr. Old Lat. have ἐκόλασατο, so making the words refer to Judas. But it is rejected by the best critics.

¹⁸ A. V.: Then.

¹⁹ a friend.

²⁰ flood.

²¹ him he sent with *that* wicked.

²² (Lit., *and made the high priesthood sure to him.*)

²³ of the children.

²⁴ So.

²⁵ power.

²⁶ Judea (so 23.), where they (44. has the plur.).

²⁷ peaceable words.

²⁸ But they gave no.

company of scribes, to seek³² justice, and the Asidæans were the first among the sons³³ of Israel that sought peace of them. ¹⁴For said they, A³⁴ priest of the seed of Aaron hath³⁵ come with the soldiers,³⁶ and he will do us no ¹⁵wrong. And³⁷ he spake with³⁸ them peaceably, and swore³⁹ unto them, saying, ¹⁶We will not seek to harm you or⁴⁰ your friends. And they trusted in him; and he seized threescore men of them,⁴¹ and slew them in one day, according to the word which one⁴² wrote, ¹⁷The flesh of thy saints have they cast out, and their blood have ¹⁸they shed round⁴³ about Jerusalem, and there was none to bury them. And⁴⁴ the fear and dread of them fell upon all the people, for they⁴⁵ said, There is neither truth nor righteousness in them; for they have broken the treaty¹ and oath that ¹⁹they swore.² And Bacchides removed³ from Jerusalem, and pitched his tents in Bezeth; and⁴ he sent and seized⁵ many of the men that had deserted from him,⁶

²⁹ were.

³⁰ power.

³¹ A. V.: Then did.... assemble.

³² require.

³³ Now the Asideans (Fritzsche receives καί before πρώτοι from III. X. 55. 62. Co. Ald. Old Lat.).... children.

³⁴ One *that is* a.

³⁵ is.

³⁶ *this* army.

³⁷ A. V.: So.

³⁸ unto.

³⁹ sware.

⁴⁰ procure the harm neither of you nor.

⁴¹ Whereupon they believed him: howbeit he took of them threescore men.

⁴² words which *he* (56., "David"; 55. Old Lat., in Cod. S. Germ., "Asaph"; and the last two, with 19. 64. 93. Syr., add ὁ προφήτης. Codd. III. 44. 55. 56. al. *the words which*, for the sing.).

⁴³ There is but one verb, ἐξέχεαν, which, however, is meant to cover both thoughts. Cf.

ver. 19.

⁴⁴ A. V.: Wherefore.

⁴⁵ who.

¹ A. V.: covenant (στάσις).

² made.

³ After this removed B.

and certain of the people,⁷ and when he had slain them, *he cast them* into the great ²⁰pit. And he committed⁸ the country to Alcimus, and left with him an army⁹ to aid him; and¹⁰ Bacchides went back¹¹ unto the king.

²¹, And¹² Alcimus contended¹³ for the high priesthood. ²²And unto him assembled¹⁴ all those who stirred up their people, and they got¹⁵ the land of Juda ²³into their power, and slew many¹⁶ in Israel. And¹⁷ when Judas saw all the evil¹⁸ that Alcimus and his followers¹⁹ had done among the Israelites, *even* above the heathen, ²⁴he went out into all the borders²⁰ of Judæa round about, and took vengeance on the men²¹ that had deserted,²² so that they durst no more go forth into the country. ²⁵On the other hand,²³ when Alcimus saw that Judas and his followers gained strength,²⁴ and knew that he was not able to withstand them,²⁵ he returned²⁶ to the king, and accused them wickedly.²⁷

⁴ where.

⁵ took.

⁶ forsaken him (I adopt the reading of the *text, rec.*, with Grimm, Keil, and others, ἀπ' αὐτοῦ αὐτομολησάντων ἀνδρῶν; Fritzsche receives for the first two words μετ' αὐτοῦ, from III. X. 23. 44. 52. 56. al. Co. Ald. The reference is probably to Jews who had once joined the Syrian party and afterward withdrawn from it. Cf. *Com.*).

⁷ people *also*.

⁸ Then committed he (καὶ κατέστησε, which the Old Lat. renders by *commisit*).

⁹ a power.

¹⁰ so.

¹¹ went.

¹² A. V.: But.

¹³ (*i.e.*, with arms.)

¹⁴ resorted.

¹⁵ such as troubled the.... who, after they had gotten.

¹⁶ did much hurt (lit., *made a great defeat*).

¹⁷ Now.

¹⁸ mischief.

¹⁹ company.

²⁰ A. V.: coasts.

²¹ of them.

²² revolted *from him*.

²³ side.

²⁶And²⁸ the king sent Nicanor, one of his honored chief officers, one that hated ²⁷and was hostile unto Israel, and commanded him²⁹ to destroy the people. And³⁰ Nicanor came to Jerusalem with a great force, and sent unto Judas and his brethren deceitfully with friendly words, saying, ²⁸Let there be no war³¹ between me ²⁹and you; I will come with a few men, that I may see your faces³² in peace. And he came³³ to Judas, and they saluted one another peaceably. And³⁴ the enemies ³⁰were prepared to take away Judas by violence. And the thing became³⁵ known to Judas, that he had come³⁶ unto him with deceit, and, in dismay, he withdrew ³¹from³⁷ him, and would see his face no more. And Nicanor,³⁸ when he saw that ³²his plan³⁹ was discovered, went out to fight against Judas by Chapharsalama; and there fell on⁴⁰ Nicanor's side about five hundred⁴¹ men; and they fled⁴² into the city ³³of David. And after these events⁴³ went Nicanor up to mount Sion. And there came out of the sanctuary some of the priests and some⁴⁴ of the elders of the people, to salute him peaceably, and to show him the burnt sacrifice that was

²⁴ company had gotten the upper hand (ἐνίσχυσεν).

²⁵ abide their force.

²⁶ went again.

²⁷ said *all* the worst of them *that he could*.

²⁸ Then.

²⁹ honourable princes, *a man* that bare deadly hate unto I., with commandment.

³⁰ A. V.: So.

³¹ battle (μάχη, here *fighting, war*).

³² you (I adopt the marginal rendering).

³³ He came therefore.

³⁴ Howbeit.

³⁵ A. V.: Which thing after it was.

³⁶ *to wit*, that he came.

³⁷ he was sore afraid of (ἐπτοήθη ἀπ' αὐτοῦ).

³⁸ more. Nicanor also.

³⁹ counsel.

⁴⁰ beside (κατά) Capharsalama: where there were slain of.

⁴¹ thousand (so the *text rec.* Fritzsche receives πεντακόσιοι from X. 19. 44. 55. al. Syr. and Old Lat. by Cod. S. Germ.).

⁴² *the rest* fled.

⁴³ A. V.: After this.

offered ³⁴for the king. And⁴⁵ he mocked them, and laughed at them, and defiled them,⁴⁶
³⁵and spoke insolently.⁴⁷ And he swore⁴⁸ in *his* wrath, saying, Unless Judas and his
army be at once⁴⁹ delivered into my hands, it shall be,⁵⁰ if ever I come again in ³⁶peace,⁵¹
I will burn up this house. And he⁵² went out in great wrath.⁵³ And⁵⁴ the priests entered
in, and stood before the altar and the temple, and wept, and ³⁷said,⁵⁵ Thou O Lord,⁵⁶
didst choose this house to be called by thy name, *and* to be ³⁸a house of prayer and peti-
tion for thy people. Be avenged on⁵⁷ this man and on⁵⁸ his army,⁵⁹ and let them fall by
the sword; remember their blasphemies, and suffer them not to continue.⁶⁰

³⁹And⁶¹ Nicanor went out of Jerusalem, and pitched his tents in Bethoron; and ⁴⁰there
joined him a force from Syria.⁶² And⁶³ Judas pitched in Adasa with three ⁴¹thousand
men; and Judas prayed, and said,⁶⁴ When they that were *sent* from the king of the Assyr-
ians¹ blasphemed, thine angel, O Lord, went forth,² and smote ⁴²an hundred fourscore
and five thousand among³ them. *So*⁴ destroy thou this army⁵ before us this day, that the

⁴⁴*certain.... certain* (ἀπό, followed by the gen.).

⁴⁵But.

⁴⁶abused them shamefully.

⁴⁷spake proudly.

⁴⁸And sware.

⁴⁹host be now (τὸ νῦν).

⁵⁰*omits* it shall be (as 71.).

⁵¹safety.

⁵²*with that* he.

⁵³a great rage (cf. ver. 35).

⁵⁴A. V.: Then.

⁵⁵weeping, and saying.

⁵⁶(Omitted by III. X. 23. 55. al. Co. Ald.)

⁵⁷of

⁵⁸*omits* on.

⁵⁹host.

⁶⁰continue *any longer* (lit., *and give not to them continuance*).

⁶¹A. V.: So.

⁶²where a host *out* of S. met him

⁶³But.

⁶⁴*there* he.... saying, O Lord (the last two words are more properly inserted below).

rest may know that they spoke wickedly⁶ ⁴³against thy sanctuary; and judge thou him according to his wickedness. And on⁷ the thirteenth *day* of the month Adar the armies⁸ joined battle; and Nicanor's ⁴⁴army⁹ was discomfited, and he himself fell first¹⁰ in the battle. But when the army¹¹ saw that Nicanor had fallen,¹² they cast away their weapons, and fled. ⁴⁵And¹³ they pursued after them a day's journey, from Adasa until they came to ⁴⁶Gazera;¹⁴ and they sounded an alarm¹⁵ after them with the¹⁶ trumpets. And¹⁷ they came forth out of all the villages¹⁸ of Judæa round about, and closed them in; and they turned against one another; and all fell by¹⁹ the sword, and not even²⁰ ⁴⁷one of them was left. And²¹ they took the spoils, and the booty,²² and smote off Nicanor's head, and his right hand, which he stretched out insolently,²³ and brought ⁴⁸*them away*, and

¹ (Omitted by III. X. 23. 55. 62. al. Co. Ald.)

² thine angel went out.

³ of (ἐν).

⁴ Even so.

⁵ host.

⁶ he hath spoken (III. X. 23. Old Lat. have the sing., but it looks like a correction; plur. in the *text, rec.*) blasphemously.

⁷ A. V.: So.

⁸ hosts.

⁹ but N.'s host.

¹⁰ was first slain.

¹¹ Now when N.'s host.

¹² he was slain.

¹³ Then.

¹⁴ Adasa unto Gazera (the intervening words are omitted by 62).

¹⁵ sounding an alarm (cf. 4:40).

¹⁶ their.

¹⁷ Whereupon.

¹⁸ towns.

¹⁹ so that they, turning back upon them *that pursued them*, were all slain with (lit., *and these turned about against those, and all fell*).

²⁰ omits even.

²¹ A. V.: Afterwards.

²² prey.

hanged *them* up by²⁴ Jerusalem. And²⁵ the people rejoiced ⁴⁹greatly, and they kept that day as²⁶ a day of great gladness. And²⁷ they ordained ⁵⁰to keep yearly this day, *being* the thirteenth of Adar. And²⁸ the land of Juda was at²⁹ rest a little while.

CHAPTER 7

Ver. 1. This Demetrius had been a hostage in Rome since his ninth year. In his twenty-third year, on the occasion of the death of Antiochus Epiphanes, he sought permission from the Romans to take possession of the Syrian throne, but was refused. At the time now under consideration, he asked for no permission, but fled from Rome on a Carthaginian vessel.—**Came up.** The Hebrew writer cannot rid himself of the idea that a journey toward Palestine, even by water, is an ascent. Keil, however, thinks the reference is simply to his disembarking.—**A few men.** This is supported by Polybius (31:22, 11), but not by the Second Book of Maccabees. The city where Demetrius landed, if we may trust Josephus and 2 Maccabees, was Tripoli.—**Reigned there, i.e.,** was there recognized as king.

Ver. 2. **Palace.** The translation *royal city, i.e.,* Antioch, is also allowable. Cf. [Dan. 4:29](#); [Esth. 1:9](#).—**The soldiers,** αἱ δυνάμεις. The Syriac translates by *principes copiarum*.

Ver. 3. Demetrius probably did not wish to hear their pleas for mercy. It was at least a sufficient hint to the bloodthirsty soldiers.

Ver. 5. **Desirous to be high-priest.** According to [2 Macc. 14:7](#), he had already been high-priest, and been deprived of the office by the Jews. The statement of the present verse might simply mean that he wished to be reinstated and confirmed in this office.

Ver. 8. **Friends of the king** = one of his high officials.—**The river** = Euphrates.

Ver. 12. **A company of Scribes.** We might expect the article here if the Sanhedrin proper were meant. (Cf. Bertholdt, *Einleit.*, 1:69, 73.) These Scribes were simply those who made the study and interpretation of the Old Testament their special object. Graetz holds that they formed one party with the “Asidæans.” *Geschichte*, iii:7.—**Seek**

²³ so proudly.

²⁴ towards (παρά, i.e., in the neighborhood of the city. Cf. [2 Macc. 15:32](#)).

²⁵ For this cause.

²⁶ omits as.

²⁷ Moreover.

²⁸ Thus.

²⁹ in.

justice. Probably (with Grimm) to seek the confirmation of the concessions granted them by Eupator, or freedom from any new demands which might have been expected.

Ver. 13. **The Asidæans.** The present passage bears against the theory that the Asidæans and the party of Judas Maccabæus were identical, as some have supposed. Cf. 2:42.

Ver. 15. **He swore,** i.e., Alcimus, the new high-priest, swore it. His treachery, therefore, as described in the next verse, was the more unexpected and monstrous. Judas and his troops were at this time probably hovering about somewhere in the neighboring mountains.

Vers. 16, 17. **According to the word.** As Grimm and Keil have shown, we have here the familiar formula of quotation from the Scriptures, or at least one analogous to it and that special weight was meant thereby to be laid on the Scriptures as such, and on the Psalm here quoted as a part of the written word. (Cf. in the LXX. Ps. 79:23.) The usual formula is indeed ὡς γέραπται, or κατὰ τὸ γεγραμμένον; but the aorist, ἔγραφε, in Scripture citations is analogous to the same word as used in John (5:46), where Jesus, speaking of Moses, says, “he wrote of me.” The subject of ἔγραφε, ὁ γράφας, is to be taken from the verb itself, according to a common Hebrew usage, as also that of the New Testament. Cf. Winer, p. 588.

Ver. 19. **Bezeth.** The exact position of this place is uncertain, though it obviously lay not far from Jerusalem.—If we adopt the reading of Fritzsche, as above, instead of that of the “received text,” there would still be room for question what its real meaning would be. Hitzig thinks that strolling bands of soldiers would be meant; Grimm, deserters to the Jewish army under Judas Maccabæus; Ewald, the Jewish apostates that were about him.—**The great pit.** The article shows that it was a well-known cistern at the time our book was written. Cf. art. “Brunnen” in Riehm’s *Handwörterbuch*.

Ver. 21. **Contended for the high-priesthood.** He used force in carrying out his purpose, as the next verse plainly shows. But cf. Josephus (*Antiq.*, xii:10, § 3), where a different account is given.

Ver. 25. According to 2 Macc. 14:26, Alcimus was vexed on account of the apparent good understanding between Nicanor and Judas, and for that reason went to Antioch to complain to the king. In the opinion of Grimm, this is but a mutilated form of the present history.

Ver. 26. **Hated and was hostile.** Cf. 3:38; 4:6 ff

Ver. 31. **Chapharsalama.** Unknown, except that it seems to have been situated in

the mountainous region south of Jerusalem.

Ver. 32. According to Josephus it was Nicanor who won this victory, and Judas who fled to Jerusalem. It is hard to decide how he arrived at such an opinion, if he had it. It may have been merely a slip of the pen. Keil suggests that he mixed up this account with that of [2 Macc. 14:17](#), where a defeat of Simon by Nicanor is mentioned. The present battle is not at all mentioned in 2 Maccabees.

Ver. 33. **Offered for the king.** This was customary with the Jews. Cf. [Ezra 6:10](#).

Ver. 35. **Come again in peace**, *i.e.*, from the campaign against Judas.

Ver. 39. **Bethhoron.** See above, [3:16](#).

Ver. 40. **Adasa.** It was, according to Eusebius, about thirty furlongs from Bethhoron. Josephus ([Antiq.](#), [xii:10](#), § 5) allows Judas but a thousand men; and to the hostile army, nine thousand; while in [2 Maccabees \(15:27\)](#) it is stated that the number of the latter's dead was thirty-five thousand!

Ver. 43. **Adar.** It corresponded to parts of our February and March, but mostly to the latter. It was the sixth month of the Jewish civil year, and the last of the ecclesiastical year.

Ver. 46. **Closed them in.** Lit., *outflanked them*, ὑπερεκέρων. Syriac: *ventilabant eos cornu.*—They turned against, etc., ἀνέστρεφον οὔτοι πρὸς τούτους. This would seem at first sight to mean that the pursued turned upon their pursuers. But it is better (with Grimm and Keil) to refer it wholly to the pursued. They turned upon their own friends, so great was their haste to escape.—**Not even one.** A rhetorical expression for a total overthrow.

Ver. 47. **The spoils and the booty.** The last word (προνομήν) may refer to the spoil which the Syrians had previously taken, and which was now retaken from them. It was used in the classics for *forage*; but in the LXX. generally, as here. Cf. [Deut. 21:10](#).

Ver. 49. Some have held that this day is still kept by the Jews. But the observance seems to have lasted only to a period a little after the beginning of the Christian era. On the 14th of Adar, *i.e.*, the following day, was the Feast of Purim. This may have been, at last, the occasion for giving up the former festival. Michaelis sees in the failure of our author to mention this fact, *i.e.*, the occurrence of these two feasts at the same time, a reason for believing that the Book of Esther was then unknown to him, or was not regarded as canonical! The same is true of Josephus, who yet knew of both feasts. Cf. also [2 Macc. 15:36](#).

CHAPTER 8

¹ AND Judas¹ heard of the fame of the Romans, that they were men of great valor,² and that they took pleasure in³ all that joined themselves unto them, and made⁴ a league of amity with as many as⁵ came unto them; ²and that they were *men* of great valor. It was told him also of their wars and valiant⁶ acts which they did⁷ amongst the Galatians,⁸ and that they⁹ conquered them, and brought them under tribute; ³and what they did¹⁰ in the country of Spain, to get possession of the mines of silver¹¹ and gold which are¹² there; ⁴and that by their prudence and perseverance¹³ they got possession of the whole land,¹⁴ though the land was¹⁵ very far from them; and of the kings¹⁶ that came against them from the uttermost part of the earth, till they¹⁷ discomfited them, and gave them great overthrows,¹⁸ and that ⁵the rest gave¹⁹ them tribute every year;

¹ A. V.: Now J. had.

² mighty and valiant *men* (cf. last part of verse).

³ such as would lovingly accept.

⁴ make.

⁵ *all* that.

⁶ noble.

⁷ had done.

⁸ (marg., *Frenchmen*. See Com.)

⁹ how they had.

¹⁰ had done.

¹¹ Spain (Fritzsche adopts Σπανίας from III. X. 23. 44. 55. 71. 106. 243.; *text rec.*, Ἰσπανίας), for the winning of.... the silver.

¹² is.

¹³ A. V.: *that* by.... policy and patience (τῆ βουλῆ αὐτῶν καὶ τῆ υακροθυμιά).

¹⁴ had conquered all the place (τόπος is not infrequently used for a whole country in the LXX., as at 1 Sam. 12:8, and in the classics).

¹⁵ it were.

¹⁶ and the kings *also*.

¹⁷ they had.

¹⁸ given them a great overthrow (*i.e.*, a series of them, the sing. standing distributively for the plur. Cf. Winer, p. 174).

¹⁹ so.... did give.

and that²⁰ they²¹ discomfited in battle Philip, and Perseus, king of the Macedonians, and the *others* that lifted up themselves ⁶against them, and overcame²² them; and that²³ Antiochus the Great, king of Asia, who²⁴ came against them in battle, having an hundred and twenty elephants, with horsemen, and chariots, and a very great army, was also²⁵ discomfited by them; ⁷and that²⁶ they took him alive, and covenanted with them that both he²⁷ and such as reigned after him should pay a great tribute, should¹ give hostages, and a part ⁸of *the empire*, namely,² the country of India, and Media, and Lydia, and of their³ ⁹goodliest countries, which they took from⁴ him, and gave to king Eumenes; and ¹⁰that⁵ the Grecians⁶ determined to come and destroy them; and that the matter became known to them, and they⁷ sent against them a certain general,⁸ and fought against them and many of them were killed;⁹ and they¹⁰ carried away captives their wives and their children, and spoiled them, and took possession of their land,¹¹ ¹¹and pulled down their strong holds, and made slaves of them¹² unto this day; and that¹³ they

²⁰ besides this, *how*.

²¹ they had.

²² Citims (marg., *Macedonians*. Cf. 1:1) with *others* that lift.... had overcome.

²³ A. V.: *how* also.

²⁴ that.

²⁵ *omits* also.

²⁶ *how*.

²⁷ covenanted that he.

¹ A. V.: and.

² that which was agreed upon (Gr., διαστολήν. I render with Drusius, Grotius, Wahl, Grimm, Bunsen's *Bibelwerk*, and Keil, as above, in the sense of a *separation*, i.e., a part of the empire separated from the rest), and.

³ A. V.: the (αὐτῶν; αὐτοῦ, 56. 64. 93).

⁴ of.

⁵ moreover *how*.

⁶ G. had.

⁷ *that* they, having knowledge thereof.

⁸ captain.

⁹ fighting with them slew many of them.

¹⁰ *omits* they.

¹¹ lands.

destroyed and reduced to servitude the rest of the¹⁴ kingdoms and the¹⁵ isles as many as¹⁶ at any time resisted them; ¹²but with their friends and such as relied upon¹⁷ them they kept amity; and *that* they had gotten possession of the¹⁸ kingdoms far¹⁹ and nigh, and that²⁰ all that heard of their fame²¹ were afraid of ¹³them; also that,²² whom they would help and have reign, they²³ reign; and whom²⁴ ¹⁴they would, they displace; and that²⁵ they were greatly exalted. And in all²⁶ this none of them put on²⁷ a crown, or clothed himself²⁸ in purple, so as²⁹ to be ¹⁵magnified thereby; and that³⁰ they had made for themselves a senate, and that³¹ three hundred and twenty *men* sat in council daily, consulting alway for the people, to the end they might be well governed; ¹⁶and that they intrusted it to one man every year to govern them, and rule over³² all their country, and that³³ all were obedient to the one, and that there was neither envy nor jealousy³⁴ among them.

¹² and (received from III. X. 23. 62. 106. Co. Ald.) brought them to be their servants.

¹³ A. V.: *it was told him* besides, *how*.

¹⁴ brought under their dominion *all* other.

¹⁵ *omits* the.

¹⁶ that.

¹⁷ (Cf. Greek of LXX. at [Micah 3:II.](#))

¹⁸ had conquered.

¹⁹ *both* far.

²⁰ insomuch as.

²¹ name (see ver. 1).

²² A. V.: *that*.

²³ to a kingdom, *those*.

²⁴ whom *again*.

²⁵ finally, *that*.

²⁶ yet for all.

²⁷ wore (ἐπέθετο; III. X. 23. 93., the plur.).

²⁸ was clothed.

²⁹ *omits* so as (ὥστε).

³⁰ A. V.: moreover *how*.

³¹ senate house (cf. ver. 19), wherein.

³² ordered: and *that* they committed their government (Fritzsche receives ἄρχειν from III. X. 23. 44. 52. 55. Co. Ald.; *text, rec.*, τὴν ἀρχήν)... every year, who ruled over.

¹⁷And³⁵ Judas chose Eupolemus son³⁶ of John, the son of Accos, and Jason son³⁶ of Eleazar, and sent them to Rome, to make a league of amity and an alliance³⁷ with¹⁸ them, and that they might³⁸ take the yoke from them; for they saw that the kingdom¹⁹ of the Grecians would bring Israel wholly into³⁹ servitude. And they went⁴⁰ to Rome, and it was⁴¹ a very great journey; and they came into the senate, and ²⁰spake⁴² and said, Judas the Maccabee⁴³ with his brethren, and the people of the Jews, sent⁴⁴ us unto you, to make an alliance⁴⁵ and peace with you, and that we ²¹might be registered your allies⁴⁶ and friends. And the⁴⁷ matter pleased them.⁴⁸ ²²And this is the copy of the epistle which they⁴⁹ wrote back on⁵⁰ tables of brass, and sent to Jerusalem, that it might be by them there⁵¹ a memorial of peace and alliance:⁵²

²³Good success be to the Romans, and to the nation⁵³ of the Jews, by sea and by ²⁴land for ever; the sword also and enemy be far from them. But⁵⁴ if there be at hand first war

³³ *that*.

³⁴ emulation.

³⁵ A. V.: In consideration of these things.

³⁶ the son.

³⁷ confederacy.

³⁸ *to intreat them that they would*.

³⁹ did oppress I. with.

⁴⁰ They went therefore.

⁴¹ which was.

⁴² where they spake (lit., *answered*).

⁴³ J. Maccabeus (III. X. 44. 74. Ald., ὁ καὶ Μακκ.).

⁴⁴ have sent.

⁴⁵ a confederacy.

⁴⁶ confederates.

⁴⁷ A. V.: So *that*.

⁴⁸ *the Romans well*.

⁴⁹ *the senate*.

⁵⁰ back again in (Fritzsche adopts the sing, of these verbs from III. X. al. Old Lat. Syr.; *text. rec.*, plur.).

⁵¹ there *they* might have by them.

⁵² confederacy.

⁵³ people.

for Rome⁵⁵ or any of their allies⁵⁶ throughout all their dominion, ²⁵the nation⁵⁷ of the Jews shall help *them*, as the circumstances permit,⁵⁸ with ²⁶all *their* heart. And *the Romans* shall not give to them that make war nor supply provisions, weapons, money, ships, as it seemeth⁵⁹ good unto the Romans; and¹ they shall keep their covenants without receiving anything.² ²⁷In the same manner also, if war come first upon the nation of the Jews, the Romans shall help ²⁸them heartily,³ according as the circumstances permit;⁴ and there shall not be given to the allies provisions, weapons, money, ships,⁵ as it seemeth⁶ good to the Romans; and⁷ they shall keep these⁸ covenants, and *that* without deceit. Thus⁹ ²⁹according to these articles have the Romans made covenant¹⁰ with the ³⁰people of the Jews. But if after these articles *are in force*¹¹ the one party or the other

⁵⁴ omits But.

⁵⁵ come (ένστῆ) first *any* war upon the Romans (Ῥώμη. Fritzsche adopts έν before it, from III. X. 19. 23. 55. al. Rome and its dependencies are meant).

⁵⁶ confederates.

⁵⁷ A. V.: people.

⁵⁸ the time shall be appointed (ό καιρός ύπογραφῆ, i.e., the time and its relations may prescribe).

⁵⁹ neither shall they give (*i.e.*, the Romans shall not give, as is evident from what follows just after, ώς έδοξε Ῥ., and in ver. 28, where συμμαχοῦσιν is employed instead of πολεμοῦσιν. This is the rendering of Michaelis, Grimm, Keil, and many others) *any thing* unto them that make war *upon them* (rather, *for them*, the Romans) or aid *them* with victuals.... or ships.... hath seemed (the Romans leave the matter open to do it, or not, as they please).

¹ Romans (Ῥώμη, III. X. 23. 55. 62. 106.); but.

² taking any *thing* therefore.

³ A. V.: *them* with *all their* heart (έκ ψυχῆς).

⁴ time shall be appointed them (cf. ver. 25).

⁵ neither shall victuals.... them that take part *against* (τοις συμμαχοῦσιν. Cf. ver. 26) *them*, or weapons, or money, or ships.

⁶ hath seemed.

⁷ but.

⁸ their (αὐτῶν, but Fritzsche receives ταῦτα from III. X. 23. 44. 52. 55. 62. 106. al. Co. Ald.).

⁹ omits thus (which Fritzsche receives from III. X. 19. 23. 52. 62. 64. 93. al.).

¹⁰ did the R. make a *covenant* (έστησαν Ῥ.).

shall wish to add or take away¹² any thing, they may do it with the consent of the others,¹³ and whatsoever they shall add or take away shall be valid.¹⁴ ³¹And as touching the evils that the king¹⁵ Demetrius bringeth to pass against them,¹⁶ we have written unto him, saying, Wherefore hast thou made thy yoke heavy upon our friends and allies¹⁷ the Jews? ³²If therefore they complain any more against thee, we will execute for¹⁸ them justice, and fight against¹⁹ thee by sea and by land.

CHAPTER 8

Ver. 1. With reference to what is said here and in the following verses concerning the Romans and their relations to the Jews, most critics express great doubts of its reliability. Michaelis remarks that as historian it was not the writer's province to correct the information he received, but to communicate it. But Grimm well answers: "It is hardly questionable whether, in case of his ability to correct, he would not have done so, inasmuch as Jewish writers are accustomed involuntarily to refer what is present to the past. And if we had not also, in verse 10, the clear proof that the author treats of something which he himself had learned with respect to the Romans, as though it were information which had come to Judas, still the suspicion would be likely to arise that he mixes what he knows himself of the Romans with that which was known to Judas, just as soon as it is considered how much of the contents of the speeches reported in the book (2:60) and the original documents (see especially 12:23) is due to the revision of the writer." (Cf. Grimm's *Com.*, p. 119.) Josephus at this point in the history reports what is said of Alcimus at 1 Macc. 9:54-56, and says that Judas was made high-priest; and in his *Antiquities* (xii. 11, § 2), that after Judas had been three years high-priest (Alcimus held the office three years) he died. The present book seems to know nothing of this, and it appears, moreover, to have no basis in fact. And Josephus contradicts himself in

¹¹ A. V.: Howbeit if hereafter (ἐὰν δὲ μετὰ τοὺς λόγους τούτους).

¹² shall think meet.... diminish.

¹³ at their pleasures (ἐξ αἰρέσεως αὐτῶν).

¹⁴ ratified.

¹⁵ omits the king (as X.).

¹⁶ doeth to *the Jews*.

¹⁷ *and confederates*.

¹⁸ do.

¹⁹ with.

this statement, since he elsewhere (*Antiq.*, xx. 10) affirms that the office of high-priest remained vacant for seven years after the death of Alcimus, and then was given to Jonathan.—**Heard of the fame**, τὸ ὄνομα. The LXX. translate by this Greek word the Hebrew, **שָׁמַע**. (Cf. *Numb.* 14:15, *et passim.*)

Ver. 2. **Galatians**. A people, as some suppose, that settled in Asia Minor about B. C. 240, and were conquered by the Romans A. D. 189. They were also called Celts. Momm-
sen, however, thinks the Gauls of Italy are meant, for the following reasons: It was only the latter that owed tribute to the Romans. They are mentioned next to Spain. The war of Rome with the Gauls of Italy was the event which would have been earliest and most widely reported in the East. Keil and others, also, support the latter view. Cf. an article by Grimm in *Stud. u. Krit.*, 1876, ii., p. 201 ff.: “*Ueber die Nationalität der kleinasiatischen Galater.*”

Ver. 3. **Spain**. This land was B. C. 201 given up to the Romans by the Carthaginians, but not till B. C. 19 wholly subdued. The form of the word supported by III. and other MSS., as above, was the Grecian; while Ἰσπανίας was the Roman, earlier Ἰβηρία.

Ver. 5. **Philip**. The third of this name. He was son of Demetrius II., and was defeated B. C. 197 by Flaminius.—**Perseus**. An illegitimate son of the former, and his successor. He was defeated by Æmilius Paulus B. C. 167, at Pydna.

Ver. 6. **Antiochus**. Antiochus III., king of Syria from B. C. 223 (or 224) to 187. He carried on a war with the Romans from 192 to 189, when, after the battle of Magnesia, he was compelled to make a humiliating peace with them.

Ver. 7. **And that they took him alive**. This statement does not agree with those of the Greek and Roman classics. (Cf. Livy, 44:45.) How it originated it is impossible to say.—**Should pay a great tribute**. This seems also not to be literally true. What he was obliged to pay was the immense costs of the war. Cf. Polyb., 21:14, 4-6; Livy, 38:38 f.

Ver. 8. **India, and Media, and Lydia**. This statement, also, is untrustworthy. He had never had any possessions in India, nor had any earlier king of Syria. He was obliged to give up only the countries on the side of the Taurus towards Rome. Eumenes (II.), to whom the lands were given, was king of Pergamos B. C. 198-158.

Vers. 9, 10. Contemporaneous history does not inform us of any such resolution of the Greeks. In B. C. 192 an Ætolian military leader did indeed give to Flaminius the answer, when he declined to sanction a treaty of theirs with Antiochus III., that he would pursue the subject in Italy (Liv., 35:33; 36:24). This fact, however, could hardly have come to the ears of the Jews. Moreover, what is here said of the Romans spoiling

the Greeks, and carrying away their wives and children as captives, it would seem, could only be properly referred to the war of the Romans against the Greeks B. C. 147–146, i.e., fifteen years after the death of Judas. Keil remarks (*Com.*, p. 141): “In order that a too unfriendly judgment concerning the credibility of our book may not be drawn from this anachronism, it should be considered: (1) that the author wrote from twenty to twenty-five years after the destruction of Corinth by the Romans; (2) that the Jews of Palestine were not accurately informed concerning the wars of the Romans with the Greeks; and (3) that by our author only the final event of the war of the Greeks against the Romans is given in the way of a summary.

Ver. 12. **Kept amity.** This picture of the Romans is drawn in colors quite too fair to correspond with well-known facts. Grimm remarks on the present passage: “That did they only so long as it suited their political views, and until the time came to make these provinces with which they had formed a treaty a constituent part of the Roman empire.”

Ver. 15. **Three hundred and twenty.** It consisted, on the contrary, of only three hundred men at first, and after the year B. C. 123 of 600. Moreover, it is not true that they held daily sittings. The fact that the same number is given in 5 Macc, 12., 13., and 42. can have little weight, since that work is based so largely on the First and Second Books of Maccabees, with Josephus, and cannot be regarded as having any independent authority.—**Well governed**, εὐκοσμεῖν. This word is found only here; ἡ εὐκοσμία and τὸ εὐκοσμον, in a similar sense, are used by Aristotle (*Polit.*, iv:15) and Thucydides (1:84, 3), respectively.—**One man.** There were, on the contrary, two consuls, as is well known.

Ver. 16. **Neither envy nor jealousy.** Again not strictly true, as the contentions between the people and the Patricians, and the troubles of the Gracchi, prove. Stanley (3:350) thus sums up the objections which might be urged against the trustworthiness of this supposed letter: “(1) Spain was not wholly reduced till the reduction of Cantabria, B. C. 19. (2) The elephants at the battle of Magnesia were not one hundred and twenty, but fifty-four (Liv., 38:39). (3) Antiochus was not taken prisoner. (4) His dominions did not include India. (5) The conquest of Ætolia was fifteen years later. (6) The Senate was not three hundred and twenty, but three hundred. (7) One consul is substituted for two. (8) The Roman factions are ignored. The total omission of the conquest of Carthage is difficult to explain.”

Ver. 18. **Kingdom of the Grecians**, i.e., the Syrian kingdom.

Ver. 19. **Great journey.** Paul’s required half a year. Cf. [Acts 27:1, 9; 28:11–16](#).

Ver. 22. **Tables of brass.** The usual method of sending such documents. Cf. Polyb., 3:26, 1. Josephus adds, in harmony with this citation from Polybius, that the original was deposited in the capitol at Rome, and only a copy sent to Jerusalem.

Ver. 23. Grimm notices that our author, while using both terms, “Israelites” and “Jews,” of his people, when speaking of them himself, employs only the latter term in these public, international documents.

Vers. 25, 26. The provisions of the treaty are somewhat wanting in clearness, a fact which has been explained by some by supposing that it comes to us only after being twice translated, once from the original document into Hebrew, and then from the Hebrew into Greek.

Ver. 28. **As it seemeth good to the Romans,** ὡς ἔδοξε Ῥώμῃ. Michaelis explains: “*ut Romanis visum fuerit*, i.e., the Romans will perhaps do it, if they think best. They will not, however, bind themselves so to act.” The treaty after all was not as advantageous to the Jews as to the Romans. Properly this should have read in such a case, and may in fact have stood in the original document, ὡς ἔδοξε Ἰουδαίοις, to correspond with what is said in verse 26. Still, the Romans not infrequently made treaties in which they took the lion’s share of the privileges. Cf. Polyb., 3:25, 3f.

Vers. 31, 32. These verses form properly no part of the treaty. They are simply an additional document which the Senate sent to Judas and his brethren as answer to their letter. In fact, it may not have been written at all, but have been communicated orally. Demetrius at this time had not been really recognized as king by the Romans, and it is probable that the contents of the communication, whether written or oral, are given in a very free and general way. The question whether Judas ought to have made this treaty with the Romans is one which we cannot enter upon here. It doubtless was one, however, which was much discussed among the Jews themselves. It may, in fact, as Graetz (*Geschichte*, ii:2, p. 374, iii. p. 8) suggests, have been one of the reasons why at a later period the Asidæans no longer coöperated with him so cheerfully as they had previously done. And it is also true, as remarked by Michaelis (*Com., ad loc.*): “Had Judas received true information respecting the Romans instead of that which is found in verses 1-12, namely, that they craftily, under the pretense of friendship, brought their allies into bondage to themselves, and that as soon as a people entered into treaty with the Romans it lost its independence, he truly would never have desired to make a treaty with them.”

CHAPTER 9

¹AND¹ when Demetrius heard that Nicanor and his army had fallen² in battle, he sent again³ Bacchides and Alcimus into the land of Juda a⁴ second time, and ²with them the right wing.⁵ And they⁶ went forth by the way that *leadeth* to Galgala, and pitched their tents against Mæsaloth,⁷ which is in Arbela, and they won ³it and slew many⁸ people. And in⁹ the first month of the hundred and fifty second¹⁰ ⁴year they encamped against¹¹ Jerusalem. And¹² they removed, and went to ⁵Berea, with twenty thousand footmen¹³ and two thousand horsemen. And¹⁴ Judas ⁶had pitched his tents at Elasa,¹⁵ and three thousand chosen men with him. And when they saw¹⁶ the multitude of the soldiers, that they were many, they¹⁷ were sore afraid; and¹⁸ many conveyed themselves¹⁹ out of the army; there were left²⁰ ⁷of them not more than²¹ eight hundred men. And when Judas²² saw that his army slipped²³ away, and *that* the battle pressed upon him, he was much cast down, because²⁴ ⁸he had no time to gather them together. And he was dis-

¹ A. V.: Furthermore.

² host were slain.

³ omits again (προσέθετο, followed by ἀποστεῖλαι. Cf. 3:15).

⁴ Judea the.

⁵ chief strength of his host (so Grotius, but incorrectly. Cf. *Com.*).

⁶ who.

⁷ before (ἐπί) Masaloth.

⁸ after they had won it, they slew much.

⁹ A. V.: Also.

¹⁰ fifty and second.

¹¹ before.

¹² from whence.

¹³ foot men (as antithetic to “horsemen,” unnecessarily italicised).

¹⁴ A. V.: Now.

¹⁵ Eleasa (so *text rec.* I read as above with X. 23. 62. 64. 93.; III. 55. Syr., Ἀλασά).

¹⁶ who seeing.

¹⁷ other army (plur.) to be so great.

¹⁸ whereupon.

¹⁹ (ἐξερρήσαν, *flowed out, disappeared.*)

²⁰ host, *insomuch as* there abode.

²¹ no more but.

²² When J. therefore.

couraged, and²⁵ unto them that remained he said, Let us arise and go up against our adversaries,²⁶ ⁹if peradventure we may be able to fight with them. And they would not listen to²⁷ him, saying, We shall not²⁸ be able; let us for the present²⁹ rather save our own³⁰ lives, and³¹ we will return with our brethren, and fight against them; but we are¹⁰ too few.³² And³³ Judas said, Be it far from me that I³⁴ should do this thing *and flee away* from them; and³⁵ if our time be come,³⁶ let us die manfully for our ¹¹brethren, and leave behind us no stain upon³⁷ our honor. And the army removed from the camp,³⁸ and stood over against them; and³⁹ *their* horsemen were⁴⁰ divided into two troops, and *their* slingers and archers went before the army, and ¹²all the valiant men marched in the van.⁴¹ But Bacchides was on⁴² the right wing; and the embattled line⁴³ drew near on the two wings,⁴⁴ and sounded *their* trumpets. ¹³They also on⁴⁵ Judas' side, they⁴⁶ sounded

²³ host slipt (ἀπερρύθη. Cf. ver. 6).

²⁴ sore troubled in mind and much distressed (I begin, with Fritzsche, a new sentence with καὶ ἐξελύη) for that.

²⁵ A. V.: Nevertheless (cf. preceding note).

²⁶ enemies.

²⁷ But they dehorted.

²⁸ never.

²⁹ now (τὸ νῦν).

³⁰ omits own.

³¹ and *hereafter* (Fritzsche strikes out the καὶ before the verb, as wanting in III. X. 23. 55. al., and has received after the verb, καὶ οἱ ἀδελφοὶ ἡμῶν for μετὰ τῶν ἀδελφῶν ἡμ., from the same authorities).

³² for we *are but* few (see Com.).

³³ A. V.: Then.

³⁴ God forbid that I (μὴ μοι γένοιτο. The pronoun is omitted by X. 23. 55.).

³⁵ omits and.

³⁶ (Lit., *hath come near*.)

³⁷ let us not stain (μὴ καταλίπωμεν αἰτίαν. Marg., Gr., *let us not leave any just cause behind us why our glory should be spoken against*).

³⁸ With that the host of *Bacchides* (see Com.) removed out of *their* tents.

³⁹ omits and.

⁴⁰ being.

⁴¹ going before the host, and they that marched in the forward *were* all mighty men.

their trumpets also, and⁴⁷ the earth shook from⁴⁸ the noise of the armies; and the battle raged⁴⁹ from morning till ¹⁴evening. And⁵⁰ when Judas perceived that Bacchides and the strength of his ¹⁵army were on the right,⁵¹ he took with him⁵² all the brave-hearted men, and they ¹⁶drove before them⁵³ the right wing, and pursued them unto mount⁵⁴ Azotus. And⁵⁵ when they of the left wing saw that the⁵⁶ right wing was⁵⁷ discomfited, they turned back and followed after⁵⁸ Judas and those that were with him hard at the heels from ¹⁷behind. And⁵⁹ there was a sore battle,⁶⁰ and⁶¹ many were slain on both sides.⁶²

^{18, 19}And Judas fell,⁶³ and the rest⁶⁴ fled. And⁶⁵ Jonathan and Simon bore off⁶⁶ Judas their brother, and buried him in the sepulchre of his⁶⁷ fathers in Modein. ²⁰And⁶⁸ they

⁴² As for B., he was in.

⁴³ so the host.

⁴⁴ parts.

⁴⁵ A. V.: of.

⁴⁶ even they.

⁴⁷ so that.

⁴⁸ at.

⁴⁹ continued (lit., *became engaged*, ἐγένετο with the perf. pass. part, of συνάπτω).

⁵⁰ night. Now.

⁵¹ right side.

⁵² (Lit., *there went with him*.)

⁵³ hardy men who discomfited.

⁵⁴ the mount.

⁵⁵ A. V.: But.

⁵⁶ *they of the*.

⁵⁷ were.

⁵⁸ followed upon (lit., *turned about*, but the verb was used in a pregnant sense for *turned and followed*).

⁵⁹ whereupon.

⁶⁰ (Lit., *the battle was heavy*.)

⁶¹ insomuch as.

⁶² parts.

⁶³ also was killed.

⁶⁴ remnant.

bewailed him, and all Israel made great lamentation for him, and mourned many days, saying, ²¹How is the valiant *man* fallen, that delivered Israel! And ²²as for the rest of the¹ things concerning Judas and *his* wars, and the valiant² acts which he did, and his³ greatness, they are not written; for they were very many.

²³And it came to pass after⁴ the death of Judas the transgressors showed themselves⁵ in all the borders⁶ of Israel, and there rose up⁷ all such as wrought iniquity. ²⁴In those days there occurred⁸ a very great famine; yea, the land revolted⁹ ²⁵with them. And¹⁰ Bacchides chose out¹¹ the godless¹² men, and made them lords ²⁶of the country. And they sought out and made search¹³ for Judas' friends, and brought them unto Bacchides; and he took vengeance on them, and mocked them.¹⁴ ²⁷And there arose¹⁵ a great affliction in Israel, such as had not occurred¹⁶ since the ²⁸time that a prophet appeared not¹⁷

⁶⁵Then

⁶⁶took (ἦραν).

⁶⁷("their," X. 64. 93.)

⁶⁸Moreover

¹A. V.: As for the other.

²noble.

³*Text, rec.*, "their." Fritzsche adopts ἀποῦ from III. X. 55. 64. 93. 106. Old Lat. Syr.

⁴A. V.: Now after.

⁵wicked (οἱ ἄνομοι) *began to put forth their heads* (lit., *peep out*).

⁶coasts.

⁷(The Greek word is used in the LXX. to render פִּרְחָה, especially *to put forth buds, to flourish*.)

⁸also was there.

⁹by reason whereof the country revolted, and went (cf. *Com. Lit.*, *the land became a deserter*).

¹⁰Then.

¹¹omits out.

¹²wicked.

¹³made inquiry and search (ἐξεζήτησαν καὶ ἐξηρεύων).

¹⁴who took.... of them, and used them despitely (marg., "Gr., *mocked them*").

¹⁵A. V.: So was there.

¹⁶the like whereof was not.

amongst them. And¹⁸ all Judas' friends came together, and said unto Jonathan, ²⁹Since thy brother Judas died, there is¹⁹ no man like him to go forth against the enemy,²⁰ and Bacchides, and²¹ against them that are adversaries of our nation.²² ³⁰Now therefore we have chosen thee this day to be ³¹our ruler and leader²³ in his stead, that *thou* mayest fight our battles.²⁴ And Jonathan assumed the rule²⁵ at that time, and took the place²⁶ of his brother Judas.

^{32, 33}And²⁷ when Bacchides learned of it,²⁸ he sought to²⁹ slay him. And³⁰ Jonathan, and Simon his brother, and all that were with him, learned of it and fled³¹ into the wilderness of Thecoe, and pitched their tents by the cistern³² Asphar. ³⁴And³³ Bacchides learned of it on the sabbath day, and he and all his army crossed ³⁵the Jordan.³⁴ And³⁵ Jonathan³⁶ had sent his brother as leader³⁷ of the people, to pray his friends the Nabataei,³⁸ that *they* might leave with them their baggage,³⁹ ³⁶which was much. And⁴⁰

¹⁷ was not seen.

¹⁸ for this cause.

¹⁹ we have.

²⁰ our enemies.

²¹ (i.e., and, in general.)

²² of our nation that are adversaries to us (ἐν τοῖς ἐχθραίνουσι τοῦ ἔθνους ἡμῶν. The participle is used substantively, and so limited by the gen.).

²³ 31.—A. V.: our (ἡμῖν) prince and captain.

²⁴ (Lit., war our war.)

²⁵ Upon this J. took the governance upon him.

²⁶ rose up instead.

²⁷ A. V.: But.

²⁸ gat knowledge thereof.

²⁹ for to.

³⁰ Then.

³¹ perceiving that fled.

³² water of the pool (ὕδωρ λόκκου Ἀσφάρ. The second word corresponds to the Heb. **בְּאֵר** and **בּוֹר**, an artificial collection of water).

³³ Which when.

³⁴ understood, he came near to Jordan with all his host upon the sabbath day (cf. Com.).

³⁵ A. V.: Now.

the sons of Ambri⁴¹ came out of Medaba, and seized⁴² ³⁷John, and all that he had, and departed with the things in their possession.⁴³ But after these events⁴⁴ came word to Jonathan and Simon his brother, that the sons of Ambri⁴⁵ made a great marriage, and were bringing the bride, a daughter of one of ³⁸the great princes of Chanaan, from Nadabath with a great escort.⁴⁶ And⁴⁷ they remembered John their brother, and went up, and hid themselves under the covert⁴⁸ ³⁹of the mountain. And they lifted⁴⁹ up their eyes, and looked, and behold, a tumultuous noise and a great train;⁵⁰ and the bridegroom came forth, and his friends ⁴⁰and brethren, to meet them with timbrels, and music,⁵¹ and many weapons.⁵² And they⁵³ rose up against them from the place where

³⁶ (Fritzsche strikes out this word with III. X. 23. 44. 55. 62. al. and the Old Lat. by Cod. S. Germ.)

³⁷ John, a captain.

³⁸ Nabathites.

³⁹ carriage.

⁴⁰ But.

⁴¹ children of Jambri (*text, rec.*, υἱοὶ Ἰαμβαί. Fritzsche receives the article before the former from III. X. 55. al., and Ἀμβρί from 44. al., Jos. Syr. Co.; X. 64., Ἀμβρεῖ).

⁴² took.

⁴³ went their way with *it*.

⁴⁴ After this (μετὰ δὲ τοὺς λόγους τούτους. Cf. 7:33).

⁴⁵ children of Jambri (cf. ver. 36).

⁴⁶ bride from Nadabatha with a great train, *as being* the daughter.... Canaan.

⁴⁷ A. V.: Therefore.

⁴⁸ (σκέπην = סִּתְּיָהּ).

⁴⁹ where they lift.

⁵⁰ *there was* much ado (θοροῦς) and great carriage (ἀποσκευή = properly, *baggage*. I render by *train*, as it consisted apparently of wagons and beasts of burden taken along to receive the dower. Cf. *Coms*, of Grimm and Keil).

⁵¹ them (*i.e.*, the train of the bride), with drums (cf. 1 Esd. 5:2; Judith 3:7, 16:2) and *instruments of musick* (μουσικῶν).

⁵² Not only *weapons*, but *torches*, *vessels* of various kinds, etc., which might be required at a wedding.

⁵³ A. V.: Then Jonathan and they that were with him (Fritzsche strikes out οἱ περὶ τὸν Ἰ,

they lay in ambush, and slew them; and many were killed, and the rest⁵⁴ fled into the mountain; and they took ⁴¹all their spoils. And the marriage was⁵⁵ turned into mourning, and their strains of ⁴²music¹ into lamentation. And² when they had avenged fully the blood of their ⁴³brother, they returned to the marsh³ of Jordan. And⁴ when Bacchides heard of it,⁵ he came on the sabbath day as far as⁶ the banks of the⁷ Jordan with a great ⁴⁴army.⁸ And⁹ Jonathan said to his men,¹⁰ Let us go up now and fight for our lives, ⁴⁵for it is not¹¹ to-day, as in time past,¹² for behold, the battle is before us and behind us, and the water of the Jordan is on¹³ this side and that side, and marsh¹⁴ and wood; there is no place¹⁵ to turn aside. ⁴⁶Wherefore cry ye now unto heaven, that ⁴⁷ye may be delivered from the hand of your enemies. And¹⁶ they joined battle; and Jonathan stretched forth his hand to smite Bacchides, and he turned away ⁴⁸from him backwards.¹⁷ And¹⁸ Jonathan and they that were with him leaped into the Jordan,¹⁹ and swam over unto the farther bank; and they²⁰ passed not over the²¹ ⁴⁹Jordan unto them.

after ἐνέδρου, as wanting in III. X. 23. 52. 55. al. Old Lat. It was probably first written as a gloss).

⁵⁴ made a slaughter of them in such sort as many fell down dead, and the remnant.

⁵⁵ Thus was the marriage.

¹ A. V.: the noise of their melody

² So.

³ turned again to the marish (I have, for the sake of clearness, changed the form of the last word, although it is still in use in the sense of *bog, marsh*).

⁴ A. V.: Now.

⁵ *hereof* contained in the context).

⁶ unto.

⁷ *omits* the.

⁸ power.

⁹ Then.

¹⁰ company.

¹¹ standeth not *with us*.

¹² (Lit., as *yesterday and the third day*.)

¹³ of J. on.

¹⁴ the marish likewise.

¹⁵ neither is there place *for us*.

¹⁶ A. V.: With that.

And there fell from²² Bacchides' side that day about a thousand ⁵⁰men. And he returned²³ to Jerusalem, and built fortified²⁴ cities in Judæa, the fort in Jericho, and Emmaus, and Bethoron, and Bethel, and Thamnatha-Pharathon,²⁵ ⁵¹and Tephon,²⁶ with high walls, and²⁷ with gates, and with bars. And in them he set a garrison, that *they* might carry on hostilities against²⁸ Israel. ⁵²He fortified also the city Bethsura,²⁹ and Gazara, and the fortress,³⁰ and put forces in ⁵³them, and stores of provisions. And³¹ he took the chief men's sons in the country *for* hostages, and put them into the fortress³² at Jerusalem to be kept.

⁵⁴And³³ in the hundred fifty and third year, in the second month, Alcimus commanded that the wall of the inner court of the sanctuary should be pulled down; he ⁵⁵*would have* pulled³⁴ down also the works of the prophets; and he³⁵ began to pull down. At that³⁶ time was Alcimus smitten,³⁷ and his enterprises hindered, and³⁸ his mouth was

¹⁷but he.... turned back from him.

¹⁸Then.

¹⁹leapt into J.

²⁰howbeit *the other*.

²¹omits the.

²² So there were slain (διέπεσον. The verb means usually, in the classics, *to escape*, or, *to cut through*, as spoken of an army. But it is used as here in the LXX. at [Deut. 2:14](#). Codd. X. 19. 23. 64. 93. have ἔπεσον) of.

²³ A. V.: Afterward returned *Bacchides*.

²⁴ repaired *the* strong (the idea of *rebuilding* and *repairing* is not excluded, but the verb is ὑκοδόμησε).

²⁵ Thamnatha, Pharathoni (I read Φαραθών, with III. 23. 55. 62. 64. 106. See *Com.*).

²⁶ Taphon (Τεφών; Τεφώ, 23. 55. 56. al.), *these did he strengthen*.

²⁷ omits and.

²⁸ work malice upon.

²⁹ (So X. 56. 64. 93. Old Lat.; "in Bethsura," *text. rec.*).

³⁰ tower.

³¹ and provision of victuals. Besides.

³² tower.

³³ A. V.: Moreover.

³⁴ he pulled (this seems to refer to the *intention* of Alcimus; what he actually began *to do* is stated just after).

stopped, and he was paralyzed,³⁹ so that he could no more speak a ⁵⁶word,⁴⁰ nor give orders⁴¹ concerning his house. And⁴² Alcimus died at that time ⁵⁷with great torment. And⁴³ when Bacchides saw that Alcimus was dead, he returned to the king; and⁴⁴ the land of Juda was at rest two years.⁴⁵

⁵⁸And⁴⁶ all the transgressors took⁴⁷ council, saying, Behold, Jonathan and his men live⁴⁸ at ease, and⁴⁹ without care; now therefore we will bring Bacchides *hither*, ⁵⁹and he shall seize⁵⁰ them all in one night. And⁵¹ they went and consulted with ⁶⁰him. And he removed, that he might come⁵² with a great army,⁵³ and sent letters privily to all⁵⁴ his adherents in Judæa, that they should take Jonathan and those that were with him; and⁵⁵ they could not, because their plan⁵⁶ was known unto ⁶¹them.⁵⁷ And they⁵⁸ took of the men of the country, who were authors of the ⁶²wickedness,⁵⁹ about fifty men,⁶⁰ and

³⁵ as he.

³⁶ even at that.

³⁷ plagued.

³⁸ for.

³⁹ taken with a palsy.

⁴⁰ any thing.

⁴¹ order.

⁴² So.

⁴³ Now.

⁴⁴ whereupon.

⁴⁵ in rest two years.

⁴⁶ A. V.: Then.

⁴⁷ ungodly *men* held a.

⁴⁸ company are.

⁴⁹ and dwell.

⁵⁰ who shall take.

⁵¹ So.

⁵² Then removed he, and came.

⁵³ host.

⁵⁴ omits all.

⁵⁵ howbeit.

⁵⁶ counsel.

⁵⁷ (αὐτοῖς is omitted by X. Old Lat. by Cod. S. Germ.; 19. 64. 93. have for it Ἴωνάθαν).

slew them. And⁶¹ Jonathan, and Simon, and they that were with him, got⁶² away to Bethbasi, which is in the wilderness, and ⁶³they⁶³ repaired the ruined portions⁶⁴ thereof, and made it strong. And when Bacchides learned of it,⁶⁵ he gathered together all his host,⁶⁶ and sent word to them that ⁶⁴were of Judæa. And he went⁶⁷ and laid siege against Bethbasi, and fought⁶⁸ ⁶⁵against it a long season, and made engines of war. And¹ Jonathan left his brother Simon in the city, and went forth² into the country; and with a small number³ went he. ⁶⁶And he smote Odomera⁴ and his brethren, and the sons⁵ of Phasiron ⁶⁷in their tent; and⁶ he began to smite,⁷ and to come up in stronger force. And Simon⁸ and his men⁹ went out of the city, and burnt up the engines of war, ⁶⁸and fought against Bacchides; and he was¹⁰ discomfited by them, and they afflicted him ⁶⁹sore; for his plan and expedition were¹¹ in vain. And he was very wroth¹² at the trans-

⁵⁸ Wherefore they (the party of Jonathan).

⁵⁹ *that were* authors of *that* mischief.

⁶⁰ persons.

⁶¹ A. V.: Afterward.

⁶² got them.

⁶³ (Verb is sing.)

⁶⁴ decays.

⁶⁵ Which thing when B. knew.

⁶⁶ Here πλῆθος.

⁶⁷ A. V.: Then went he.

⁶⁸ they fought (verb in sing.).

¹ A. V.: But.

² forth *himself*.

³ *certain* number (ἐν ἀριθμῷ, i.e., a number which one might easily count).

⁴ he forth (Fritzsche receives ἦλθεν from III. X. 23. 44. 55. al. in place of ἐξῆλθεν of the *text, rec.*)... Odonarkes (marg., *Odomarra*. I read, with Fritzsche, as III. X. 23. 44. 52. 62. 71. 74. 106. Co. Ald.; *text. rec.*, Ὀδοαῤῥήν; Old Lat., *Odaren*).

⁵ children.

⁶ A. V.: And when.

⁷ smite *them*.

⁸ and came up with his forces (“against Bethbasi” is understood), Simon.

⁹ company.

¹⁰ who was.

gressors¹³ that gave him counsel to come into the country; and¹⁴ he slew ⁷⁰many of them, and purposed to return to his land.¹⁵ And when Jonathan had knowledge of it,¹⁶ he sent ambassadors unto him, in order to make peace with him, ⁷¹and that he should¹⁷ deliver¹⁸ them the prisoners. And he accepted,¹⁹ and did according to his terms,²⁰ and swore²¹ unto him that *he* would not seek to harm him²² ⁷²all the days of his life. And he²³ restored unto him the prisoners that he had taken previously²⁴ out of the land of Juda, and²⁵ returned and departed to his land, and ⁷³came not again²⁶ any more into their borders. And²⁷ the sword ceased from Israel, and²⁸ Jonathan dwelt at Machmas; and Jonathan²⁹ began to judge³⁰ the people, and caused the ungodly to disappear³¹ out of Israel.

CHAPTER 9

Ver. 1. **The right wing.** It means perhaps that part of the Syrian army which was

¹¹ counsel and travel was.

¹² Wherefore he.... wroth (vers. in plur. in III. X. 56. al.).

¹³ wicked men.

¹⁴ insomuch as.

¹⁵ into his own country.

¹⁶ A. V.: Whereof.... had knowledge.

¹⁷ to the end *he* should.

¹⁸ and deliver.

¹⁹ Which thing he accepted.

²⁰ demands (λόγους).

²¹ sware.

²² never do him harm (cf. 6:18).

²³ A. V.: When therefore he had.

²⁴ aforetime.

²⁵ Judea he.

²⁶ went his way into his own land, neither came he.

²⁷ Thus.

²⁸ but.

²⁹ omits J. (as 44. 71.).

³⁰ govern (marg., *judge*).

³¹ he destroyed (ἠφάνισε) the ungodly *men*.

stationed to the right of the Euphrates towards the west, (Grimm), or that to the south, *i.e.*, nearest to Judæa (Hitzig and others).

Ver. 2. **Galgala.** Possible *Gilgal*, between Jericho and the Jordan; or, a Canaanitish city now called *Jiljûleh*, situated a short distance from Antipatris, or Jilgîlia, a little to the north of the ancient Gophna.—**Mæsaloth**, either Mesilloth, (*i.e.*, stairs, terraces), referring to fortified caves, or a place between Gilead and Arbela, in Pella, east of the Jordan.

Ver. 3. **First month.** At the middle or end of the month Nisan the Syrian army could have reached Jerusalem and possibly it was at the time of the celebration of the Passover.

Ver. 4. **Berea.** This place has not been identified.

Ver. 5. **Elasa.** This place is also unknown. According to Josephus the camp of Judas was at *Bethzetho*, which Ewald would identify with the present *Bir-el-zeit*, a couple of miles northwest of Jifna. In “Berea,” on the other hand, he finds *Beeroth*, the modern *El-Bîreh*, eight or nine miles north of Jerusalem and about four miles south of Jifna. But the form of the word is against it.—Three thousand. According to Josephus he had but one thousand at first.

Ver. 8. **Fight with them.** The meaning is *fight successfully*.

Ver. 9. **Dehorted. (A. V.)** Ἀπέστρεψαν is better translated as above, *they turned away from, would not listen to, him*, since the aorist is not properly used of an endeavor. Cf. Kühner’s *Gram.*, p. 346. This is also the translation of the Syriac.—Ὀλίγοι in the sense of *too few*. Cf. Herod., 6:109; 7:207; Thucyd., 1:50.

Ver. 11. The Israelitish force may be meant.—**And stood**, *i.e.*, took a position. This refers to the Syrians, as the context shows.

Ver. 15. **Mount Azotus (Ashdod?).** Josephus has Ἄζα ὄρους, the battle *might* have taken place only three or four miles from Ashdod, so that it would have been within reach of the flying Syrians. But it seems more likely that the word is a mistranslation for **ההר הַשְּׂדוֹת**, *declivities of the mountain*. So Michaelis and Hitzig.

Ver. 19. Josephus has embellished his account of the matter by saying that it was by special arrangement with the enemy that the brothers obtained the body of Judas. Cf. *Antiq.*, xii. 11, § 2.—**Modein.** See. 2:1.

Ver. 22. **Not written.** They were neither recorded by the author of the present book nor in the (supposed) work which he used as his authority. The same expression is often found in the Books of the Kings.

Ver. 24. Η χώρα, here, is referred by most to the inhabitants of the land. But it seems better with the Syriac, followed by Ewald, Grimm, and Keil, to refer it to the land proper. It became false, as it were, along with its apostate inhabitants.

Ver. 26. **Mocked them.** This probably refers to their religious customs. He ridiculed them and sought to bring them into contempt.

Ver. 27. **Since the time that a prophet appeared not.** This was since the time of Malachi. Grimm remarks: "His choosing this *terminus a quo* rather than the destruction of the temple or, as Josephus does, the Babylonian exile, shows that he regarded the extinction of the spirit of prophecy among their great national calamities, at least as on a level with them. The assertion of the writer, however, seems here somewhat exaggerated, since the sufferings of Israel in the time of Antiochus Epiphanes must have been quite as great.

Ver. 29. The *καί* before *άνήρ* at the beginning of the apodosis, after a preceding relative clause, is Hebraistic. Cf. Thiersch, *De Pentateuchi Vers. Alex.*, p. 181. See, also, remarks at [Judith 5:20](#).

Ver. 33. **Wilderness of Thecoe**, the district lying about Tekoa, especially to the east of it. It is called *Midbar* (Greek, *έρημος*), desert, in [2 Chron. 20:20](#).—**Cistern** [or *well*] **Asphar**. This spot is at present unknown.

Ver. 34. **Bacchides** doubtless marched immediately on the reception of the news. But why did he cross the Jordan? It would seem that verses [35-42](#) give the reason, and are to be regarded as parenthetical. What is said in verse [43](#) is essentially a going back to the thought of the present verse. The fact that verses [35-42](#) form a parenthesis is properly indicated in the A. V., the aorist being rendered in certain cases as pluperfect.

Ver. 35. **Nabataei**. Cf. remarks at [5:25](#).

Ver. 36. **Medaba**. Originally *Med'ba*, a city of the Moabites, and subsequently a possession of the Amorites. It was taken from the latter by Israel, and assigned to the tribe of Reuben. ([Numb. 21:21-30](#).) Cf. Kneucker in Schenkel's *Bib. Lex.*, s. v.

Ver. 37. **With a great escort**. *Παραπομπής* probably refers here to an armed escort. Cf. Polyb., 15:5, 7.

Ver. 42. **The marsh of Jordan**. At certain seasons of the year the Jordan overflowed its banks to a considerable extent, especially at a point on the east bank, just before emptying into the Dead Sea, which place seems to be here referred to. Hence a morass (*έλος*) was formed, which, as the article shows, was well known at that time.

Ver. 43. With this verse the thought, broken off in verse [34](#) for the purpose of mak-

ing an explanation, is again resumed. Bacchides had crossed over to the west side of the river and taken possession of the usual ford at this point: also, as it would appear from verse 45, of one farther up the river, in order to attack Jonathan as well in the rear as in front.

Ver. 47. **To smite Bacchides.** Grimm thinks the *force* of Bacchides is here meant. But Keil justly dissents. The contests of individuals formed no small part of ancient warfare.

Ver. 48. **The farther bank, i.e.,** the west bank, τὸ πέραν, being understood here from the point of view of the combatants. Jonathan took the opportunity to cross the Jordan while the momentary withdrawal of Bacchides made it possible.

Ver. 49. **About a thousand.** Josephus says 2,000, and some MSS. of minor importance, 3,000.

Ver. 50. **Thamnatha-Pharathon.** This is probably the Hebrew, תַּמְנָתָה, or תַּמְנָתָה, Timnath (cf. Josh. 15:57; 19:43, and Judg. 12:15), and the Pharathon seems to have been added to distinguish it from some other place of the same name. The latter word is joined to the former in the Vulgate, Syriac and in Josephus by καί, but, as we judge, improperly.—**Tephon.** *Teffuh* west of Hebron (Josh. 15:53).

Ver. 52. **Bethsura.** See 4:29.—**Gazara.** See 4:15, “Gazera.”

Ver. 54. The one hundred and fifty-third year of the Seleucian era would be B. C. 160.—**Wall of the inner court of the sanctuary.** This was the wall that separated the court of the priests from that of the people. (Cf. art. “Temple” in Smith’s *Bib. Dict.*, and Schenkel’s *Bib. Lex.*, s. v.) By razing this wall Alcimus meant to destroy the special theoretical character of the temple. And it is called “the works of the prophets” as having been planned and built under the direction of prophetic inspiration (cf. Ex. 25:9, 40; 1 Chron. 28:19), particularly—the temple of Zerubbabel—through the enthusiasm for the work inspired by Haggai and Zechariah.

Ver. 55. **Was smitten.** Grimm calls attention to the moderation of the writer here, who does not say that it was God who brought this affliction upon Alcimus, but leaves it to the mind of the reader to supply that thought.

Ver. 57. **Bacchides. ... returned.** It was at the desire of Alcimus that he had gone to Judæa in order to support the former in his aspirations for the office of high priest (cf. 7:5 ff.), and now that he was dead he apparently did not think it needful to remain any longer.

Ver. 61. **And they took.** Josephus would make this refer to the party of Bacchides,

but Jonathan and his friends are doubtless meant.

Ver. 62. **Bethbasi**. This place has not been identified. Josephus names it (*Antiq.*, xiii. 1, § 5), *Bethalaga*.

Ver. 63. **Sent word to**, *i.e.*, he called out his adherents, the apostate Jews and others.

Ver. 66. **The Odomera**, here mentioned as having been smitten by Jonathan, was, apparently, a Bedouin chief, as was the *Phasiron* spoken of.

Ver. 67. The forces of Jonathan had become, perhaps, stronger, and were, at least, in better courage, through their recent victories.

Ver. 73. This interim of peace lasted until B. C. 152, *i.e.*, to the time of the war between Demetrius and Alexander for the throne of Syria (10:1).—**Machmas**. On the borders of Benjamin, nine Roman miles north of Jerusalem, now *Múkhmâs*. Jonathan's privileges at this time as a subject of the Syrian king, seem not to have been very extensive, as we learn from 10:6 ff. in what is offered to him by Demetrius in case he will espouse, with his adherents, the latter's cause.

CHAPTER 10

AND¹ in the hundred and sixtieth year Alexander Epiphanes, the son of Antiochus,² went up and took Ptolemais; and they³ received him, and⁴ he reigned ²there. And¹ when king Demetrius heard of it,² he gathered together an exceeding ³great army,³ and went forth against him to fight. And⁴ Demetrius sent letters unto Jonathan with conciliating⁵ words, so as to enhance his greatness.⁶ ⁴For said he, Let us be beforehand in

¹ A. V.: *omits* And.

² A., the son of Antiochus, *surnamed* Epiphanes (I have changed the order, for the sake of clearness).

³ for *the people* had.

⁴ by means whereof.

¹ A. V.: Now.

² *thereof*.

³ host.

⁴ Moreover.

⁵ loving (εἰρηνικοῖς).

⁶ *he* magnified him.

making⁷ peace with him, before he join with Alexander ⁵against us; for⁸ he will remember all the evils that we have brought to pass⁹ against ⁶him, and against his brethren and his nation.¹⁰ And¹¹ he gave him authority to gather together an army,¹² and to provide weapons, and that he should be his ally;¹³ he commanded also that the hostages that were in the fortress¹⁴ should be delivered ⁷to¹⁵ him. And Jonathan came¹⁶ to Jerusalem, and read the letters in the audience ⁸of all the people, and of them that were in the fortress. And they¹⁷ were sore afraid when they heard that the king had given him authority to gather together an army. ⁹And they of the fortress¹⁸ delivered the¹⁹ hostages unto Jonathan, and he delivered ¹⁰them unto their parents. And Jonathan dwelt²⁰ in Jerusalem, and began to build and restore²¹ the city. ¹¹And he commanded the workmen to build the walls and mount²² Sion round about with square stones for fortification; and they did so. ¹²And²³ the strangers that were in the fortresses which Barchides had built, fled; ¹³and²⁴ every man left his place, and returned into his land.²⁵ ¹⁴Only at Bethsura²⁶ certain of those that had forsaken the law and the commandments remained behind ¹⁵hind;²⁷ for it was their²⁸ place of refuge. And when the king²⁹

⁷ first make.

⁸ else.

⁹ done.

¹⁰ people.

¹¹ A. V.: Wherefore.

¹² a host

¹³ weapons, that *he* might aid him in battle.

¹⁴ tower.

¹⁵ *omits* to.

¹⁶ Then came J.

¹⁷ tower: who.

¹⁸ a host. Whereupon.... tower.

¹⁹ *their*.

²⁰ A. V.: This done, J. settled himself (cf. 9:73).

²¹ repair.

²² the (the article seems out of place in Eng.) mount.

²³ Then.

²⁴ away; insomuch as.

²⁵ went.... own country.

Alexander heard³⁰ what promises Demetrius had sent unto Jonathan, and³¹ it was told him of the battles and valiant³² acts which he and his brethren had done, and of the toils and troubles³³ they had endured, ¹⁶he said, Shall we find another such³⁴ man? And ¹⁷now³⁵ we will make him our friend and ally. And³⁶ he wrote a letter,³⁷ and sent³⁸ unto him according to these words, saying,

¹⁸King Alexander to *his* brother Jonathan *sendeth* greeting. ¹⁹We have heard ²⁰of thee, that thou art a man of great valor,³⁹ and meet to be our friend. And⁴⁰ now this day we have appointed thee as⁴¹ high priest of thy nation, and to be called the king's friend; (and⁴² he sent him a purple robe and a crown of gold) and thou art to be thoughtful of our affairs,⁴³ and keep friendship with us.

²¹And⁴⁴ in the seventh month of the hundred and sixtieth year, at the feast of the tabernacles, Jonathan put on the holy robe, and gathered together forces, and provided

²⁶ (The form is Βαιθσοῦροις in III. X. 23. 44. 55. al.)

²⁷ *still*.

²⁸ X. 23., εἰς for αὐτοῖς.

²⁹ A. V.: Now when king.

³⁰ had heard.

³¹ *when* also.

³² noble.

³³ the pains that.

³⁴ such another.

³⁵ now therefore.

³⁶ confederate. Upon this.

³⁷ a letter (the word is plural in form, but clearly only one letter is meant. Cf. XI. 29, 12:5, 7, 19, 14:20, 15:1).

³⁸ sent *it*.

³⁹ A. V.: power (δυνατὸς ἰσχύϊ, but his *bravery* is referred to, as at 2:42, *et passim*).

⁴⁰ Wherefore.

⁴¹ ordain thee (the form καθέστακα (ἔστακα, 1 Macc. 11:34) for καθέστηκα is found in the LXX. also at Jer. 6:17) *to be* the.

⁴² and *therewithal*.

⁴³ *require thee* to take our part (φρονεῖν τὰ ἡμῶν. These words are to be connected by zeugma, with καθεστάκαμένσε).

⁴⁴ So.

many arms.⁴⁵

²², ²³And when Demetrius heard of these things,⁴⁶ he was sorry,⁴⁷ and said, Why have we done this,⁴⁸ that Alexander hath anticipated⁴⁹ us in making⁵⁰ amity with the Jews to strengthen *himself*? ²⁴I also will write unto them words of encouragement, ²⁵and *promise them* dignities and gifts, that I may have their aid. And he wrote to them⁵¹ to this effect:

²⁶King Demetrius unto the nation⁵² of the Jews *sendeth* greeting. Whereas you have kept the⁵³ covenants with us, and continued in our friendship, and have not joined⁵⁴ yourselves with our enemies, we have heard of it, and have been⁵⁵ glad. ²⁷And⁵⁶ now continue ye still to keep faith toward⁵⁷ us, and we will repay you with ²⁸good things for what⁵⁸ you do in our behalf. And we⁵⁹ will grant you many immunities, ²⁹and give you presents.⁶⁰ And now I do free you, and⁶¹ release all the ³⁰Jews, from tributes,¹ and the tax on² salt, and from the crown taxes;³ and⁴ that which falleth to⁵ me to receive for the third of⁶ the seed, and half⁷ the fruit of the trees, I leave off,⁸ from this day forth, to

⁴⁵ much armour.

⁴⁶ A. V.: Whereof... heard.

⁴⁷ *very* sorry.

⁴⁸ What have we done.

⁴⁹ prevented.

⁵⁰ (for καταθέσθαι, III. X. 19. al. offer καταλαβέσθαι, but it is not allowed with the dative following.)

⁵¹ He sent unto them therefore.

⁵² A. V.: people.

⁵³ *omits* the.

⁵⁴ friendship, not joining.

⁵⁵ *hereof*, and are.

⁵⁶ Wherefore.

⁵⁷ be faithful unto.

⁵⁸ well recompense you for *the things*.

⁵⁹ *omits* we.

⁶⁰ rewards.

⁶¹ and for your sake I (62. 74. Co. Ald. add ὑμῖν to the verb).

¹ (φόρων, apparently, *poll taxes*.)

² *from* the customs of (τιμῆς—lit., *price*—τοῦ ἀλός).

take it from the land of Juda, and from⁹ the three provinces¹⁰ which are added thereunto from¹¹ Samaria and ³¹Galilee, from¹² this day forth and¹³ for evermore.¹⁴ Jerusalem also be holy ³²and free, with the borders thereof; so the tenths and the gifts.¹⁵ And I yield up my authority over the fortress which is at Jerusalem,¹⁶ and give *it* to the high priest, ³³that he may place in it men whom¹⁷ he shall choose to keep it. And as a free gift I¹⁸ set at liberty every one of the Jews, that have been carried¹⁹ captives out of the land of Juda²⁰ into any part of my kingdom; and I will that all *my officers* remit²¹ ³⁴the tributes also²² of their cattle. And²³ I will that all the feasts, and the²⁴ sabbaths, and new moons, and solemn²⁵ days, and three²⁶ days before the feast, and three days after the

³ from crown *taxes* (τῶν στεφάνων. See *Com.*).

⁴ and from.

⁵ appertaineth unto.

⁶ part of.

⁷ the half of.

⁸ release *it*.

⁹ so that *they shall not* be taken of.... Judea, nor of.

¹⁰ governments (see *Com.*).

¹¹ out of the country of.

¹² (The *καί* found before this word in the *text. rec.* is omitted by III. X. 23. 64. 93. 106. Old Lat.)

¹³ *omits* and.

¹⁴ (For αἰῶνα, III. X. 19. 23. al. Old Lat. offer ἅπαντα. Cf. 11:36. It is better Greek, is therefore to be suspected.)

¹⁵ both *from* tenths and tributes (these words look back to ἀφειμένη, i.e., ἀφειμένα ἔστωσαν are to be supplied). The form ἦτω for ἔστω, here used, is also the common one in the New Testament. It is the Doric inflection. Cf. Winer, p. 79.

¹⁶ A. V.: *as for* the tower.... I yield up *my* authority *over it*.

¹⁷ set in it *such* men as.

¹⁸ Moreover I freely.

¹⁹ were carried.

²⁰ Judea.

²¹ (Lit., *let all remit.*)

²² even.

²³ A. V.: Furthermore.

feast, shall be full²⁷ days of immunity²⁸ and freedom²⁹ for ³⁵all the Jews who are³⁰ in my realm. And no man³¹ shall have authority to bring ³⁶action against,³² or to molest any of them in any matter.³³ And³⁴ I will³⁵ that there be enrolled amongst the king's forces about thirty thousand men of the Jews, and pay shall be given them,³⁶ as is suitable for³⁷ all the king's forces. ³⁷And of them *some* shall be placed in the king's great fortresses,³⁸ of whom also *some* shall be appointed to the offices³⁹ of the kingdom, which are of trust; and I will that their officials and rulers be from⁴⁰ themselves, and that they live after their laws, as ³⁸also⁴¹ the king hath commanded in the land of Judaea.⁴² And *concerning* the three provinces that have been⁴³ added to Judaea from the country of Samaria, let them be joined to Judaea, and be reckoned with it so that they may be⁴⁴ under one, and ³⁹obey no other⁴⁵ authority than the high priest's. Ptolemais,⁴⁶ and the *land* pertain-

²⁴ *omits* the.

²⁵ (ἀποδεδειγμένοι, *appointed*. Cf. *Com.*)

²⁶ the three.

²⁷ all (here, *whole*, i.e., *full*).

²⁸ (ἀτελείας = freedom from tax and service.)

²⁹ (ἀφέσεως = remission of taxes and service. Both words are used for emphasis.)

³⁰ *omits* who are.

³¹ Also no *man*.

³² meddle *with them* (for the use of πράσσειν τινά in this sense, cf. Liddell and Scott's *Lex.*, s. v.).

³³ (i.e., *suit*.)

³⁴ *omits* And.

³⁵ will further.

³⁶ unto whom.... be given.

³⁷ belongeth to.

³⁸ A. V.: strong holds.

³⁹ set over the affairs.

⁴⁰ overseers and governors be of.

⁴¹ own laws even as.

⁴² Judaea.

⁴³ governments (see *Com.*) that are.

⁴⁴ with Judaea, that *they* may be.... reckoned to be (lit., *joined to J.* to be reckoned (*with it*), *to the end that, etc.*).

ing thereto, I give as a present to the sanctuary at Jerusalem for the proper ⁴⁰expense⁴⁷ of the sanctuary. And⁴⁸ I myself give every year fifteen thousand shekels of silver out of the king's revenues⁴⁹ from the places fitting.⁵⁰ ⁴¹And all the additional,⁵¹ which the officials⁵² paid not in, as in the⁵³ former years,⁵⁴ from ⁴²henceforth they shall give⁵⁵ towards the works of the temple. And besides this, five⁵⁶ thousand shekels of silver, which they took from the requirements⁵⁷ of the temple out of the income⁵⁸ year by year, these also⁵⁹ shall be released, because they ⁴³belong⁶⁰ to the priests that minister. And as many as may flee⁶¹ unto the temple at Jerusalem, or to any of its precincts,⁶² being indebted⁶³ unto the king, or for any *other* matter, let them be at liberty, and all that they have in my realm. ⁴⁴For the building also and restoring⁶⁴ of the works of the sanctuary the⁶⁵ expense⁶⁶ shall ⁴⁵be given also from⁶⁷ the king's revenue.⁶⁸ And⁶⁹ for

⁴⁵ nor bound to obey other.

⁴⁶ A. V.: As for P.

⁴⁷ *it as a free gift.... necessary* (Fritzsche receives προσκαθήκουσαν from 52. 55. al. including, virtually, III. 44. 106. Ald.; *text. rec.*, καθήκουσαν) expences.

⁴⁸ Moreover I.

⁴⁹ accounts.

⁵⁰ appertaining (ἀνῆκων=προσῆκων. Cf. Eph. 5:4).

⁵¹ the overplus (πλεονάζον = not a balance in the treasury, which would be a very unlikely circumstance, but what was outstanding in dues to the temple service. Cf. Com.).

⁵² officers.

⁵³ omits the.

⁵⁴ time.

⁵⁵ shall be given.

⁵⁶ A. V.: the five.

⁵⁷ uses.

⁵⁸ accounts.

⁵⁹ even those *things*.

⁶⁰ appertain.

⁶¹ whosoever *they be that* flee.

⁶² or *be* within the liberties (ἐν πᾶσι τ.όρ., but probably a mistaken translation for εἰς πάστα τὰ ὅρια αὐτοῦ, as dependent on φύγωσιν) thereof.

⁶³ ὀφείλων, III. X. 62. 74. 106. Old Lat.: *text. rec.*, nom. plur.

⁶⁴ A. V.: repairing.

the building of the walls of Jerusalem, and the fortifying *thereof* round about, the expense shall also be⁷⁰ given out of the king's revenue, as also for the building⁷¹ of the walls in Judæa.

⁴⁶But¹ when Jonathan and the people heard these words, they credited them not² nor received *them*, because they remembered the great evil that he had done in⁴⁷Israel, and how he³ had afflicted them very sore. And⁴ with Alexander they were well pleased, because he was the first that proposed a⁵ peace with them, and⁴⁸they remained allies⁶ with him always. And the king Alexander gathered together⁷⁴⁹great forces, and camped over against Demetrius. And⁸ the two kings joined⁹ battle, and Demetrius' army¹⁰ fled; and Alexander¹¹ followed *after* him,⁵⁰and prevailed against them. And he¹² continued the battle very sore until the sun went down; and that day Demetrius fell. ¹³⁵¹And¹⁴ Alexander sent ambassadors to Ptolemy¹⁵ king of Egypt with a message to this effect:⁵²Forsomuch as I have returned¹⁶ to my realm, and have seated myself on¹⁷ the

⁶⁵ omits the.

⁶⁶ expences.

⁶⁷ of.

⁶⁸ accounts.

⁶⁹ Yea, and

⁷⁰ expences shall be.

⁷¹ accounts, as also for building.

¹ A. V.: Now.

² gave no credit unto them.

³ for he.

⁴ But.

⁵ entreated of *true*.

⁶ were confederate.

⁷ Then gathered king A.

⁸ And after.

⁹ had joined.

¹⁰ battle, Demetrius' (Fritzsche adopts Δ. here, and 'A. immediately after, with III. X. 44. 71. 74. 93. 106. Co.; *text. rec.* reverses the order. Grimm and Keil do not favor it) host.

¹¹ but A. (see preceding note).

¹² (If A. is subject, as seems probable from what follows, the view of Fritzsche appears less likely to be correct. Cf. *Com.*)

throne of my fathers,¹⁸ and have gotten the dominion, and overthrown Demetrius,⁵³ and recovered our country; yea, I¹⁹ joined battle with him, and²⁰ he and his host were discomfited²¹ by us, and we have seated ourselves on²² the throne of his kingdom; ⁵⁴so now²³ let us make a league of amity together, and give me now thy daughter to wife; and I will be thy son-in-law, and will give thee²⁴ and her gifts worthy of thee.²⁵

⁵⁵And²⁶ Ptolemy the king gave answer, saying,

Happy *be* the day wherein thou didst return into the land of thy fathers, and satest on²⁷ the throne of their kingdom. ⁵⁶And now will I do to thee, as thou hast written; but meet me²⁸ at Ptolemais, that we may see one another; and²⁹ I will marry my daughter³⁰ to thee as thou hast said.³¹

⁵⁷And³² Ptolemy went out of Egypt, he and³³ his daughter Cleopatra, and they ⁵⁸came unto Ptolemais in the hundred threescore and second year. And the king³⁴ Alexander met him, and he³⁵ gave unto him his daughter Cleopatra, and celebrated ⁵⁹her marriage

¹³ was D. slain.

¹⁴ A. V.: Afterward.

¹⁵ Ptolemee (I shall write hereafter as in the text).

¹⁶ am come again.

¹⁷ am set in.

¹⁸ progenitors.

¹⁹ for after I had.

²⁰ both.

²¹ was discomfited.

²² so that we sit in.

²³ now therefore.

²⁴ both thee.

²⁵ according to thy *dignity*.

²⁶ A. V.: Then.

²⁷ in.

²⁸ meet *me* therefore.

²⁹ for.

³⁰ (ἐπιγαμβρεύσω = *I will make a connection by marriage*. Cf. ver. 54.)

³¹ according to thy desire.

³² So.

³³ with.

at Ptolemais just as kings do,³⁶ with great glory. And the³⁷ king ⁶⁰Alexander wrote³⁸ unto Jonathan, that *he* should come and meet him. And he went in state³⁹ to Ptolemais, and⁴⁰ met the two kings, and gave them and their ⁶¹friends silver and gold, and many presents, and found favor in their sight. And⁴¹ pestilent fellows from⁴² Israel, men who had apostatized,⁴³ assembled themselves ⁶²against⁴⁴ him, to accuse him; and⁴⁵ the king gave them no attention.⁴⁶ And⁴⁷ the king commanded to take off Jonathan's⁴⁸ garments, and clothe him in purple; ⁶³and they did so. And the king⁴⁹ made him sit by himself, and said unto his chief officers,⁵⁰ Go with him into the midst of the city, and make proclamation, that no *man* complain against him concerning any suit,⁵¹ and let no man trouble him concerning ⁶⁴any matter.⁵² And it came to pass when the⁵³ accusers saw that he was honored according to the proclamation,⁵⁴ and that he was⁵⁵ clothed in purple, they ⁶⁵all fled.⁵⁶ And⁵⁷ the king honored him, and enrolled⁵⁸ him amongst his chief

³⁴ A. V.: where king.

³⁵ meeting him, he.

³⁶ (P., with great glory, as *the manner of kings is*.)

³⁷ Now.

³⁸ had written.

³⁹ Who thereupon went honourably (μετὰ δόξης).

⁴⁰ where he.

⁴¹ A. V.: At that time *certain*.

⁴² of.

⁴³ men of a wicked life (ἄνδρες παράνομοι).

⁴⁴ (πρὸς, but III. 44. 55. 62. 74. Co. Old Lat. read ἐπ.)

⁴⁵ but.

⁴⁶ would not hear them.

⁴⁷ Yea, *more than* that.

⁴⁸ his (lit., "And the king commanded and they took off from J. his," etc.).

⁴⁹ Also he.

⁵⁰ princes (ἄρχουσιν).

⁵¹ of any matter (cf. ver. 35).

⁵² and that (the construction is changed to the imperative) no *man* trouble (A. V. *molest* at ver. 35) him for any *manner of* cause.

⁵³ A. V.: Now when *his*.

⁵⁴ (Lit., "saw his glory as one heralded it, and him clothed," etc.)

⁶⁶friends, and made him a general and governor. And⁵⁹ Jonathan returned to Jerusalem with peace and gladness.

⁶⁷And⁶⁰ in the hundred threescore and fifth year came Demetrius son of Demetrius ⁶⁸out of Crete into the land of his fathers. And¹ when the king Alexander heard ⁶⁹of it, he was very² sorry, and returned unto³ Antioch. And Demetrius appointed Apollonius, who was over Coelesyria, *general*; and he⁴ gathered together a great army,⁵ and camped in Jamnia, and sent unto Jonathan the high priest, saying,

⁷⁰Thou quite⁶ alone liftest up thyself against us, and I have become a laughing stock and reproach⁷ for thy sake; and why dost thou vaunt thy power⁸ against us in the mountains? ⁷¹Now therefore, if thou reliest on thy forces,⁹ come down to us into the plain,¹⁰ and there let us measure our strength together; for with me is the power of the cities.¹¹ ⁷²Ask and learn who I am, and the rest that take our part, and they will say that your¹² foot is not able to stand before us;¹³ for thy fathers ⁷³were¹⁴ twice put to flight in

⁵⁵ *omits* that he was.

⁵⁶ fled all *away*.

⁵⁷ So.

⁵⁸ wrote.

⁵⁹ duke and partaker of *his* dominion (cf. *Com.* and [Esd. 1:5](#)). Afterward.

⁶⁰ Furthermore.

¹ A. V.: whereof.

² heard *tell*, he was right.

³ into.

⁴ Then D. made (κατέστησε. Others, *confirmed*) A. the governor of Coelosyria *his general* (Others would not supply this thought, but it seems to be plainly suggested by the Greek. So the Vulg., *constituit Apollonium ducem*), who.

⁵ host.

⁶ A. V.: *omits* quite (superl. of μόνος. Cf. 2 Macc. 10:70; [3 Macc. 3:19](#)).

⁷ and I am laughed to scorn for thy sake, and reproached.

⁸ (Lit., *hast thou authority*, i.e., here, exercise, arrogate, it. Cf. the Heb. טָעַלְתָּ at [Eccles. 2:19](#); [8:9](#).)

⁹ trustest in thine own strength.

¹⁰ plain field.

¹¹ plain field.

¹¹ try the matter.... (64. Old Lat., πολέμων).

their¹⁵ land. And¹⁶ now thou shalt not be able to withstand¹⁷ the horsemen and so great an army¹⁸ in the plain, where is neither stone, nor pebble,¹⁹ nor place to flee unto.

⁷⁴But²⁰ when Jonathan heard *these* words of Apollonius, he was very indignant;²¹ and he chose out²² ten thousand men and went²³ out of Jerusalem; and²⁴ Simon his brother met him to²⁵ help him. ⁷⁵And he pitched his tents against Joppe; and ⁷⁶they of the city shut him out,²⁶ because Apollonius *had* a garrison in Joppe; and they fought against²⁷ it. And²⁸ they of the city let *him* in for fear; and so Jonathan ⁷⁷won Joppe. And²⁹ when Apollonius heard of it,³⁰ he ordered³¹ three thousand horsemen, with a great force of footmen under arms,³² and went to Azotus as though he would pass through it,³³ and suddenly he advanced³⁴ into the plain, because ⁷⁸he had a great number of horsemen, and

¹² shall tell thee that thy.

¹³ our face.

¹⁴ have been

¹⁵ their own.

¹⁶ Wherefore.

¹⁷ abide.

¹⁸ a power.

¹⁹ flint.

²⁰ A. V.: So.

²¹ moved in his mind (too tame. Syr., *iratus et commotus est*).

²² choosing.

²³ he went.

²⁴ where.

²⁵ for to.

²⁶ but they (Fritzsche receives οἱ from III. X. 55. 62. 64. al.) of Joppe.... out of the city.

²⁷ there. Then Jonathan laid siege unto.

²⁸ whereupon.

²⁹ A. V.: Whereof.

³⁰ omits of it.

³¹ took (παρενέβαλε. I render by "ordered.... under arms." This verb, with the accus., is used in the classics to signify to put an army in battle array, and so Wahl's *Clavis* would render here. But cf. the following καὶ ἐπορεύθη. There is no intimation that he went with only a part of his army to Ashdod. Hence Grimm renders by "marschfertig machen," "made ready for the march;" Keil, "Schlag fertig ordnen," "put them in readiness for battle").

relied on them.³⁵ And Jonathan³⁶ followed ⁷⁹after him to Azotus, and³⁷ the armies joined battle. And³⁸ Apollonius had left behind ⁸⁰them³⁹ a thousand horsemen in ambush.⁴⁰ And Jonathan learned⁴¹ that there was an ambushment behind him; and they closed in around his army, and cast⁴² darts at the people, from morning till evening.⁴³ ⁸¹But the people stood *still*, as Jonathan ⁸²had commanded *them*; and their horsemen got⁴⁴ tired. And Simon advanced his force, and engaged⁴⁵ the footmen, for the horsemen were spent; and they⁴⁶ ⁸³were discomfited by him, and fled. The horsemen, also, were⁴⁷ scattered in the plain;⁴⁸ and they⁴⁹ fled to Azotus; and they⁴⁹ went into Beth-dagon, their idol's ⁸⁴temple, for safety. And⁵⁰ Jonathan set fire to⁵¹ Azotus, and the cities round about it, and took their spoils; and the temple of Dagon, and⁵² them that had fled together⁵³ ⁸⁵into it, he burnt with fire. And⁵⁴ there were burnt and

³² host of footmen.

³³ one that journeyed (I adopt the marg. reading).

³⁴ therewithal drew *him* forth (marg., "*led his company.*" The meaning is rather that on approaching the place he suddenly *diverged* into the plain so as to draw the Jewish army in that direction).

³⁵ in whom he put his trust.

³⁶ Then J. (Fritzsche strikes out the proper name, with III. X. 23. 44. 55. al.).

³⁷ where.

³⁸ A. V.: Now.

³⁹ omits behind them.

⁴⁰ (ἐν κρυπτῷ; III. X. 23. 44. al., κρυπτῶς.)

⁴¹ knew.

⁴² for they had compassed in his host and cast (lit., *shook out*).

⁴³ (Fritzsche adopts δειλῆς from III. X. 19. 23. 44. al.; *text, rec.*, ἐσπέρας).

⁴⁴ so the *enemies*, horses were.

⁴⁵ Then brought (lit., *drew*) S. forth his host.... set *them* against.

⁴⁶ who.

⁴⁷ A. V.: being.

⁴⁸ field.

⁴⁹ omits they.

⁵⁰ But.

⁵¹ on.

⁵² with.

slain with the sword about⁵⁵ eight thousand men. ⁸⁶And from thence Jonathan removed,⁵⁶ and camped against Ascalon, and they⁵⁷ of the city came forth, and met him with great ⁸⁷honors.⁵⁸ And Jonathan returned to Jerusalem with his troops,⁵⁹ having many ⁸⁸spoils. And it came to pass when the⁶⁰ king Alexander heard these things, he ⁸⁹honored Jonathan yet more. And he¹ sent him a buckle of gold, such as it is customary to give to the relatives of kings;² he gave him also Accaron with all³ the borders thereof in possession.

CHAPTER 10

Ver. 1. **In the hundred and sixtieth year.** This was B. C. 153. — **Son of Antiochus.** He was not really a son, but was so called for political purposes. The enemies of Demetrius put him forward as son of Antiochus, changed his name to Alexander, introduced him to the Roman Senate as the proper heir to the Syrian throne, and thereby secured for him an army by which his pretensions were sustained. Cf. Polyb., 33:14, 15; Diod. Sic. in Müller's *Fragm. Hist. Græc*, ii. xii. ff.; Liv., *Epit.*, 1, lii.; Appian, *Syr.*, lxvii.; Joseph., *Antiq.*, xiii. 2, § 1. It is hardly likely that prejudice in this king's favor on account of his friendliness to the Jews led our author, as Grimm suggests, to give him this title, "Son of Antiochus." The report was assiduously circulated in Syria and Asia Minor as true, and he seems really to have believed it. Coins have been discovered in which this king bears the title "Epiphanes;" hence the supposition of Grotius and Michaelis, that τὸ Ἐπιφανοῦς should be read is of no account.

Ver. 7. **And of them that were in the fortress.** The documents may not have been

⁵³ were fled.

⁵⁴ Thus.

⁵⁵ well nigh.

⁵⁶ A. V.: removed *his host*.

⁵⁷ where the *men*.

⁵⁸ pomp.

⁵⁹ After this returned J. and his host, unto Jerusalem.

⁶⁰ Now when.

¹ A. V.: *omits* he.

² as the use is (I render freely, according to the sense) to be given to such as are of the kings' blood (cf. *Com.*, and vers. 31, 32, chap. 11).

³ *omits* all.

read at the same time to both, but to the latter possibly by means of a flag of truce

Ver. 8. **Sore afraid.** This may refer both to the Greek, and the believing, party. War was dreaded alike by both. By the one, because of fear of Jonathan's revenge; by the other, on account of the cruelties in general which would be likely to attend it.

Ver. 11. **With square stones for fortification.** Michaelis remarks: "Jonathan must have had a very good idea of the art of fortifying, since Jerusalem so fortified that the temple was at the same time the city's citadel, became one of the largest fortresses of the old world whose capture cost the Romans, in their three sieges (under Pompey, Sosius, and Vespasian), not a little time and trouble."

Ver. 19. **We have heard.** In all documents issued by kings to be found in the Books of Maccabees, excepting 2 Macc. 9:20 ff., the plural form (plur. of majesty) is used as here. This is not customary in the canonical books of the Old Testament. Cf. Ez. 4:18-22; Dan. 3:29. The plural, however, in the present book is generally used only at the beginning of such documents, the singular being subsequently employed.

Ver. 20. **As high priest.** The office had remained vacant since the death of Alcimus, seven years before. Strictly speaking, Jonathan had no right to this position since it was hereditary. But it had already for a long time been subordinated to the local secular authority. Moreover, there was no legitimate successor to the dignity then living, while Jonathan himself was of priestly descent.—**And he sent him a purple (robe),** namely, as a token of royalty (8:14), or of special favor (Esth. 8:15). This sentence, which the writer throws in parenthetically, shows that if he derived the contents of this letter from original sources, he did not consider it essential that they should be given in their literal form.

Ver. 21. Jonathan officiated for the first time as high priest at the Feast of Tabernacles, on the 15th of the month Tisri (October) B. C. 153. This is the same year in which the events described 10:1 ff. took place. Hence Michaelis, Grimm, Wieseler, and others (cf. remarks at 1:10), think that the author of the present book must have begun the computation of the Seleucian era from the beginning of Nisan (April) and not from Tisri, since these events could not have all taken place within the short space of fourteen days. But it is not held that the Seleucian era began precisely with the beginning of Tisri, but only that it began in the fall of the year. Hence, the Feast of Tabernacles here spoken of *may* have taken place nearly a year later than the events mentioned in verse 1 ff., i.e., *at the close* of the year. Cf. Ex. 23:16. The Jewish civil year did in fact begin with Tisri. Cf. Keil, *Com. in loc.*, and Schürer, *Neutest. Zeitgeschichte*, p. 17 f.

Ver. 25. **Unto the nation of the Jews.** Alexander had written directly to Jonathan. Perhaps the reason for this difference, which Josephus notices and seeks to avoid, by asserting that Alexander wrote to Jonathan and the people, arises from the really different relations of the rival kings to the Jewish people. Grimm sees in the statement proof of the genuineness of our book at this point.

Ver. 29. **Tax on salt.** This salt was taken from the Dead Sea (11:35), and hitherto the Syrian kings had demanded a tax on all that was produced.—**Crown taxes.** This tax consisted, at first, of golden crowns, for which gold of equal value was often substituted. Cf. 13:37; 2 Macc, 14:4.

Ver. 30. The oppressiveness of such a tax may be imagined. But that the amount is not exaggerated is shown by Winer (*Realwörterbuch*, under “Abgaben”), who cites Pausanias (4:14, 3), respecting a tax levied by the Spartans on the Messenians, amounting in times of need, to one half of what was harvested.—Νομῶν, provinces. The word was used to designate the departments into which ancient Egypt was divided and the satrapies of the old Babylonian empire. Rawlinson translates it in Herodotus (2:165) by “canton,” and in the notes speaks of them as “nomes.” Cf. Liddell and Scott’s *Lex.*, s. v. These three provinces are elsewhere (11:34) designated as Aphærema, Lydda, and Ramathem, and as having been added to Judæa from Samaria (5:39). The words and Galilee, in the present verse, are generally looked upon (so Grimm, Keil, and others) as a corruption, or a blunder of the writer. Josephus thought of the districts of Samaria, Galilee, and Peræa. Ewald conjectures that the words ἀπὸ τῆς are to be repeated before Γαλιλαίας, and that the latter was meant so to be coördinated with Judæa. But why is not then Galilee included with Judæa in the same connection below?

Ver. 31. **Holy**, i.e., sacred, dedicated to God.—**The tenths and the gifts.** As necessary to the support of the temple and its service, these were also to be free from taxation. Every adult Israelite was expected to contribute, every year, half a shekel in silver for the uses of the temple.

Ver. 33. **Every one of the Jews**, Πᾶσαν φυχήν Ἰουδαίων. The language is emphatic and means all, whether old or young, men or women, *every Israelitish person.*—**Tributes also of their cattle.** The sense is not clear. The reference may be to a road tax which was imposed on beasts of burden. Josephus, however, regarded it as giving to the animals of the Israelites immunity from a forced courier, and other similar service. Cf. the LXX. at 1 Kings, 9:21; 2 Chron. 8:8, where φόρος is used to render דָּן, as also in other places.

Ver. 34. **Solemn days.** It means days especially *set apart* for religious ceremonies, and refers in a general way to the feasts already mentioned, and others of a like character.—**Three days before the feast and three days after the feast.** This time was allowed in order to give those living at a distance from Jerusalem opportunity to go and return.

Ver. 36. By this apparent privilege of entering his army which Demetrius grants to the Jews, he doubtless means to put a check upon all attempt at revolution on their part, as well as to provide himself with a potent ally against Alexander.

Ver. 39. A very sagacious stroke on the part of Demetrius, since this city was now in the possession of Alexander, although properly belonging to the former, and a great inducement was thereby offered to the Jews to join the party of Demetrius and dislodge his enemies from this stronghold.

Ver. 40. **Fifteen thousand shekels of silver.** Cf. on the different values of the shekel, Keil, *Archäol.*, p. 599 ff.; Smith's *Bib. Dict.*, under "Shekel" and "Money."—**From the places fitting**, *i.e.*, where the money could best be spared. This offer of Demetrius will not appear strange, when it is remembered that other sovereigns, as Darius and Artaxerxes (*Ez.* 6:3, 7; 8:25) had devoted money to a similar purpose.

Ver. 41. **All the additional**, πᾶν τὸ πλεονάζον. Some (Scholz, Gaab) make this refer to any surplus found in the royal treasury after the expenses were paid! Grimm, with Michaelis, superposes that it relates to what was behind in the amounts pledged to the support of the temple by previous kings. This immense, outstanding sum was now to be gradually (ἀπὸ τοῦ νῦν) paid. But this seems to us very unlikely on the face of it and not true to the Greek. The word πλεονάζον looks both backwards and forwards, but is especially limited by the following relative sentence, "all the additional, which the officials paid not in as in the former years," *i.e.*, since the time of the Persians down to Antiochus Epiphanes, this yearly sum pledged to the support of the temple was "from now on," to be regularly paid.

Ver. 42. This five thousand shekels was the royal tax on the income of the temple from tithes and gifts (see ver. 31), and on things like wood, salt, and cattle that were required in its service.

Ver. 43. The right of asylum in the temple for insolvent debtors is something of which the Mosaic law has nothing to say, but is derived from Greek custom. Cf. Winer, *Realwörterbuch*, under "Freistatt."—**And all that they have.** None of their property in the king's realm could in these circumstances be seized for debt.

Ver. 44. **King's revenue** (λόγου). This word is used in the sense of “reckoning,” “account,” in [Matt. 12:36](#), [18:23](#), and often elsewhere. Here, as in verse 40, it is to be taken for that which is reckoned, that is, the income, “*ratio*, i.e., *impensorum et expensorum collatio*.” Wahl’s *Clavis*, s. v.

Calovius quoted by Grimm, says properly that Alexander was not spoken of as first to make peace in the sense of time but of rank, dignity: “*Princeps pacis dicitur non ordine temporis, sed dignitatis*.” He had named Jonathan at once high priest, called him a friend of the king, and sent a crown and purple mantle as tokens of his real intentions.

Vers. 49, 50. Grimm and Keil contest Fritzsche’s reading as given above, the latter urging that since Demetrius is mentioned in the latter part of the 50th verse the unknown subject of ἐστερέωσε in the previous clause should be Alexander, which would favor the common reading. What has caused vacillation among authorities is probably the fact stated by Justin (35:1, 10), that there were really two battles between these kings, in the former of which Demetrius was successful. Josephus, like the writer of the present book, seems to speak only of the latter and decisive conflict.

Ver. 51. **Ptolemy** = Ptolemæus VI. Philometer, who reigned B. C. 180–145.

Ver. 54. These gifts were simply the usual presents (גְּבִיָּה) made on such occasions.

Vers. 62, 63. Cf. the treatment of Joseph by Pharoah ([Gen. 41:43](#)), and of Mordecai by Xerxes ([Esth. 6:11](#)).

Ver. 65. Previously (ver. 6), Demetrius had promised Jonathan the rank of στρατηγός, *military leader, general*, and now Alexander gives it to him in fact.— Μεριδαίρχης, **governor**. He was to have control, under the king, over one of the provinces into which, since the time of Seleucus I., Cœle-Syria had been divided.

Ver. 67. This landing of Demetrius II. Nicator, in Cilicia, B. C. 147, took place three years after Alexander’s marriage.

Ver. 68. As Keil remarks, the choice of the word ἐλυπήθη, to describe the feelings of Alexander, is quite in place, since in his luxury and debauchery it was more a feeling of sorrow at being disturbed by the arrival of Demetrius than of fear for, its consequences to his kingdom. Others suspect a false translation (Michaelis), or give the word a forced meaning.

Ver. 69. This Apollonius is supposed to be the trusted friend of Demetrius I. mentioned by Polybius (31:19, 6, 21:2), which would account for his going over so soon to the party of the son.—**Jamnia**. Cf. 4:15.

Ver. 71. **Power of the cities**. The rich cities of the coast.

Ver. 72. The allusion to victories which had been won over the Israelites is probably to be referred to the two great battles which occurred in Eli's time, in one of which (1 Sam. 4:10) the ark was taken and in the other Saul slain (1 Sam. 31).—**In their land**, i.e., where they had their choice of position.

Ver. 75. **Joppe**, the present *Jaffa*. It was situated about three geographical miles from Jamnia, where the force of Apollonius was encamped.

Ver. 81. Covered by their shields, the force of Jonathan received little injury from the hostile arrows, while the cavalry of Apollonius became exhausted in a fruitless endeavor to break through the close ranks.

Ver. 83. It was clearly not the cavalry that fled to the protection of the idol temple, but the infantry. The former could at least keep out of the way of the Jewish soldiers.—**Beth-dagon** = *house (temple) of Dagon*. Dagon was the well-known divinity of the Philistines, whose image was a horrible monstrosity, half fish, half man.

Ver. 86. **Ascalon**. The well-known Philistine city on the coast between Gaza and Ashdod, now called Askulan

Ver. 89. **A buckle of gold**. Such buckles were used for fastening the mantle or outer robe on the shoulder or chest. It would seem that the right to wear such golden buckles was granted only to persons of rank. Cf. 11:58; 14:44.—**Accaron**. One of the five great Philistine cities, now known as *Akir*, from four to five miles east of Jamnia.— **In possession**. This may refer only to the right of levying taxes upon it.

CHAPTER 11

¹AND the king of Egypt gathered together many soldiers, as the sand which is¹ upon the sea shore, and many ships, and sought² through deceit to get possession ²of³ Alexander's kingdom, and join it to his kingdom.⁴ And he went forth⁵ into Syria with words of peace, and⁶ they of the cities opened unto him, and met him; for king Alexan-

¹ A. V.: a great host, like.... that *lieth*.

² went about.

³ omits possession of.

⁴ own.

⁵ Whereupon he took his journey.

⁶ in peaceable manner (λόγοις εἰρηνικοῖς. Dative of accompaniment), so as.

der had commanded that they should meet him,⁷ because *he* was his ³father-in-law. But when Ptolemy⁸ entered into the cities, he placed⁹ in every one of them his soldiers as a garrison.¹⁰ ⁴And when he¹¹ came near to Azotus, they showed him the burnt temple of Dagon, and Azotus and the destroyed suburbs thereof,¹² and the bodies¹³ cast abroad, and those burnt that *Jonathan*¹⁴ burnt in the ⁵battle; for they made¹⁵ heaps of them on his route. And¹⁶ they told the king what Jonathan did,¹⁷ to the intent *he* might blame him; and¹⁸ the king held his ⁶peace. And¹⁹ Jonathan met the king with great honors²⁰ at Joppa, and²¹ they ⁷saluted one another, and spent the night there. And²² Jonathan went²³ with the ⁸king as far as²⁴ the river called Eleutherus, and²⁵ returned²⁶ to Jerusalem. But the king Ptolemy became master²⁷ of the cities on the sea coast as far as Seleucia ⁹by

⁷ *them* so to do.

⁸ A. V.: Now as Ptolemee (Cod. III. 23. al., "Ptolemais." Hereafter I shall write this proper name as above).

⁹ set.

¹⁰ them a garrison *of soldiers* to keep it.

¹¹ (X. 62. 74. 106., the plur.)

¹² the temple of D. *that was burnt...* the suburbs thereof *that were* destroyed.

¹³ bodies *that were*.

¹⁴ them that he had.

¹⁵ had made.

¹⁶ by the way where he should pass. Also.

¹⁷ what *soever* J. had done.

¹⁸ blame him (see *Com.*): but.

¹⁹ A. V.: Then.

²⁰ pomp.

²¹ where.

²² lodged (ἐκοιμήθησαν. This verb corresponds to יָלַד in Hebrew, and means to remain over night). Afterward.

²³ when he had gone.

²⁴ to.

²⁵ *omits* and.

²⁶ returned *again*.

²⁷ A. V.: King Ptolemee therefore, having gotten the dominion.

the sea, and meditated evil plans against Alexander. And²⁸ he sent ambassadors unto the²⁹ king Demetrius, saying, Come, let us make a league betwixt us, and I will give thee my daughter whom Alexander hath, and thou shalt rule³⁰ thy father's kingdom; ¹⁰for I repent that I gave my daughter unto him, for he sought to ¹¹slay me. And he blamed³¹ him, because he was desirous of his kingdom. And³² ¹²he took his daughter from *him*, and gave her to Demetrius, and became estranged from Alexander, and³³ their hatred was openly known.

¹³And³⁴ Ptolemy entered into Antioch, and put on the crown of Asia; yea, he ¹⁴put two crowns upon his head, that³⁵ of Asia, and of Egypt. But the king Alexander was in Cilicia during this time, because the inhabitants of those parts were in ¹⁵revolt.³⁶ And³⁷ when Alexander heard of it.³⁸ he came to war against him. And ¹⁶Ptolemy³⁹ led out a mighty force to meet him,⁴⁰ and put him to flight. And⁴¹ Alexander fled into Arabia, in order to find protection there;¹ but the king Ptolemy ¹⁷was exalted. And² Zabdiel the Arabian took off Alexander's head, and sent it ¹⁸unto Ptolemy. And the king Ptolemy³

²⁸by the sea unto S. upon the sea coast, imagined wicked counsels. Whereupon.

²⁹*omits* the.

³⁰reign in.

³¹A. V.: Thus did he slander (cf. ver. 5. Codd. III. 23. 64. 74. 106. employ the same verb here as there).

³²Wherefore.

³³forsook A. (ἠλλοιώθη τοῦ A. The idea of separation is involved in the verb, hence the Gen. See Buttmann, p. 157 f.), so that.

³⁴A. V.: Then.

³⁵Antioch, where he set two crowns upon his head (I adopt the words above given, with Fritzsche, from III. X. 23. 52. 55. 62. 64. 106., *text. rec. omits*), the *crown*.

³⁶In the mean season was king A. in C., because those *that dwelt* in those parts had revolted *from him*.

³⁷But.

³⁸*of this*.

³⁹whereupon *king P*.

⁴⁰brought forth *his* host (τὴν δύναμιν. Fritzsche strikes out, as wanting in III. X. 23. 52. 55. 62. al.), and met him with a mighty power (lit., "And P. led out and met him with a mighty force").

⁴¹So.

died the third day;⁴ and they that were ¹⁹in his⁵ strongholds were slain by the inhabitants of the strongholds.⁶ And⁷ Demetrius became king⁸ in the hundred threescore and seventh year.

²⁰At that⁹ time Jonathan gathered together them that were of¹⁰ Judæa, to take the fortress¹¹ that was in Jerusalem; and he made many engines of war against it. ²¹And certain apostates,¹² who hated their nation,¹³ went unto the king, and told him ²²that Jonathan besieged the fortress. And on hearing it,¹⁴ he was angry; but when he had heard it he at once removed, and¹⁵ came to Ptolemais, and wrote unto Jonathan, that *he* should not lay siege to it, and that he should meet him for an interview ²³at Ptolemais as soon as possible. But¹⁶ Jonathan, when he heard *this*, commanded to carry on the siege;¹⁷ and he chose some out of¹⁸ the elders of Israel ²⁴and the priests, and put himself in peril. And he¹⁹ took silver and gold, and raiment, and other presents²⁰ besides, and went to Ptolemais unto the king, and²¹ found ²⁵favor in his sight. And certain apostates

¹ A. V.: there to be defended.

² for.

³ King P. also.

⁴ day *after*.

⁵ the (Fritzsche receives αὐτοῦ from III. X. 23. 52. al.; *text. rec.* omits).

⁶ one of another (lit., *by those in the strongholds*).

⁷ By this means.

⁸ reigned.

⁹ A. V.: the same.

¹⁰ in.

¹¹ take (ἐκπολεμῆσαι) the tower.

¹² Then.... ungodly persons.

¹³ own people.

¹⁴ tower: *Whereof* when he heard.

¹⁵ and immediately removing, he.

¹⁶ the tower (the word ἄκρα is stricken out by Fritzsche as wanting in III. X. 23. 52. al.), but come and speak with him at P. in great haste. Nevertheless.

¹⁷ besiege *it still*.

¹⁸ *certain of*.

¹⁹ A. V.: *omits* he.

²⁰ divers presents (ξένια, i.e., guest-gifts).

from the nation made²² complaints against ²⁶him. And²³ the king treated²⁴ him as his predecessors treated him,²⁵ and promoted ²⁷him in the sight of all his friends. And he²⁶ confirmed him in the high priesthood,²⁷ and in all other honors²⁸ that he had before, and caused him to be reckoned²⁹ ²⁸among his chief³⁰ friends. And³¹ Jonathan desired of³² the king, that *he* would make Judæa free from tribute, as also the three toparchies of Samaria,³³ and he ²⁹promised him three hundred talents. And³⁴ the king consented, and wrote letters unto Jonathan concerning³⁵ all these *things* after this manner:

³⁰King Demetrius unto *his* brother Jonathan, and unto the nation of the Jews, ³¹*sendeth* greeting. We write to you also the copy of the letter which we wrote unto ³²our kinsman³⁶ Lasthenes concerning you, that ye may know of it.³⁷ King Demetrius ³³unto his³⁸ father Lasthenes *sendeth* greeting. We have³⁹ determined to do good to the nation⁴⁰ of the Jews, *who are* our friends, and observe their obligations towards⁴¹ us, because of their good will to⁴² us. ³⁴Wherefore we have ratified unto them both⁴³ the borders of

²¹ where he.

²² *though* certain ungodly *men* of the people had made.

²³ yet.

²⁴ entreated.

²⁵ had done before.

²⁶ A. V.: *omits* he.

²⁷ (Lit., “the high priesthood to him.”)

²⁸ all the honors.

²⁹ gave him pre-eminence (ἐποίησεν....ἡγεῖσθαι).

³⁰ *his* (τῶν) chief.

³¹ Then.

³² *omits* of.

³³ governments with the country of S. (see *Com.*).

³⁴ So.

³⁵ of.

³⁶ A. V.: send you *here* a.... did write unto our cousin.

³⁷ might see *it*.

³⁸ *his* (τῷ).

³⁹ are.

⁴⁰ people.

⁴¹ keep covenants with.

Judæa, and⁴⁴ the three provinces,⁴⁵ Aphærema and Lydda and Ramathem, that are⁴⁶ added unto Judæa from Samaria,⁴⁷ and all *things* appertaining⁴⁸ unto them. To⁴⁹ all such as do sacrifice in Jerusalem, *we remit what was to be paid* in place of the revenue⁵⁰ which the king formerly received ³⁵from⁵¹ them yearly out of the products⁵² of the earth and of the fruit trees,⁵³ and the⁵⁴ other *things* that belong unto us from this time forth,⁵⁵ of the tithes and customs that belong⁵⁶ unto us, also⁵⁷ the salt pits, and the crown taxes that belong⁵⁸ unto us, we remit all freely to them.⁵⁹ ³⁶And nothing hereof shall be revoked from this time forth for ever. ³⁷Now therefore see that *thou* make a copy of these *things*, and let it be delivered unto Jonathan, and let it be placed⁶⁰ upon the holy mount in a conspicuous place.

³⁸And when the⁶¹ king Demetrius saw that the land was quiet before him, and *that* no resistance was made against him, he discharged⁶² all his soldiers,⁶³ every one to his

⁴² towards.

⁴³ *omits* both (τε).

⁴⁴ with.

⁴⁵ governments of.

⁴⁶ that are (see *Com.*).

⁴⁷ the country of S.

⁴⁸ (συγκυροῦντα. One of the derived meanings is *to be contiguous to*. Elsewhere in the LXX. at [Numb. 35:4](#). So, too, Polyb. iii. 59, 7.)

⁴⁹ For.

⁵⁰ J., instead of (see *Com.*) the payments.

⁵¹ king received of.

⁵² aforetime out of the fruits.

⁵³ of trees (ἀκροδρύων).

⁵⁴ A. V.: And *as for*.

⁵⁵ *omits* from this time forth.

⁵⁶ pertaining.

⁵⁷ as also.

⁵⁸ crown taxes, which are due.

⁵⁹ discharge them of *them* all for *their* relief (ἐπαρκῶς παρέμεν. Fritzsche adopts ἐπαρκέσομεν from III. 23. 55. al.; X. 44. 71., ἐπαρκέσωμεν).

⁶⁰ and set.

⁶¹ A. V.: After this, when.

own place, except the foreign mercenaries,¹ whom he had enlisted² from ³⁹the isles of the heathen; and³ all the forces of his father hated him. But Tryphon was earlier an adherent of Alexander; and when he saw⁴ that all the soldiers⁵ murmured against Demetrius, he⁶ went to Imalcuæ⁷ the Arabian, that brought ⁴⁰up Antiochus the young son of Alexander. And he⁸ lay sore upon him in order that he might⁹ deliver him to him,¹⁰ that he might reign in his father's stead. And¹¹ he told him all¹² that Demetrius had done, and of the enmity which his soldiers ⁴¹felt towards¹³ him; and he remained there¹⁴ a long season. And¹⁵ Jonathan sent unto the¹⁶ king Demetrius, that he would remove those of the fortress from¹⁷ Jerusalem, ⁴²and those in the strongholds, because¹⁸ they fought against Israel. And¹⁹ Demetrius sent unto Jonathan, saying, I will not only do this for thee and thy nation,²⁰ but I will greatly honor thee and thy nation, if oppor-

⁶² sent away.

⁶³ forces.

¹ A. V.: *certain* bands of strangers.

² gathered.

³ wherefore (see *Com.*).

⁴ Moreover there was *one* Tryphon, that had been of Alexander's part afore, who seeing.

⁵ host.

⁶ *omits* he.

⁷ Simalcue (I read with the majority of the best MSS. The Σ. probably came from the preceding word).

⁸ A. V.: *omits* he.

⁹ him to.

¹⁰ him *this young Antiochus*.

¹¹ *omits* And.

¹² therefore all.

¹³ how his men of war were at enmity with.

¹⁴ there he remained.

¹⁵ In the mean time.

¹⁶ *omits* the.

¹⁷ cast.... tower out of.

¹⁸ *also* in the fortresses: for.

¹⁹ So.

tunity serve. ⁴³Now therefore thou wilt²¹ do well, if thou send me men to help me;²² for all my soldiers ⁴⁴have revolted. And²³ Jonathan sent him three thousand valiant²⁴ men unto Antioch; ⁴⁵and they went²⁵ to the king, and the king was very glad of their coming. And the inhabitants of the city²⁶ gathered themselves together into the midst of the city, about²⁷ an hundred and twenty thousand men, and would have slain the king. ⁴⁶And²⁸ the king fled into the palace; and the inhabitants²⁹ of the city took possession of the streets³⁰ of the city, and began to fight. And³¹ the king called on³² the Jews for help, and they assembled³³ unto him all at once; and they dispersed themselves all at once in³⁴ the city; and they³⁵ slew that day in the city about³⁶ an hundred ⁴⁸thousand. And³⁷ they set Are to³⁸ the city, and took³⁹ many spoils that day, and ⁴⁹saved⁴⁰ the king. And when the inhabitants⁴¹ of the city saw that the Jews had got possession of the⁴² city as they would, their courage gave out;⁴³ and⁴⁴ they cried as suppliants to the king,⁴⁵ say-

²⁰ people.

²¹ A. V.: shalt.

²² (Fritzsche receives $\mu\omicron\iota$ from III. X. 23. 55. al.; *text. rec.* omits.)

²³ forces are gone from *me*. Upon this.

²⁴ strong men (see *Com.*).

²⁵ when they came.

²⁶ Howbeit *they* that were of the city.

²⁷ to the number of.

²⁸ A. V.: Wherefore.

²⁹ court, but they.

³⁰ kept the passages (cf. on $\delta\acute{\iota}\omicron\delta\omicron\varsigma$, the LXX at [Deut. 13:16](#); [Jer. 7:34](#); [Is. 11:16](#); [Judith 7:22](#)).

³¹ Then.

³² to.

³³ who came.

³⁴ and [the Antiochians] dispersing themselves, through (Fritzsche strikes out $\pi\acute{\alpha}\nu\tau\epsilon\varsigma$ $\acute{\alpha}\mu\alpha$ with III. X. 23. 44. 52. al.).

³⁵ omits and they (= the Jews).

³⁶ to the number of.

³⁷ Also.

³⁸ on.

³⁹ gat.

⁴⁰ delivered.

ing, ⁵⁰Grant us peace, and let the Jews cease ⁵¹fighting against⁴⁶ us and the city. And⁴⁷ they cast away their⁴⁸ weapons, and made peace. And the Jews were honored in the sight of the king, and in the sight of all that were in his realm; and they returned to Jerusalem, having great spoils. ⁵²And the⁴⁹ king Demetrius sat on the throne of his kingdom, and the land was quiet ⁵³before him. And he proved false respecting⁵⁰ all that he promised,⁵¹ and estranged himself from Jonathan, and repaid him not according to⁵² the benefits which he had received of him, and oppressed him⁵³ sore.

⁵⁴But after this Tryphon returned,⁵⁴ and with him the young child Antiochus; and ⁵⁵he became king, and put on a crown.⁵⁵ And⁵⁶ there gathered unto him all the men of war, whom Demetrius had discharged,⁵⁷ and they fought against him, and he fled ^{56, 57}and was routed. And⁵⁸ Tryphon took the elephants, and won Antioch. And the⁵⁹ young Antiochus wrote unto Jonathan, saying, I confirm thee in the high priest-hood, and appoint thee over⁶⁰ the four provinces,⁶¹ and thou shalt be one⁶² of ⁵⁸the king's friends. And⁶³ he sent him a service of gold,⁶⁴ and gave him leave to ⁵⁹drink in gold, and

⁴¹ A. V.: So when they.

⁴² got the.

⁴³ was abated.

⁴⁴ wherefore.

⁴⁵ made supplication to the king and cried.

⁴⁶ from assaulting.

⁴⁷ With that.

⁴⁸ Only the article in the Greek. The Antiochians are meant.

⁴⁹ A. V.: So king.

⁵⁰ Nevertheless he dissembled in.

⁵¹ ever he spake (lit., "he falsified all things as many as he said").

⁵² neither rewarded he *him according to* (κατά).

⁵³ but troubled him *very*.

⁵⁴ A. V.: After this returned T.

⁵⁵ who reigned, and was crowned.

⁵⁶ Then.

⁵⁷ put away (III. 23. 44. 62. al., ἀπεσκιπ, *cast off utterly*, i.e., sent off in disgrace).

⁵⁸ *Demetrius* (αὐτόν), who turned his back and fled. Moreover.

⁵⁹ At that time.

⁶⁰ *ruler over*.

to be *clothed* in purple, and to wear a golden buckle. His brother Simon also he appointed military governor from the¹ ladder of Tyrus unto the borders ⁶⁰of Egypt. And² Jonathan went forth, and passed over the river, and through the cities,³ and all the forces of Syria gathered themselves unto him as allies in war;⁴ ⁶¹and when he came to Ascalon,⁵ they of the city met him with honors.⁶ And he departed from thence unto Gaza; and⁷ they of Gaza shut *him* out. And⁸ he laid ⁶²siege unto it, and burned the suburbs thereof with fire, and spoiled them.⁹ And¹⁰ they of Gaza made supplication unto Jonathan, and¹¹ he made peace with them, and took the sons of their chief men for hostages, and sent them to Jerusalem, and ⁶³passed through the country unto Damascus. And¹² Jonathan heard that Demetrius' generals had¹³ come to Cades, which is in Galilee, with a great force,¹⁴ purposing ⁶⁴to remove him from his office. And he¹⁵ went to meet them, but¹⁶ left Simon his ⁶⁵brother in the country. And¹⁷ Simon encamped against Bethsura, and fought ⁶⁶against it a long season, and shut it up. And¹⁸ they

⁶¹ governments.

⁶² to be *one* (lit., *and that thou be of*).

⁶³ A. V.: Upon this.

⁶⁴ golden vessels to be served in (lit., "golden vessels, namely (καί), a service," διακονίαν. This word was often so used by Athenæus, and is so rendered here by the best critics).

¹ made captain from *the place called* The.

² Then.

³ passed through the cities beyond the water (the order is different in the Greek. The river Jordan is meant).

⁴ for to help *him*.

⁵ (Cf. 10:86.)

⁶ honourably.

⁷ A. V.: From whence he went to Gaza, but.

⁸ wherefore.

⁹ (αὐτά; αὐτάς, III. X. 23. 44. al.)

¹⁰ Afterward, when.

¹¹ *omits* and.

¹² Now when.

¹³ princes (Fritzsche receives τῶν ἀρ. from III. X. 23. 44. 55. al.) were.

¹⁴ power.

¹⁵ out of the country (so 44. 71. 76. 93. 134. Co. Ald.). He.

desired of him to grant them peace, and he granted it to them;¹⁹ and he²⁰ put them out from thence, and took the ⁶⁷city, and set a garrison in it. And²¹ Jonathan and his army²² pitched at the water ⁶⁸of Gennesar, and early²³ in the morning advanced²⁴ to the plain of Asor.²⁵ And behold, an army of foreigners²⁶ met them in the plain; and they had laid an ambush²⁷ ⁶⁹for him in the mountains, but²⁸ came themselves to meet him.²⁹ And³⁰ they that lay in ambush rose out of their places,³¹ and joined battle. And³² all that ⁷⁰were of Jonathan's side fled, not even³³ one of them was³⁴ left, except Mattathias the ⁷¹son of Absalom,³⁵ and Judas the son of Chalphi,³⁶ leaders of the army. And³⁷ ⁷²Jonathan rent his clothes, and cast earth upon his head, and prayed. And he turned ⁷³around against them³⁸ to battle, and³⁹ put them to flight, and they fled.⁴⁰ And⁴¹ when his own

¹⁶ and.

¹⁷ A. V.: Then.

¹⁸ but.

¹⁹ desired to have peace with him, which.... granted them.

²⁰ *then*.

²¹ As for.

²² host, they.

²³ from whence betimes.

²⁴ they gat them.

²⁵ Nador (Fritzsche adopts Ασώρ from X. 44. al. Joseph. Syr. Old Lat.; *text. rec.*, Νασώρ. The last letter of the previous word was probably the occasion of the change).

²⁶ the (the art. is found in X. 23. 64. 93.) host of strangers.

²⁷ who having laid men in ambush (ἐξέβαλον ἔνεδρον).

²⁸ *omits* but.

²⁹ over against *him*.

³⁰ So when.

³¹ (Cf. 9:40.)

³² *omits* And.

³³ *insomuch* as there was not.

³⁴ *omits* was.

³⁵ (The Greek of Fritzsche's text is Ἀψαλώμου, as III. 23. 55. al.; *text. rec.*, Ἀβεσσαλώμου, which is the usual form in the LXX. of the Heb. word for "Absalom.")

³⁶ Calphi (which is another form for Ἀλφαῖος).

³⁷ the captains of the host. Then.

men that fled⁴² saw *this*, they turned again unto him, and with him ⁷⁴pursued *them* to Cades, as far as their camp;⁴³ and there they camped. And there fell of the foreigners⁴⁴ that day about three thousand men; and⁴⁵ Jonathan returned to Jerusalem.

CHAPTER 11

Ver. 1. The view here taken of Ptolemy differs from that of Diodorus Siculus (cf. Müller, *Fragm. Hist. Græc.*, ii. p. xvi., No. 19) and Josephus, 13:4, § 5, according to whom, on account of his relationship to Alexander he came with honorable intentions and sought to help him. That may indeed have been his ostensible object; but he really intended, as it afterwards appears, to gain the kingdom for himself.

Ver. 5. **To the intent (he) might blame**, εἰς τὸ φογῆσαι. This verb is a less usual form for φέγω and means literally *to make smaller*, but is always used metaphorically, and means *to lessen by evil report, to disparage*. Codd. III. 23. 64. 74. 106. read φογαίσαι from φογίζω.

Ver. 7. **Eleutherus**. This river formed a boundary line between Syria and Phœnicia. It now bears the name of *Nahr-el-Keber*. Cf. 12:20. It is a very small stream in summer, but in winter becomes a large and swift river.

Ver. 8. **Seleucia by the sea**. So named to distinguish it from other cities founded by Seleucus Nicator and similarly named. It was situated not far from the mouth of the Orontes, and from twelve to fifteen miles from Antioch.

Ver. 10. **For he sought to slay me**. Our author seems to represent that this was a simple pretense on the part of Ptolemy. But Josephus (*Antiq.*, xiii. 4, § 6) states that a favorite of Alexander, a certain Ammonius, had really attempted to assassinate Ptolemy. Cf. Liv., *Epit.*, chap. 1.

Ver. 12. **Openly known**. It was a matter of fact, he means to say, before, at the very outset of his campaign, and now became openly known. Neither the account of our

³⁸ A. V.: Afterwards turning again.

³⁹ he.

⁴⁰ so they ran away.

⁴¹ Now.

⁴² were fled.

⁴³ even unto their own tents.

⁴⁴ So there were slain of the heathen.

⁴⁵ but.

author nor that of Josephus, who follows in the main Diodorus Siculus at this point, can be considered free from prejudice. The one represents Alexander in too favorable a light, the other, Ptolemy. Grimm thus characterizes the whole matter (Com., *in loc.*):“No doubt he undertook the campaign spoken of under the guise of acting as ally of Alexander (1 Macc. 11:1), but with the real intention of recovering Cœle-Syria (Diodorus), and assuring to himself the actual dominion of the remainder of Syria. (His promise to the citizens of Antioch with reference to Demetrius, mentioned by Josephus, proves this.) For this purpose he required a pliant tool that would be vassal and ward of the Egyptian crown, while holding the title of king of Syria, whether this were his son-in-law or Demetrius II. Alexander, becoming cognizant of this plan, brought about the attempted assassination (Josephus), upon which Ptolemæus threw off the mask and came to an understanding with Demetrius respecting the ceding of Cœle-Syria, and played his rôle at Antioch, of which Josephus speaks.”

Ver. 16. **Was exalted.** This may mean: “He attained to the highest degree of power,” or “he was highly esteemed.” Keil prefers the former. Cf. 1:3.

Ver. 17. Diodorus’ account is (Müller, *Fragm. Hist. Græc.*, ii., p. xvi., No. xxi.) that Alexander was murdered by two officers who accompanied him in his flight, as recompense for a pardon promised by Demetrius II.

Ver. 18. **Died the third day.** Cf. Josephus (*Antiq.*, xii.4, § 8), Polyb. (40., 12:1), and Liv. (*Epit.*, lii.) Josephus states that Ptolemy’s horse became frightened during a battle, by the roar of an elephant, that he was thrown from it, severely wounded in the head by the enemy, and only with difficulty was rescued by his body-guard; and that after lying unconscious for four days he became conscious on the fifth, and saw with pleasure the head of his enemy, which was shown him.

Ver. 20. The garrison of Syrian soldiers in Jerusalem was not therefore included in the statement of the 18th verse.

Ver. 22. Ἀναζεύξας. Lit. *having yoked up*. Cf. 1 Esdras 2:30, 8:61; Judith 16:21. The word is also used of an army when it breaks up its encampment, and Josephus has so understood its use here, although clearly without sufficient ground.

Ver. 26. **As his predecessors.** Alexander Balas and Philometor.

Ver. 27. **Confirmed**, ἔστησεν. Cf. 7:9, 29, 10:69.

Ver. 28. **And the three toparchies of Samaria.** According to the Greek *the three toparchies*, καὶ τὴν Σαμαρείτιν. It is not easy to understand why Jonathan should include the hated Samaria in his request. In fact, while the reading above given is found in all

the MSS., still it is plain that it is false, and to be corrected from 10:30 and ver. 34 below. The privilege here asked for had been promised by Demetrius I., but rejected by the Jews. It is not possible to decide from the text whether the three hundred talents here spoken of were to be paid every year, or once for all. But in view of what is said in ver. 35, it is likely that the latter was the case.

Ver. 29. **And the king consented.** Whether the words or the presents of Jonathan had the greater influence is not said.

Ver. 31. The Lasthenes, whom Demetrius here calls “kinsman” (συγγενεῖ), and in the next verse πατήρ, was, according to Josephus (*Antiq.*, xiii. 4, § 3), the Cretan who raised an army for this king, when he made his first descent upon the coast. The letter was directed to Lasthenes probably because he held some such position as first minister in the kingdom, or was governor of Coele-Syria. It depends, as Grimm has shown, upon the question whether the first title mentioned is meant to be taken in the usual sense, or as a sort of court title. In the latter case Lasthenes was probably prime minister, or grand vizier, of the kingdom.

Ver. 34. **Aphærema and Lydda and Ramathem.** The first place is thought to be Ephraim, where our Lord found refuge just before his crucifixion. Cf. *John 11:54*. *Lydda* is the Lud of the Old Testament (1 *Chron*, 8:12, “Lod”), and still bears the same name, lying between Joppa and Jerusalem. It was at one time called Diospolis. *Ramathem* is thought by some to be the “Arimathea” of *Matt. 27:57*; *Luke 23:51*; *John 19:38*; by others, the Rama which lay north of Bethel in the neighborhood of Shiloh; and by still others, Ramleh, situated southwest from Lydda.—**In place of the revenue.** The sense is not quite clear. Something is probably wanting in the Greek before ἀντὶ τῶν βασιλικῶν. Michaelis would supply the thought that Jonathan was to pay 300 talents for the privilege here granted. Grimm, however, would simply insert τὰ before ἀντί. I have adopted the latter supposition, rendering it, however, freely as above, supplying the verb which is found at the end of ver. 35, and repeating it again there. A new sentence seems to begin with πᾶσι τοῖς θουσιάζουσιν. Fritzsche, on the contrary, places a full stop after ἀκροδρύων, strikes out αἴτινες before προσετέθεισαν as wanting in III. X. 44. 62. al., begins a new sentence with the latter, and joins πᾶσι τοῖς θουσιάζουσιν with πάντα τὰ συγκυροῦντα αὐτοῖς. Keil remarks, that he is not able to get any reasonable sense out of the passage as thus constructed. If the construction above be followed, it would appear that the Samaritans and the Greek party among the Jews would be excluded from the provisions here made for those worshipping at Jerusalem.

Ver. 38. **Isles of the heathen.** Rhodes, Cyprus, and the islands of the Archipelago.

Ver. 39. **Tryphon.** His real name was *Diodotus*. The name Tryphon (debauchee) was given to him later. Cf. Liv., *Epit.*, lii. and Iv.

Ver. 40. According to Livy (*Epit.*, lii.), this son of Antiochus was at this time but two years old.—**Remained there a long season.** He did not leave off importuning the guardian of the child until he gained his consent to his own plans. Cf. below, ver. 54.

Ver. 43. **All my soldiers have revolted.** In verse 38 we read that the king himself had dismissed these soldiers. Still, he had done it, as it would seem, because he was afraid of them, having got their hatred through cruelty and neglect. So Livy (*Epit.*, lii.): "Ob crudelitatem, quam per tormenta in suos exercebat." Others (Justin, xxxv:1, 9) allege different reasons.

Ver. 44. Δυνατούς ἰσχυῖ. This expression corresponds to the Hebrew גְּבוּרֵי הַיָּל and means "brave men," "heroes," who would not hesitate to give their lives for any cause for which they fought. Cf. 2:42, 10:19, and the LXX., at 1 Chron. 7:2, 7, 40.

Ver. 47. **An hundred thousand.** This cannot be regarded as anything more than an estimate. The present account, moreover, is properly to be emended by that of Josephus, in that it seems to represent that the 3,000 Jews were the only soldiers fighting on the side of the king. Josephus, on the contrary, speaks of the king's foreign soldiers as being also engaged. (*Antiq.*, xiii. 5, § 3.)

Ver. 53. **Opressed him sore.** According to Josephus, it was by threatening him with war if he did not pay the taxes which the Jews had been accustomed to pay to previous Syrian kings.

Ver. 56. **The elephants.** Cf. remarks at 6:35. It was required of the Syrian kings, on the part of the Romans, that they should not use elephants in battle. Keil and Grimm think that these animals may have come into the possession of Demetrius from the Egyptian army after the death of Ptolemy Philometor.

Ver. 57. **Four provinces.** Judæa (so Gaab, Scholz, Grimm) is supposed to be meant in addition to the three mentioned in verse 34. Michaelis and Keil, however, think it must have been Ekron, since Judæa would hardly have been called a νομός, and placed on a level with the others.

Ver. 59. **The ladder of Tyrus.** According to Josephus (*Bel. Jud.*, ii.10, § 2) this was a high mountain a hundred furlongs north of Ptolemais, the *Râs en-Nakûrah* of the present day.

Ver. 60. **Forces of Syria.** The disaffected troops of Demetrius are meant.

Ver. 61. **Shut (him) out.** They had espoused the cause of Demetrius II. and still remained faithful to him. Cf. 10:75.

Ver. 63. **Cades** (שְׂדֵדַיִם), the Levitical city on the mountains of Naphtali. Cf. Josh. 12:22. There is still a village here bearing this name.

Ver. 65. **Bethsura.** Cf. 4:29, 6:50, 9:52. It was the key to Judæa from the side of Idumæa.

Ver. 67. **Gennesar.** This is the well-known lake of Gennesareth.—**Asor**, Heb. אֲסוֹר. It was a city belonging to the tribe Naphtali, and lay south of Cadesh.

Ver. 68. **Army of foreigners.** This refers to the mercenaries in the service of Demetrius. Cf. 4:12, where the word is used for Philistines.

Ver. 71. Jonathan was high priest, and according to the Mosaic law was only permitted to rend his clothes on occasions of great national calamities. Cf. Lev. 10:6; Matt. 26:65.—**Earth**, i.e., dust, אֲדָמָה. Cf. Ps. 18:42.

Ver. 72. If this statement is to be taken literally, it could have been nothing less than a miracle which enabled Jonathan to win a victory against such odds. It is probable that his forces joined him early in the conflict. Grimm remarks that the present participle shows that the soldiers of Jonathan were in the act of flight, hence perhaps, did not simply participate in the pursuit of the enemy as the historian states in verse 73, but contributed also toward deciding the conflict itself.

Ver. 73. **They camped.** They desisted from further battle, apparently finding the position of the enemy too strong for them.

Ver. 74. **Three thousand men.** Josephus says there were two thousand slain.

CHAPTER 12

¹AND¹ when Jonathan saw that the time served him, he selected² men, and sent ²them to Rome, to³ confirm and renew the mutual⁴ friendship with⁵ them. He ³sent letters also to the Spartans,⁶ and to other places, of the same import.⁷ And⁸ they went unto Rome,

¹ A. V.: Now.

² chose *certain*.

³ for to.

⁴ omits mutual (the middle voice = “to renew on both sides, mutually”).

and entered into the senate, and said, Jonathan the high priest, and the nation⁹ of the Jews, sent us,¹⁰ to the end that we should renew for ⁴them the mutual friendship and¹¹ league, as in former time. And they¹² gave them letters unto the people from place to¹³ place, that they should escort¹⁴ them into ⁵the land of Judæa in peace.¹⁵ And this is the copy of the letter¹⁶ which Jonathan wrote to the Spartans:¹⁷

⁶Jonathan, high¹⁸ priest, and the council of elders¹⁹ of the nation, and the priests, and the rest of the people²⁰ of the Jews, unto the Spartans their²¹ brethren *send* greeting. ⁷There were letters sent already²² in times past unto Onias the high priest from Arius,²³ who reigned²⁴ among you, *to signify* that you are our brethren, ⁸according to the inclosed copy.²⁵ And Onias gave an honorable reception to the man that was sent,²⁶ and received the letters, wherein full announcement was made ⁹concerning²⁷ the

⁵ that *they* had with.

⁶ Lacedemonians.

⁷ for the same *purpose* (κατὰ τὰ αὐτά. The art. is omitted by III. X. 62. al.).

⁸ So.

⁹ people.

¹⁰ us *unto you*.

¹¹ *you* should renew the friendship *which you had* with them and.

¹² A. V.: Upon this *the Romans*.

¹³ *the governors* (αὐτούς) *of every*.

¹⁴ bring.

¹⁵ peaceably.

¹⁶ letters (cf. 10:17, and Winer, p. 176).

¹⁷ Lacedemonians.

¹⁸ the (so 23. 55.) high.

¹⁹ the elders.

²⁰ other people (see *Com.*).

²¹ Lacedemonians *their* (τοῖς).

²² A. V.: *omits* already (for ἔτι, 64. Ald. have ἐπεὶ).

²³ Darius (so the MSS., but Fritzsche receives Ἀρείου from Josephus (12:4, 10), and the Old Lat. Cf. ver. 20, where the corrupt form Ὀνιάρης suggests the original form of the word).

²⁴ reigned *then*.

²⁵ as the copy *here* underwritten doth specify (lit., “as the copy underlies.”)

league and friendship. And we therefore,²⁸ albeit we need none¹⁰ of these *things*, since²⁹ we have the holy books³⁰ in our hands to comfort us, have undertaken¹ to send for the purpose of renewing, mutually, the² brotherhood and friendship with you,³ lest we should become strangers unto you;⁴ for there hath⁵ a long time passed since you sent unto us. ¹¹We therefore at all times without ceasing, both at the⁶ feasts, and the remaining suitable⁷ days, do remember you in the sacrifices which we offer, and in our⁸ prayers, as it is needful and fit to remember⁹ ^{12, 13}brethren; and we rejoice at your glory. But as¹⁰ for ourselves, we have had many afflictions¹¹ and many¹² wars on every side, and¹³ the kings that are ¹⁴round about us have fought against us. We did not wish now to¹⁴ be troublesome unto you, nor to the rest¹⁵ of our allies¹⁶ and friends, in these wars; ¹⁵for we have the help of¹⁷ heaven that succoreth us, and we have been¹⁸ delivered from our enemies, ¹⁶and our enemies have been humiliated.¹⁹ So we have selected²⁰ Nume-

²⁶ A. V.: At which time O. entreated the ambassador... honourably.

²⁷ declaration was made of the.

²⁸ Therefore we also.

²⁹ for that.

³⁰ books of *scripture*.

¹ A. V.: *nevertheless* attempted.

² unto you for the renewing of (τήν).

³ *omits* with you.

⁴ you altogether.

⁵ is.

⁶ in *our*.

⁷ other convenient.

⁸ *our* (ταῖς).

⁹ reason is, and as it becometh *us* to think upon *our*.

¹⁰ A. V.: and we are right glad of your honour. As.

¹¹ great troubles.

¹² *omits* many.

¹³ forsomuch as.

¹⁴ Howbeit (Fritzsche strikes out καί, with III. X. 23. 44. 62. al.) we would not.

¹⁵ others.

¹⁶ confederates.

¹⁷ have help from.

nus *the son* of Antiochus, and Antipater *the son* of Jason, and sent *them* unto the Romans, to renew the mutual²¹ friendship²² with them, and the former league. ¹⁷We commanded them therefore to go²³ also unto you, and to salute you, and to deliver you ¹⁸our letter²⁴ concerning the renewing²⁵ of our brotherhood. And now ye will²⁶ do ¹⁹well to give us an answer thereto. And this is the copy of the letter²⁷ which they sent to Onias:²⁸

20, 21 Arius²⁹ king of the Spartans³⁰ to Onias, high³¹ priest, greeting. It hath been³² found in writing, that the Spartans³³ and Jews are brethren, and that they ²²are of the race³⁴ of Abraham. And now,³⁵ since this hath come to our knowledge,³⁶ ²³you will³⁷ do well to write unto us of your prosperity. And³⁸ we will³⁹ write back also⁴⁰ to you, *that* your cattle and your⁴¹ goods are ours, and ours are yours. We do command therefore

¹⁸ so as we are.

¹⁹ are brought under foot.

²⁰ A. V.: For this cause we chose.

²¹ omits mutual (cf. ver. 3).

²² amity that we had.

²³ also to go.

²⁴ letters (cf. ver. 5).

²⁵ (καί = *namely*.)

²⁶ Wherefore.... shall.

²⁷ A. V.: letters.

²⁸ Oniases sent (ὧν ἀπέστειλαν Ὀνία. Fritzsche receives the plur. of the verb from III. X. 23. 62. al. The reading of the proper name, as in the A. V., seems to have arisen from running together the two words Ὀνία and Ἄρειος).

²⁹ Areus (cf. ver. 7. and *Com.*).

³⁰ Lacedemonians.

³¹ the high.

³² is.

³³ Lacedemonians.

³⁴ stock.

³⁵ A. V.: now therefore.

³⁶ is come.... knowledge (lit., “since we learned these *things*”).

³⁷ shall.

³⁸ omits And.

³⁹ do.

our ambassadors to make report unto you on this wise.

²⁴And⁴² when Jonathan heard that Demetrius' generals had returned⁴³ with a more numerous force than before⁴⁴ to fight against him, he removed from Jerusalem, ²⁵and went to meet⁴⁵ them in the land of Amathitis;⁴⁶ for he gave them no respite⁴⁷ to invade⁴⁸ his country. ²⁶He sent spies also into⁴⁹ their camp, and they returned,⁵⁰ and told him that they were arranging for this purpose, to fall⁵¹ upon them in the ²⁷night.⁵² But when the sun went down,⁵³ Jonathan commanded his men to watch, and to be in arms, that all the night long *they* might be ready⁵⁴ to fight; and⁵⁵ he sent ²⁸forth sentinels round about the camp.⁵⁶ And⁵⁷ when the adversaries heard that Jonathan and his men were ready for battle, they feared, and trembled in their ²⁹hearts, and they kindled fires in their camp, and departed.⁵⁸ But⁵⁹ Jonathan and ³⁰his men⁶⁰ knew *it* not till the morning, for they saw the fires⁶¹ burning. And⁶² Jonathan pursued after them, and⁶³

⁴⁰ again (δέ).

⁴¹ omits your.

⁴² A. V.: Now.

⁴³ princes were come.

⁴⁴ with a greater host than afore.

⁴⁵ and met.

⁴⁶ Amathis (see *Com.*).

⁴⁷ (ἀνοχή = *a holding back*, especially of hostilities, *an armistice.*)

⁴⁸ enter (I adopt marg. reading).

⁴⁹ unto.

⁵⁰ their (III. X. 23. 44. al., the sing.) tents, who came again.

⁵¹ appointed to come (οὕτως—*text. rec.*, οὕτω—τάσσονται).

⁵² night season.

⁵³ A. V.: Wherefore as soon as... was down (ἔδυσ).

⁵⁴ (the καί before ἡτοιμάζεσθαι is wanting in III. X. 23. 55. 62. 74. 106. Co., and is rejected by Fritzsche).

⁵⁵ also.

⁵⁶ host.

⁵⁷ But.

⁵⁸ (Fritzsche receives καὶ ἀνεχώρησαν from 19. 62. 64. 93. Syr. and Josephus. Cf. *Com.*)

⁵⁹ Howbeit.

⁶⁰ company.

overtook them not, for they went⁶⁴ over the ³¹river Eleutherus. And⁶⁵ Jonathan turned against⁶⁶ the Arabians, who are⁶⁷ called ³²Zabadæans,⁶⁸ and smote them, and took their spoils. And removing *thence*, he came to Damascus, and⁶⁹ passed through all the country. ³³Simon also went forth, and passed through *the country* unto Ascalon, and the neighboring fortresses, and¹ he ³⁴turned towards² Joppe, and won it. For he had heard that they would deliver the fortress³ unto them that took Demetrius' part; and he placed⁴ a garrison there to ³⁵keep it. And Jonathan returned, and when he had called⁵ the elders of the people together, he consulted with them about building strong holds in Judæa, ³⁶and making the walls of Jerusalem higher, and raising a great mount between the fortress⁶ and the city, to⁷ separate it from the city, that⁸ it might be alone, so that they ³⁷could⁹ neither sell nor buy.¹⁰ And¹¹ they came together to fortify the city, and part of the wall toward the brook on the east side fell;¹² and they repaired that ³⁸which was called Chaphenatha.¹³ Simon also fortified Adida in the lowland,¹⁴ and

⁶¹lights (cf. *Com.*).

⁶²A. V.: Then.

⁶³but.

⁶⁴were gone.

⁶⁵Wherefore.

⁶⁶to.

⁶⁷were.

⁶⁸ (Fritzsche adopts this form of the word from X. III. 23. 64. 74. 106. Co.; *text. rec.*, Ζαβεδαίους. Josephus has Ναβαταίους, but it is clearly a mistake.)

⁶⁹and so.

¹A. V.: holds there adjoining, from whence.

²aside to.

³hold.

⁴wherefore he set.

⁵After this came J. *home* again, and calling.

⁶tower.

⁷for to.

⁸that so.

⁹that *men* might.

¹⁰buy *in it*.

¹¹A. V.: Upon this.

provided it with strong¹⁵ gates and bars.

³⁹And¹⁶ Tryphon sought¹⁷ to get the kingdom of Asia, and to put on the crown, ⁴⁰and to stretch out his hand against Antiochus the king. And¹⁸ he was cautious lest¹⁹ Jonathan would not suffer him, and lest²⁰ he would fight against him; and²¹ he sought a way to take him,²² that *he* might kill him;²³ and²⁴ he removed, and ⁴¹came to Bethsan. And²⁵ Jonathan went out to meet him with forty thousand men ⁴²chosen for the battle, and came to Bethsan. And²⁶ when Tryphon saw that he²⁷ ⁴³came with a great²⁸ force, he durst not stretch *his* hands²⁹ against him. And he received him with honors, and introduced³⁰ him unto all his friends, and gave him gifts, and commanded his men of war to be obedient³¹ unto him, as to himself. ⁴⁴Unto Jonathan also he said, Why hast thou put all this people to trouble,³² seeing ⁴⁵there is no war threatening³³ us? And now send

¹² build up the city (τὴν πόλιν, omitted by III. 52. 62. 106.), forasmuch as *part* (marg., “Or, according to the Roman reading, and he came near to the wall of the brook toward the east”)... was fallen down (ἔπεσεν, III. 19. 55. 64. 93. 106. Ald.; the same, with ἐπί prefixed, 23. 52. 62.; X., latter in the plur.; *text. rec.*, ἤγγισε).

¹³ Caphenatha (see *Com.*).

¹⁴ set up Adida in Sephela (see *Com.*).

¹⁵ made it strong *with*, etc. (ὠχύρωσε θύρας).

¹⁶ A. V.: Now.

¹⁷ went about.

¹⁸ to kill Antiochus the king, that he might set the crown upon his own *head*. Howbeit.

¹⁹ afraid that (so *text. rec.*; III. X. 23. 44. 55. al., εὐλαβήθη).

²⁰ that.

²¹ wherefore.

²² how to take J. (so the *text. rec.*, I follow, with Fritzsche, III. X. 23. 44. 52. al.).

²³ him (Fritzsche strikes out αὐτόν with III. X. 23. 44. 52. al.).

²⁴ So.

²⁵ A. V.: Then.

²⁶ Now.

²⁷ Jonathan (so *text. rec.* I follow, with Fritzsche, III. X. 23. 44. 55. al.).

²⁸ so great a.

²⁹ hand.

³⁰ but... honourably, and commended.

³¹ as obedient.

them to their homes; but choose for thyself³⁴ a few men who shall be with³⁵ thee, and come³⁶ with me to Ptolemais, and³⁷ I will give it over to³⁸ thee, and the rest of the strongholds and the rest of the³⁹ forces, and all that are over the offices, and⁴⁰ I will return and depart; for ⁴⁶this is the reason why I am here. And he trusting in⁴¹ him did as he bade *him*, ⁴⁷and sent away his forces, and they departed⁴² into the land of Juda.⁴³ But⁴⁴ with himself he retained three⁴⁵ thousand men, of whom he sent two thousand into Galilee, ⁴⁸while⁴⁶ one thousand went with him. But when⁴⁷ Jonathan entered into Ptolemais, they of Ptolemais shut the gates, and took him, and all them that came ⁴⁹with him they slew with the sword. And Tryphon sent a force of footmen⁴⁸ and ⁵⁰horsemen into Galilee, and⁴⁹ the great plain, to destroy all Jonathan's men.⁵⁰ And⁵¹ when they learned that he⁵² and they that were with him had been⁵³ taken and slain, they encouraged one another, and marched with closed ranks,⁵⁴ prepared to ⁵¹fight.

³² A. V.: so great trouble (ἔκουψας).

³³ betwixt (ἐνεστηκότος).

³⁴ Therefore send them now home *again*, and choose.

³⁵ to wait on.

³⁶ come *thou*.

³⁷ for.

³⁸ omits over to.

³⁹ omits the rest of the (III. 106., πολλάς).

⁴⁰ have *any* charge: as for me.

⁴¹ cause of my coming. So *Jonathan* believing.

⁴² *his* host, who went.

⁴³ Judea.

⁴⁴ A. V.: And.

⁴⁵ *but* three.

⁴⁶ and (δέ).

⁴⁷ Now as soon as.

⁴⁸ Then sent T. a host of *footmen*.

⁴⁹ And *into* (III. 52. have εἰς).

⁵⁰ company.

⁵¹ A. V.: But.

⁵² knew that Jonathan (I strike out J. with III. X. 23. 55. 62. 71. 74. 106. 134. Co.).

⁵³ were.

And when the pursuers saw that it was to be a life and death struggle, they⁵⁵ ⁵²turned back.⁵⁶ And⁵⁷ they all came into the land of Juda in safety; and⁵⁸ they bewailed Jonathan, and them that were with him, and they were sore afraid; and⁵⁹ ⁵³all Israel made great lamentation. And⁶⁰ all the heathen that were round about them sought to destroy them; for said they, They have no ruler, nor helper;¹ now therefore let us make war upon them, and take away their memorial from amongst men.

CHAPTER 12

Ver. 6. **The council of elders.** What the nature and exact authority of the Jewish senate was at this time is not known. In 2 Macc. (4:44, 11:27) it is represented as existing under the same name in the time of Antiochus IV. and Antiochus V.—**People**, δῆμος. It seems to be used in the sense of the Latin *populus*, as opposed to *plebs*, i.e., the privileged order of citizens, the Jews being thereby characterized in this public document, as a free and independent people.

Ver. 7. **Arius.** There were two Spartan kings by the name of Arius (or Areus), and three Jewish high priests, called Onias. But as only Arius I., who reigned from B. C. 309–265 and Onias I., who was high priest at the time of Alexander the Great (Jos., *Antiq.*, xi. 8, § 7), were contemporaneous, most critics fix upon them as the persons referred to in the present passage.—**Copy inclosed**, i.e., what follows, verses 19–23.

Ver. 8. Josephus names this ambassador, *Demoteles*.

Ver. 9. **Holy books.** The value of these books had been increased, in their estimation, by the very persecution which had been directed against them. Cf. 1:56, 57; 3:48.

Ver. 10. **Have undertaken.** The reference, according to Michaelis, is to the uncertainty of the success of their undertaking on account of the great distance. Grimm,

⁵⁴ went close together.

⁵⁵ They therefore that followed *upon them*, perceiving that they were *ready to fight* for their lives (lit., *that it was to them concerning their lives*, i.e., that the Jews looked upon it as a matter of fighting to the end).

⁵⁶ back again.

⁵⁷ A. V., Whereupon.

⁵⁸ Judea peaceably, and *there*.

⁵⁹ wherefore.

⁶⁰ Then.

¹ A. V.: captain, nor *any* to help *them* (see *Com.*).

however, supposes that they mean that they have done this notwithstanding that the fact just mentioned—their reliance on the God of the Bible—might be urged as a reason against it. While Keil, with more apparent reason, holds that it is simply a fine turn given to the motive of their action in order that it might not appear as though they were too anxious to secure this alliance. They may, in fact, have been influenced by both of the latter reasons.

Ver. 11. **On the remaining suitable days**, *i.e.*, on the sabbaths and new moons. Cf. 7:33.

Ver. 12. Δόξη. Grimm would translate either by *fame*, or make the word analogous to the Hebrew כָּבוֹד, *i.e.*, to be great in wealth, or numbers. But it seems better, with Keil, to give the word its more usual sense as above.

Ver. 16. **Numenius. ... and Antipater.** These persons were probably selected, among other reasons, because of their acquaintance with the Greek language. They have, moreover, as will be observed, Greek names, although these may be simply translations of their real Hebrew names. Nothing further is known of them.

Ver. 21. What particular document is referred to is not known.

Ver. 23. **Do write (A. V.)**, rather *will write*, the present being used to indicate an unchangeable resolution to write again. The present letter is not a reply to Jonathan's, which precedes. See verse 7. Cf. Winer, p. 265, who says that the present is used only in appearance for the future, "when an action still future is to be designated as good as already present, either because it is already resolved upon, or because it follows according to some unalterable law."—**That your cattle and your goods are ours**, *i.e.*, we will stand by and support one another as well in peace as in war.—**To make report unto you.** A fuller, oral report seems to be meant. Josephus (*Antiq.*, xii. 4, § 10) has misplaced this letter of the Spartan king, giving it, with some apparent additions of his own, in connection with a report concerning the high priest Onias. On the entire section, verses 5-23, there are several points that seem to require further inquiry. (1) Were the Spartans and Jews really of the same lineage? It has never been proved (cf. Winer, *Realwörterb.*, under "Sparta"). Hitzig (*Geschichte*, p. 347) conjectures that some other Sparta is meant. Michaelis holds that there was a failure in translation and that for "Spartaner" we should read "Sepharadener," cf. *Anmerk. zum ersten Buch d. Macc.*, p. 264 ff. In 2 Macc. (5:9), however, the name of the people is given as "Lacedemonians." Ewald would explain the origin of *the belief* in this relationship on the supposition that in Peleg, son of Eber, an ancestor of Abraham (*Gen.* 10:25; 11:16), was found the ancestor of the Pelas-

gians, while the Spartans were regarded as Pelasgians. It has been well objected, however, to this supposition (Keil), that even if the above points concerning the relationship of the Spartans to the Pelasgians and of the latter to Peleg were granted, the former would still not have been ἐκ γένους Ἀβραάμ. Moreover, it is remarked that the *Spartans* had made this discovery in some document. The most that can be said then on this point is that the belief in a relationship between the Jews and Spartans seems to have prevailed at the time our book was written. But (2) did such an alliance, offensive and defensive, actually exist between the Jews and Spartans? It is scarcely to be doubted. Whether they were really of the same descent or not, does not seriously affect the question. Besides there is no apparent reason for such an alliance being feigned if it did not actually exist, but quite the contrary. And as Grimm remarks: "There is nothing against the making of such a treaty in the fact that already in the year B. C. 146 the independence of Greece was destroyed by Rome. Since, according to Strabo (viii. p. 365), Sparta also, after this catastrophe, rejoiced in a quite independent position and was simply obliged to lend assistance to Rome, among which, indeed, that rendered the Jews may have belonged." If now (3) such an alliance between the Spartans and Jews did exist there must have been documents like the one given in our book which passed between them; but it does not follow, therefore, that the present ones are genuine. Grimm argues against their genuineness on the following grounds: The letter of Arius contains no traces of Doricisms, or diplomatic formulas, and is signed only by himself instead of by himself in connection with his royal colleagues and the Ephors; while that of Jonathan is unnecessary. For the present he needed no help (ver. 15), and he does not ask for it for the future. Much less could the letter be an *indirect* appeal for assistance, or a mere diplomatic compliment. Consequently, it must be an independent effort of the writer of the book, or of his authority, to restore the original documents which had been lost. Keil replies to the objections against the genuineness of the letter of Arius that they are only sufficient to prove that the document as here preserved is not *literally* correct. While respecting that of Jonathan he says: "If Jonathan would by his letter simply renew the existing friendship with the Spartans, without expecting aid from them for the present, with a view of being able to claim their assistance in cases that might arise in the future, then the letter both in form and contents corresponds to this aim."

Ver. 24. The narrative of the further conflicts of Jonathan and Simon, broken off at [xi.67, 74](#), is here again taken up.

Ver. 25. **Amathitis.** This is the Greek name for the Syrian “Hamath.” A city of this name (Haman) on the Orontes, at the base of Lebanon, to the north, still exists. Other forms of the word in the LXX. are Αἰμάθ (**Numb. 23:21; 34:8**, etc.), Ἡμάθ (**2 Sam. 8:9**, etc.), and Ἐμάθ (**Josh. 13:5; 2 Kings 23:33**).

Ver. 28. They built fires in their camp, to make it appear as though they were still there. The addition of καὶ ανεχώπησαν, which we have adopted with Fritzsche and others from some cursive MSS., seems indispensable to the sense of the passage. Otherwise what was it that Jonathan and his troops knew not until morning?

Ver. 29. The words τὰ φῶτα are used for watch-fires in camp also by Xenophon. *Cyrop.*, vii.5, 10. Cf. also **Mark 14:54; Luke 22:56**.

Ver. 30. **Eleutherus.** Cf. **11:7**. Jonathan did not wish to pursue the enemy into Syria itself, and hence did not cross the river which was its boundary.

Ver. 31. **Zabadæans.** The name seems to be preserved in Zebedany, a city and district northeast of Damascus, on the way to Baalbec. On the general subject of the “Arabs in Palestine,” see *Quarterly Statement of the Palestine Exploration Fund*, for October, 1875.

Ver. 33. **Ascalon.** Cf. **10:86** and Riehm’s *Handwörterbuch*, s. v.—*Won*, προκατελάβετο. The idea of taking it by a sudden, unexpected onset, is meant to be indicated by the preposition prefixed. Cf. **5:8**.

Ver. 36. **Neither sell nor buy.** Apparently a proverbial expression for carrying on any kind of intercourse. Some, however (Gaab), think it refers to the selling, by the soldiers of the garrison to the citizens, that which they had obtained as spoil.

Ver. 37. **Toward the brook.** It is the brook Cedron. The wall spoken of fell either at an earlier period, or at the present time, while men were building it, or building upon it.—**Chaphenatha.** Apparently the name given to that part of the wall which had fallen down. According to Lightfoot the word is derived from *Caphnioth*, the Talmudic expression for unripe figs. Gaab, on the other hand, makes it mean something like *fovea*, and thinks that it was so-called from the fact that the Cedron had made the ground at that point marshy and so caused the destruction of the wall.

Ver. 38. **Adida.** It is generally identified with the Hadid of **Ez. 2:33, Neh. 7:37**, a place situated near Lydda and the present Chadîtheh. Vespasian erected at this point a fortified camp in order to control the road to Jerusalem from the west.—Ἐν τῇ Σεφίλᾳ. The lowlands stretching between the mountains of Judæa and the Mediterranean are meant. The northern portion of it was known as Sharon. In other parts of the Bible this word has been translated by “the vale,” “the valley,” “the plain,” thus taking from it its pecu-

liar character as a proper noun.

Ver. 40. **A way**, πόρον = means and opportunity.

Ver. 41. **Bethsan**. Cf. 5:52. It is the present Beisân on the road from Damascus to Egypt, a short distance from the Jordan.

Ver. 45. **Choose for thyself**, ἐπίλεξαι δὲ σεαυτῷ. The reflexive force of the middle voice is often so slight that a reflexive pronoun is not infrequently used, especially in case of an antithesis, to emphasize it. Cf. Kühner, p. 235.—**Ptolemais**. This city would be of particular value to the people of Galilee on account of its opening to them a way to the sea. Demetrius I., moreover, had given the Jews (10:39) the promise of it.—**The rest of the strongholds and the rest of the forces**. By the remaining strongholds, probably those of the seacoast are meant, stretching from Ptolemais to Joppa. The troops referred to seem to be those stationed in the country in addition to those found in the various citadels.

Ver. 48. How far so called criticism sometimes avails itself of the baldest conjecture, is seen in the fact that Hitzig imputes the composition of the 119th Psalm to Jonathan during his imprisonment.

Ver. 49. **Jonathan's men**. The two thousand men spoken of in 5:47 are meant.

Ver. 53. **Nor helper**. They were not able, as previously, to make use of the differences existing between the rival kings of Syria to their own advantage. They must stand alone.

CHAPTER 13

¹AND¹ when Simon heard that Tryphon had gathered together a great army² to invade the land of Juda,³ and destroy it, ²and saw that the people were⁴ trembling and affrighted,⁵ he went up to Jerusalem, and gathered the people together, and ³gave them exhortation, and said to them,⁶ Ye yourselves know what⁷ I, and my brethren, and my

¹ A. V.: Now.

² host.

³ Judea.

⁴ was in great.

⁵ fear (Fritzsche adopts ἔκφοβος, for ἔμφοβος, from III. X. 23. 62. al.).

⁶ saying.

father's house, have done for the laws and the sanctuary, the battles also and troubles which we have seen,¹ ⁴by reason whereof all my brethren perished² ⁵for Israel's sake, and I am left alone. And now³ be it far from me, that *I* should spare my⁴ life in any time of affliction;⁵ for I am no better than my ⁶brethren. But⁶ I will avenge my nation, and the sanctuary, and our wives and⁷ children; for all the heathen are gathered to destroy us on account of enmity.⁸

⁷And⁹ as soon as the people heard these words, *their* spirit revived, ⁸and they answered with a loud voice, saying, Thou art¹⁰ our leader instead of Judas and Jonathan thy brother. ⁹Fight thou our battles,¹¹ and whatsoever thou commandest ¹⁰us, that will we do. And¹² he gathered together all the men of war, and made ¹¹haste to finish the walls of Jerusalem, and he fortified it round about. And¹³ he sent Jonathan the son of Absalom,¹⁴ and with him a sufficient force,¹⁵ to Joppe; and he cast¹⁶ out them that were therein, and¹⁷ remained there in it.

¹²And¹⁸ Tryphon removed from Ptolemais with a great army¹⁹ to invade the land of

⁷ A. V.: what great *things* (ὄσα).

¹ Or *experienced*, εἶδομεν.

² A. V.: are slain.

³ Now therefore.

⁴ mine own.

⁵ trouble.

⁶ A. V.: Doubtless (πλήν).

⁷ *our* wives, and our.

⁸ of *very* malice.

⁹ Now.

¹⁰ shalt be (εἶ, which 71. omits).

¹¹ (πόλεμον.)

¹² So then.

¹³ Also.

¹⁴ (III. X. 23. 44. al., Ἀψαλώμου, which is adopted by Fritzsche; *text, rec.*, as at 11:70.)

¹⁵ great power.

¹⁶ who casting.

¹⁷ *omits* and.

¹⁸ A. V.: So.

¹⁹ power.

Juda,²⁰ and Jonathan was with him in ward. ¹³But Simon pitched his tents at ¹⁴Adida, over against the plain. And²¹ when Tryphon learned²² that Simon had²³ risen up instead of his brother Jonathan, and was on the point²⁴ to join battle with ¹⁵him, he sent messengers unto him, saying, We²⁵ have Jonathan thy brother in hold because of²⁶ money that he owed²⁷ unto the king's treasury, on account of offices ¹⁶which he held. And²⁸ now send an hundred talents of silver, and two of his sons for hostages, that being set²⁹ at liberty he may not revolt from us, and we will let ¹⁷him go. And³⁰ Simon, albeit he perceived that they spake deceitfully unto him, yet sent he the money and the children, lest peradventure he should procure to *himself* great hatred from³¹ the people; ¹⁸who might have said,³² Because I sent him not ¹⁹the money and the children, *Jonathan* perished. And³³ he sent *them* the children and the hundred talents; and³⁴ *Tryphon* dissembled,³⁵ and did not³⁶ let Jonathan go. ²⁰And after this came Tryphon to invade the land, and destroy it; and he went³⁷ round about by the way that *leadeth* unto Adora; and³⁸ Simon and his force³⁹ marched side by side, over⁴⁰ against him in every place, wheresoever he went. ²¹But⁴¹ they that were in the fortress⁴² sent messengers unto

²⁰ Judea.

²¹ Now.

²² knew.

²³ was.

²⁴ meant.

²⁵ *Whereas we.*

²⁶ *it is for.*

²⁷ is owing.

²⁸ treasure (see *Com.*), concerning the business that was committed unto him.

Wherefore.

²⁹ when he is.

³⁰ A. V.: *Hereupon.*

³¹ of.

³² (λέγοντες, as III. X. 23. 44. al.; *text, rec.*, the sing.)

³³ therefore is *Jonathan* dead (καὶ ἀπώλετο). So.

³⁴ howbeit.

³⁵ (Either *had lied*, or *denied it*, namely, that he had made such a promise.)

³⁶ neither would he.

³⁷ A. V.: going.

Tryphon, to the end that he should hasten his coming unto them by the wilderness, and send them provisions.⁴³ ²²And⁴⁴ Tryphon made ready all his horsemen to come; and that night there was⁴⁵ a very great snow, and⁴⁶ by reason of the snow he⁴⁷ came not. And⁴⁸ ²³he departed, and came into Galaad. But⁴⁹ when he came near to Bascama, he ²⁴slew Jonathan, and he⁵⁰ was buried there. And Tryphon turned about and departed⁵¹ into his own land.

²⁵And Simon sent,⁵² and took the bones of Jonathan his brother, and buried him⁵³ in Modein, the city of his fathers. ²⁶And all Israel made great lamentation for him, ²⁷and bewailed him many days. And Simon⁵⁴ built a *monument* upon the sepulchre of his father and his brethren, and raised it aloft to the view,⁵⁵ with hewn stone behind ²⁸and before. And⁵⁶ he set upon it⁵⁷ seven pyramids, one over⁵⁸ against another, ²⁹for his father, and his mother, and his four brethren. And on⁵⁹ these he engraved artistic⁶⁰

³⁸ but.

³⁹ host.

⁴⁰ omits side by side, over (of. Com.).

⁴¹ Now.

⁴² tower.

⁴³ victuals.

⁴⁴ A. V.: Wherefore.

⁴⁵ come that night: but (I read *καί* before *ἐν τῇ νυκτί*, with III. X. 23. 44. al., instead of after it, with the *text. rec.*) there fell.

⁴⁶ omits and.

⁴⁷ whereof he.

⁴⁸ So.

⁴⁹ the country of G. And.

⁵⁰ who.

⁵¹ Afterward T. returned and went.

⁵² A. V.: Then sent S.

⁵³ them (so *text. rec.* I read *αὐτόν*, with III. X. 23. 44. al.).

⁵⁴ Simon also.

⁵⁵ sight.

⁵⁶ Moreover.

⁵⁷ up (III. X. 19. 23. 55. 62. 64. al. Syr. Old Lat. omit *ἐπὶ αὐτά*).

⁵⁸ omits over.

devices, and placed about them⁶¹ great pillars, and upon the pillars he engraved weapons of all sorts for an eternal memorial, and along side of the ³⁰weapons ships in carving,¹ that *they* might be seen by² all that sail the³ sea. This ³¹sepulchre⁴ which he made at Modein, *standeth*⁵ unto this day. But⁶ Tryphon dealt deceitfully⁷ with the young king Antiochus, and slew him. ³²And he reigned in his stead, and put on the crown⁸ of Asia, and brought a great calamity upon the ³³land. And⁹ Simon built¹⁰ the strongholds of¹¹ Judæa, and walled them¹² about with high towers, and great walls, and gates, and bars, and laid up provisions in the ³⁴strongholds.¹³ And¹⁴ Simon selected¹⁵ men, and sent to the¹⁶ king Demetrius, to the end *he* should give the land an immunity, because all that Tryphon did was to ³⁵spoil.¹⁷ And the king Demetrius sent to him according to these words, and answered him, and wrote to him such a letter as followeth.¹⁸

⁵⁹ A. V.: in.

⁶⁰ made (I render ἐποίησε freely) cunning.

⁶¹ about *the which* he set.

¹ A. V.: made all *their* armour for a perpetual memory, and by the armour ships carved.

² of.

³ on the.

⁴ is the sepulchre.

⁵ *and it standeth yet.*

⁶ A. V.: Now.

⁷ (Luther, Michaelis, De Wette, and others render “took A. deceitfully around with him,” but the words mean rather *to walk*, i.e., deal, *deceitfully*, as rendered in the A. V. Cf. [Prov. 28:26](#), πορεύεσθαι σοφία).

⁸ crowned himself king.

⁹ A. V.: Then.

¹⁰ built up (see *Com.*).

¹¹ in.

¹² fenced *them*.

¹³ victuals therein.

¹⁴ Moreover.

¹⁵ chose.

¹⁶ omits the.

¹⁷ Marg., “Gr., *all Tryphon’s doings were robberies.*”

³⁶King Demetrius unto Simon high¹⁹ priest, and friend of kings, and²⁰ unto the elders and nation of the Jews, *sendeth* greeting. ³⁷The golden crown, and the palm branch,²¹ which ye sent,²² we have received; and we are ready to make a full²³ peace with you, and²⁴ to write unto our officials, to grant you immunities.²⁵ ³⁸And whatsoever covenants²⁶ we have made with you shall stand; and the strongholds, ³⁹which ye have builded, shall be yours.²⁷ Oversights on the other hand, and the faults²⁸ *committed* unto this day, we pass over,²⁹ also the crown tax,³⁰ which ye owe;³¹ and if there were any other tribute paid in Jerusalem, it need³² no more ⁴⁰be paid.³³ And if there be any among you suitable to be enrolled in our body ⁴¹guard,³⁴ let them be enrolled, and let there be peace betwixt us. The³⁵ yoke of ⁴²the heathen was taken away from Israel in the hundred and seventieth year, and³⁶ the people of Israel³⁷ began to write in their

¹⁸ A. V.: Unto whom king D. answered and wrote after this manner (64. 93. omit αὐτῷ after ἀπέστειλεν. Cod. 93. omits αὐτῷ after ἔγραψεν, and 106. omits both with the preceding καί).

¹⁹ the high.

²⁰ as also.

²¹ scarlet robe (*text. rec.*, τὴν βαΐνην. See *Com.*).

²² sent *unto us*.

²³ stedfast (μεγάλην).

²⁴ *yea*, and.

²⁵ officers, to confirm the immunities (ἀφιέναι.... ἀφέματα. Cf. 10:28) *which we have granted* (too much is assumed in saying this).

²⁶ A. V.: *covenants* (contained in the verb ἐστήκαμεν).

²⁷ your own.

²⁸ As for *any* oversight or fault.

²⁹ forgive it.

³⁰ and the crown *tax also*.

³¹ owe *us*.

³² shall.

³³ (The verb is τελωνεῖν, *to take toll*, and here, as just before, is used in the sense of *taxing*, or *collecting taxes*.)

³⁴ *look who are* meet.... to be in our court (εἰς τοὺς περὶ ἡμᾶς. The preceding word γραφῆναι is a military term, and so used by Xen., *Cyrop.*, iv. 3. 21).

³⁵ A. V.: *Thus* the.

documents³⁸ and contracts, In the first year of Simon, high priest, and general,³⁹ and leader of the Jews.

⁴³In those days he⁴⁰ camped against Gazara,⁴¹ and besieged it round about;⁴² he made also an engine for sieges,⁴³ and brought it up to⁴⁴ the city, and battered a certain tower, and took it. ⁴⁴And they that were in the engine leaped into the city; ⁴⁵and there arose a great commotion in the city. And they of the city⁴⁵ climbed upon the wall with⁴⁶ wives and children, their clothes being rent,⁴⁷ and they⁴⁸ cried with a loud voice, beseeching Simon to grant them peace. ⁴⁶And they said, Deal not with ⁴⁷us according to our wickedness, but according to thy mercy. And⁴⁹ Simon was appeased towards them, and fought no *more* against⁵⁰ them; and he⁵¹ put them out of the city, and cleansed the houses wherein the idols were, and so entered into it ⁴⁸with songs and thanksgivings. And he put every⁵² uncleanness out of it, and colonized⁵³ such men there⁵⁴ as would keep the law, and made it stronger than it was before; and he⁵⁵ built therein a dwelling place for himself.⁴⁹ They also of the fortress⁵⁶ in Jerusalem were hindered from going into

³⁶ Then.

³⁷ (X. 23. 44. 64. 93. omit.)

³⁸ *their* instruments.

³⁹ the high priest, the governor.

⁴⁰ A. V.: Simon (Fritzsche strikes out with III. X. 23. 44. 55. al.).

⁴¹ Gaza (cf. *Com.*).

⁴² (Lit., *enclosed it with camps.*)

⁴³ engine (ἐλέπολιν, X. 44. 55. 62. al.; *text. rec.*, ἐλεπόλεις) of war.

⁴⁴ set it by.

⁴⁵ whereupon there was a great uproar in the city: insomuch as the *people* of the city rent their clothes, and.

⁴⁶ walls with *their*.

⁴⁷ *omits* their clothes being rent.

⁴⁸ *omits* they.

⁴⁹ A. V.: So.

⁵⁰ (*i.e.*, did not treat them as the rights of war permitted.)

⁵¹ but.

⁵² Yea, he put all.

⁵³ placed (κατώκισεν).

⁵⁴ (III. X. 23. 55. 62. 106., ἐν αὐτῇ.)

the country, back and forth, as well as from buying and selling; and⁵⁷ they were in great distress for want of provisions,⁵⁸ and a great number of them perished through famine. ⁵⁰And they cried¹ to Simon, to make peace² with them; and he granted it to³ them; and when he had put them out from thence, he cleansed the fortress⁴ ⁵¹from its⁵ pollutions. And he⁶ entered into it the three and twentieth *day* of the second month, in the hundred seventy and first⁷ year, with praise, and palm branches,⁸ and with harps, and with⁹ cymbals, and with viols, and with⁹ hymns, and with⁹ songs; because there was destroyed a great enemy out of Israel. ⁵²He ordained also that that day should be kept every year with gladness. And¹⁰ the hill of the temple that was by the fortress¹¹ he made stronger than it was, and there he dwelt himself with his household.¹² ⁵³And when Simon saw that John his son was a *valiant* man,¹³ he made him leader of all the forces; and he¹⁴ dwelt in Gazara.

CHAPTER 13

Ver. 4. **All my brethren.** It seems to have been generally believed that Jonathan had

⁵⁵ *omits* he.

⁵⁶ A. V.: tower.

⁵⁷ kept so strait, that they could neither come forth, nor go into the country nor buy, nor sell: wherefore.

⁵⁸ victuals (lit., *hungered exceedingly*).

¹ A. V.: Then cried they.

² *beseeking him* to be at one.

³ which thing he granted.

⁴ tower.

⁵ *omits* its (the art.).

⁶ *omits* he.

⁷ one.

⁸ thanksgiving, and branches of *palm trees* (cf. ver. 37).

⁹ *omits* with (ἐν. See Com.).

¹⁰ A. V.: Moreover.

¹¹ tower.

¹² company (here not as at 11:72. Cf. [Mark 3:21](#)).

¹³ (Cf. [5:63](#).)

¹⁴ *omits* he.

been already put to death.

Ver. 8. Simon appears also, at the same time, to have been chosen high priest. Cf. 13:36; 14:35, 36.

Ver. 10. **Made haste to finish.** Ταχύνειν followed by the infinitive in the genitive case is found a number of times in the LXX.: Gen. 18:7; 41:32; Ex. 2:18; 2 Sam. 15:14.

Ver. 11. **Absalom.** Cf. 11:70.—Since Joppe was already garrisoned by Jewish troops (12:33), the hostile people of the city must be here referred to.

Ver. 13. **Adida.** Cf. 12:38.

Ver. 15. Τὸ βασιλικόν = *pecunia ad regem pertinens*, Wahl's *Clavis*, s. v.—**Offices**, χρείας. His official position as high priest and vassal prince are meant. Tryphon makes this statement simply as a pretext. It had no foundation in fact. Cf. 5:17.

Ver. 20. **Adora.** It was situated in Judæa to the south. The name is shortened by Josephus (*Antiq.*, xiv. 5, § 3) and the MSS. into Dora. It is the present *Dûra*, one of the largest villages in the district of Hebron.

Ver. 20. Simon managed to keep his troops in such a position in the mountains while Tryphon was marching around them, as continually to confront the latter, being himself, by virtue of his surroundings, safe from attack.

Ver. 21. **By the wilderness**, i.e., the wilderness of Judæa.—**Send them provisions.** They were beginning to experience the ill effects of the wall which Jonathan had caused to be built between the city and the fortress. Cf. 12:36.

Ver. 22. **A very great snow.** Snow falls often in the mountainous parts of Palestine to the depth of a foot or more, but remains only a short time.—**Into Galaad**, i.e., he marched around the south point of the Dead Sea.

Ver. 23. **Bascama.** This place has not been identified. From the circumstances of the case it could not well be Bozkath, in Judah, as Grotius and some others have supposed. Josephus (*Antiq.*, xii. 6, § 6) names it Basca.

Ver. 24. **Into his land**, i.e., Syria.

Ver. 27. **Hewn stone**, λίθῳ ξεστῷ. Dative of material. Cf. Kühner, p. 418. The expression also occurs in Homer, *Il.* vi. 243. See also, 1 Esd. 6:9.—**Behind and before.** This refers not to the hewing of the stones, but to the monument which was provided on two sides with such stones, while the other two may have been built of stones in a rough state.

Ver. 28. **Seven pyramids.** Consequently there was one for himself.

Ver. 29. **Ships in carving.** A probable reason for this was the possession on the part

of the Jews—and secured to them through the heroic efforts of this family—of the important sea port town of Joppe. Cf. 10:76; 12:33; 14:5.

Ver. 30. **(Standeth) unto this day.** Eusebius in his *Onomasticon* says: “*Modeim. ... unde fuerunt Maccabæi, quorum hodieque ibidem sepulchra monstrantur.*” According to Fritzsche (in Schenkel’s *Bib. Lex.*, s. v.), the true situation of this place has been recently discovered in El-Mediyeh, two hours and a half east of Lydda. Cf. also, *Palestine Exploration Fund* for 1873, p. 93. Stanley (*The Jewish Church*, 3:361) says of this tomb: “A monument at once so Jewish in idea, so Gentile in execution, was worthy of the combination of patriotic fervor and philosophic enlargement of soul which raised the Maccabæan heroes so high above their age.”

Ver. 31. **But Tryphon.** The fact here stated is thus given by Livy (*Epit.*, lv): “*Alexandri filius, rex Syriæ, decem annos admodum habens, a Diodoto, qui Tryphon cognominabatur, tutore suo, per fraudem occisus est; corruptis medicis, qui eum calculi dolore consumi ad populum mentiti, dum secant, occiderunt.*” Cf. Joseph. (*Antiq.*, xiii. 7, §1) and Diod. Sic. in Müller’s *Fragm. Hist. Græc.*, ii. p. xix. n. 25.

Ver. 33. **Built,** ὠκοδόμησε. This Greek word means sometimes to build and sometimes simply to repair. Since ὄχυρώματα has the article, it is evident that it is to be taken in the latter sense here.

Ver. 36. **Friend of kings.** The plural has given some difficulty to critics. According to Michaelis it means that Simon should be regarded not only as friend of Demetrius, but also of his successors. Winer (*Realwörterbuch*, i:266, note) thinks the plural arose from a misunderstanding of the original Aramaic word מלכא, which might be either singular or plural.—**Elders** = members of the principal governing body among the Jews. Cf. 1:26; 12:6; 2 Macc. 1:10; 4:44; 11:27.

Ver. 37. **Palm branch,** τὴν βάλαν. Some (Trommius, Ewald) would supply ἐσθῆτα with βάλανην (of the *text, rec.*), and understand that a robe embroidered with palm branches is meant, something after the manner of the Roman *palmate* (cf. 1 Kings 10:25.) Wahl (*Clavis*, s. v.) and others, in harmony with 2 Macc. 14:4, would supply ῥάβδον, supposing that a staff in the form of a palm branch is referred to. Keil, following Grimm, inclines to accept the reading βάλαν (as III. 52. 62. on the ground that the ending ην may have easily become attached, that being the following word, while the adjective βάλανός only occurs in one other place (Sym. in Gen. 40:16), and that in a sense that is not clear. The Old Lat. favors this view, having *Bahem*. The word could not be βάλανην, *mantle* (Drusius, Michaelis), as that means a shepherd’s, or peasant’s, *coat of skins*.

Ver. 39. **Crown tax.** See at 10:29.

Ver. 41. **In the hundred and seventieth year, i.e.,** B. C. 143–142. After this period the high priest managed the affairs of the Jewish people with the title “Ethnarch,” but still as responsible to the Syrian king.

Ver. 43. **Gazara.** This reading, which Fritzsche, with Prideaux, Wernsdorf, Stark, Ewald, Hitzig, Grimm, Keil, and others adopt, is supported by Josephus (*Antiq.*, xiii. 6, § 7; *Bell. Jud.*, i. 2, § 2) and other passages in the present book, as: xiv.7; xv.28; xvi.1.—**An engine for sieges.** ἐλέπολις, i.e., “city-destroying.” It was an enormous machine, used in sieges and invented by Demetrius Poliorcetes. Cf. Diod. Sic., xx.48, and Liddell and Scott’s *Lex.*, s. v.

Ver. 48. **Every uncleanness.** Everything that pertained to idol worship.

Ver. 49. The garrison had been cut off from intercourse with the city by the wall which Jonathan had had built. Cf. 12:36.

Ver. 51. In the year B. C. 142, Simon took possession of the fortress.—**And with (ἐν) harps.** The proposition is repeated before each of the musical instruments named, thus giving to each a separate significance, and importance. Cf. Winer, p. 419. The Syriac has the following clause in addition: “*Et quievissent alienigenæ a belligerando cum Israele,*” which Grimm thinks it must have found in its Greek copy, since some of the codices (64. 93.) have something similar.

Ver. 52. This festival seems not to have been kept up for more than a brief period. Josephus does not mention it.—**And there.** It is not clear whether the hill on which the temple was situated was meant, or that which had the fortress. Grimm decides, with Scholz and Grotius, for the former, Keil for the latter.

Ver. 53. This John was afterwards known under the title, John Hyrcanus. Simon had two other sons, Judas and Mattathias, who were treacherously killed with their father, by the son-in-law of the latter, one Ptolemy.

CHAPTER 14

¹AND¹ in the hundred threescore and twelfth year the² king Demetrius gathered his forces together, and went into Media, to get him help to fight against Tryphon. ²And³

¹ A. V.: Now.

² omits the.

when Arsaces, the king of Persia and Media, heard, that Demetrius had come ³into⁴ his borders, he sent one of his chief officers⁵ to take him alive. And he⁶ went and smote the army⁷ of Demetrius, and took him, and brought him to Arsaces, and he put him⁸ in ward.

⁴And⁹ the land of Juda had¹⁰ quiet all the days of Simon; and¹¹ he sought the ⁵good of his nation, and¹² his authority and his¹³ honor pleased them always.¹⁴ And along with all his *other* honor¹⁵ he took Joppe for a haven, and made a place of ⁶entry for the isles¹⁶ of the sea. And he¹⁷ enlarged the bounds of his nation, and ⁷recovered¹⁸ the country. And he¹⁹ gathered together a great number of captives, and had the dominion of Gazara, and Bethsura, and the fortress; and he removed ⁸the uncleannesses from it, and there was none²⁰ that resisted him. And they tilled²¹ their ground in peace, and the earth gave her products,²² and the trees of ⁹the fields²³ their fruit. Elders sat on the streets; all communed²⁴ together of good ¹⁰things;²⁵ and the young men put on honors

³ But.

⁴ was entered within.

⁵ princes.

⁶ who.

⁷ host.

⁸ by whom he was put.

⁹ A. V.: As for.

¹⁰ Judea (it is omitted by III. 44. 62. 64. al. Co. Ald.), that was.

¹¹ for.

¹² in such wise, as that evermore.

¹³ *omits* his.

¹⁴ *well* (71. *omits* πάσας τὰς ἡμέρας).

¹⁵ as he was honourable in all his acts, so in this, that.

¹⁶ an entrance to the isles (19. 64. 93. Syr., ταῖς ναυσί, and Michaelis and Grimm would change accordingly).

¹⁷ *omits* he.

¹⁸ ἐκράτησε, better, perhaps, *held, kept*.

¹⁹ A. V.: *omits* he.

²⁰ tower, out of the which he took all uncleanness, neither was there any.

²¹ Then did they till.

²² increase.

and²⁶ warlike apparel. He furnished provisions²⁷ for the cities, and equipped them with means for defense,²⁸ so that²⁹ his honorable name was renowned unto the end of the earth.³⁰ ¹¹He made peace in ¹²the land, and Israel rejoiced *with* great joy. And³¹ every man sat under his vine ¹³and his fig tree, and there was none to make them afraid. And no one was left in the land to fight¹ against them; and² the kings³ were overthrown in those days. ¹⁴And⁴ he strengthened all those of his people that were brought low;⁵ the law he searched out;⁵ and every contemner of the law and wicked *person* he took away. ¹⁵He glorified⁶ the sanctuary, and multiplied the vessels of the sanctuary.⁷

¹⁶And⁸ when it was heard at Rome, and as far as Sparta, that Jonathan was dead. ¹⁷they were very sorry. But when⁹ they heard that his brother Simon had become¹⁰ high priest in his stead, and ruled the country, and the cities therein, ¹⁸they wrote unto him on¹¹ tables of brass, to renew mutually with him¹² the friendship and ¹⁹league which

²³ field (lit., *plains*).

²⁴ A. V.: The ancient men sat all in the streets, communing.

²⁵ (Or perhaps, *of the common weal*. Wahl, *de salute publica*.)

²⁶ glorious (δόξας) and (or *even*).

²⁷ provided victuals.

²⁸ set in them all manner of munition.

²⁹ (ἕως οὗτου for ἕως τούτου οὗτου = ἕως τούτου ὥστε, *to the degree that*).

³⁰ world.

³¹ for.

¹ A. V.: fray them: neither was there *any* left (lit., “And there disappeared.” The art. before πολεμῶν is omitted by III. X. 23. 62. 74. 134. Co. Ald.)... to fight.

² yea.

³ kings *themselves*.

⁴ More over.

⁵ (Cf. *Com.*)

⁶ beautified.

⁷ temple.

⁸ A. V.: Now.

⁹ as soon as.

¹⁰ was made.

¹¹ in.

¹² *omits* mutually with him (verb in the middle voice, and followed by πρὸς αὐτόν).

they had made with Judas and Jonathan his brethren. And they^{13 20} were read before the congregation at Jerusalem. And this is the copy of the letter¹⁴ that the Spartans sent:

The rulers of the Spartans, and¹⁵ the city, unto Simon high¹⁶ priest, and the elders, and the¹⁷ priests, and the¹⁷ residue of the people of the Jews *our* brethren, *send* greeting. ²¹The ambassadors that were sent unto our people informed¹⁸ us of ²²your glory and honor; and¹⁹ we were glad of their coming. And we recorded²⁰ the *things* that they spake, in the records²¹ of the people,²² in this manner: Numenius son of Antiochus, and Antipater son of Jason, the Jews' ambassadors, came unto us to renew²³ the friendship with²⁴ us. ²³And it pleased the people to receive the men with honors,²⁵ and to put the copy of their words in the public records of the people,²⁶ to the end that the people of the Spartans²⁷ might have a memorial *thereof*; but²⁸ we have sent the²⁹ copy thereof unto Simon the high priest.

²⁴After this Simon sent Numenius to Rome with a great shield of gold of a thousand ²⁵minas³⁰ weight, to confirm the league with them. But³¹ when the people³² heard of these things,³³ they said, What thanks shall we return³⁴ to Simon and his; sons? ²⁶For he

¹³ which writings.

¹⁴ letters (cf. 10:17).

¹⁵ Lacedemonians, with.

¹⁶ the high.

¹⁷ omits the.

¹⁸ A. V.: certified.

¹⁹ wherefore.

²⁰ did register.

²¹ council (cf. Com.).

²² (Marg., *publick records*.)

²³ (pres part., used of that which one is on the point of doing.)

²⁴ *they* had with.

²⁵ A. V.: entertain.... honourably.

²⁶ *ambassage* (λόγων. It might be rendered by *message* or *report*) in publick records.

²⁷ end the.... Lacedemonians.

²⁸ furthermore.

²⁹ written (lit., but the sense is as given) a.

³⁰ A. V.: pound (see Com.).

³¹ Whereof.

and his brethren and the house of his father stood firm,³⁵ and they³⁶ chased away in fight the enemies of Israel³⁷ from them, and established for it³⁸ liberty. ²⁷And³⁹ they wrote on⁴⁰ tables of brass, and placed them⁴¹ upon pillars on⁴² mount Sion. And this is the copy of the writing:

The eighteenth *day* of *the month* Elul, in the hundred threescore and twelfth year,²⁸ and this⁴³ the third year of Simon high⁴⁴ priest, at Saramel,⁴⁵ in the great congregation of priests,⁴⁶ and people, and rulers of the nation, and the⁴⁷ elders of the ²⁹country, it is promulgated by us.⁴⁸ Forsomuch as oftentimes there have arisen⁴⁹ wars in the country, so⁵⁰ Simon the son of Mattathias, of the posterity of Joarib,⁵¹ together with his

³² (i.e., the Jewish people, and not as the Vulg. has it, *populus Romanus*, which Luther followed.)

³³ omits of these things (τῶν λόγων τούτων, namely, what is said, vers. 15-23).

³⁴ give.

³⁵ have established Israel (cf. third note following).

³⁶ omits they.

³⁷ their enemies.

³⁸ confirmed their.

³⁹ So then.

⁴⁰ it in.

⁴¹ which they set.

⁴² in.

⁴³ year, being.

⁴⁴ the high.

⁴⁵ at Saramel (Fritzsche retains the reading of the *text. rec.*, ἐν Σαραμέλ. Codd. X. 19. 23. 64. 93., with Old Lat., ενασσαραμελ; 55., ἐν Σαραμέν. See *Com.*).

⁴⁶ A. V.: the priests.

⁴⁷ omits the.

⁴⁸ were *these things* notified unto us (ἐγνώρισεν ἡμῖν. Codd. 19. 64. 93. Ald. Syr. read ἐγνωρίσαμεν ὑμῖν. It is better, however, with. Gaab, Fritzsche, Keil, and others, to suppose that there has been a failure in translating into Greek, the Hophal of **יָטַי** (cf. [Lev. 4:23, 28](#)) being rendered as Hiphil. It should have been rendered as in our text. Cf. Gaab's *Com. in loc.*).

⁴⁹ been.

brethren, put themselves in jeopardy, and resisted the enemies of their nation that their sanctuary and the law might be maintained, and covered their ³⁰nation with great glory.⁵² When Jonathan had gathered their⁵³ nation together, ³¹and become⁵⁴ their high priest, he⁵⁵ was added to his people; and⁵⁶ their enemies purposed to invade their country, that *they* might destroy their country, and stretch ³²out their hands against their¹ sanctuary. Then² Simon rose up, and fought for his nation, and spent much of his own substance, and armed the soldiers³ of his nation, and gave them wages, ³³and fortified the cities of Judæa, and⁴ Bethsura, that *lieth* upon the borders of Judæa, where the weapons⁵ of the enemy⁶ had been before; ³⁴and he placed⁷ a garrison of Jews there. And⁸ he fortified Joppe, which *lieth* upon the sea, and Gazara, that *lieth* upon the borders of⁹ Azotus, where the enemy¹⁰ dwelt before; and he colonized¹¹ Jews there, and placed in them whatever ³⁵was needful for their maintenance. And the people saw¹² the acts of Simon, and unto what glory he thought to bring his nation, and they¹³ made him

⁵⁰ wherein for the maintenance of their sanctuary and the law (cf. close of verse).

⁵¹ Jarib (so *text. rec.* I read with III. X. 23. 64. 93. See *Com. Lit.*, it would be, “the son of the sons of Joarib”).

⁵² resisting.... nation, did their nation great honour (see second preceding note).

⁵³ A. V.: for after that J., having gathered his (so 23).

⁵⁴ been.

⁵⁵ omits he.

⁵⁶ omits and.

¹ A. V.: it (so 52. 64. 93.), and lay hands on the.

² at which time

³ valiant men.

⁴ together with.

⁵ armour.

⁶ enemies.

⁷ but he set.

⁸ A. V.: moreover.

⁹ bordereth upon (see preceding line).

¹⁰ enemies had.

¹¹ but he placed.

¹² furnished them with all *things* convenient for the reparation thereof (πρὸς τῇ τούτων ἐπανορθώσει. Not simply for repairing it, but for keeping it, in all respects, in a defensi-

their prince¹⁴ and chief priest, because he had done all these *things*, and because of¹⁵ the justice and the fidelity¹⁶ which he kept with¹⁷ his nation, and sought in every way¹⁸ to³⁶ exalt his people. And¹⁹ in his time *things* prospered in his hands, so that the heathen were taken out of their country, and they that²⁰ were in the city of David in Jerusalem, who had made themselves a fortress,²¹ out of which they issued, and³⁷ polluted all about the sanctuary, and did much harm to its purity. And²² he settled²³ Jews therein, and fortified it for the safety of the country and the city,³⁸ and raised up the walls of Jerusalem. And the king Demetrius²⁴ confirmed him in the²⁵ high priesthood according to those *things*,³⁹ and made him *one* of his friends, and honored him with great honor. ⁴⁰For he had heard²⁶ that the Romans had called the Jews²⁷ friends, and allies,²⁸ and brethren; and that they had met²⁹ the ⁴¹ambassadors of Simon with honors.³⁰ And it hath pleased well³¹ the Jews and the³² priests that³³ Simon should be their prince³⁴ and high priest for ever, until ⁴²there arise a trustworthy³⁵ prophet; and³⁶ that *he* should be

ble condition). The people, therefore, seeing.

¹³ omits and they.

¹⁴ governor (cf. ver. 41).

¹⁵ for.

¹⁶ faith (πίστιν, as III. X. 19. 44. 52. al.; *text rec.*, πρᾶξις. See *Com.*).

¹⁷ to.

¹⁸ for that he sought by all means.

¹⁹ For.

²⁰ also that.

²¹ tower.

²² hurt in the holy place (marg., *unto religion*): but.

²³ placed.

²⁴ A. V.: King D. also.

²⁵ (Lit., “confirmed to him the.” But Keil would give the verb the force of “recognized.”)

²⁶ heard say.

²⁷ Jews *their* (lit., that the Jews were called by the R.).

²⁸ confederates.

²⁹ entertained.

³⁰ honourably.

³¹ A. V.: also that (ὅτι is wanting only in 71., but cf. *Com.*).

³² omits the.

general over them,³⁷ and should take charge of³⁸ the sanctuary, to set men over its services,³⁹ and over the country, and over the arms,⁴⁰ and over the fortresses, and that he should take ⁴³charge of⁴¹ the sanctuary; and⁴² that he should be obeyed by⁴³ every *man*, and that all documents⁴⁴ in the country should be written⁴⁵ in his name, and that he should ⁴⁴be clothed in purple, and wear gold;⁴⁶ also *that* it should be lawful for none of the people or the⁴⁷ priests to set aside⁴⁸ any of these *things*, or to gainsay his words, or to gather an assembly in the country without him, or to be clothed in purple, or ⁴⁵wear a buckle of gold; but⁴⁹ whosoever should do contrary to these things, and should set aside⁵⁰ any of these *things*, he should be liable to *punishment* for it.⁵¹ ⁴⁶And it hath

³³ were well pleased that.

³⁴ their (Fritzsche adopts ἀντων (X., ἀντων) from III. 55. 62. 74. 106. 134. Co.; *text. rec.*

omits) governor (אֲשֵׁר).

³⁵ should (cf. first note in ver. 41) arise a faithful (cf. *Com.*).

³⁶ moreover.

³⁷ their captain.

³⁸ take charge of (μέλοι, for which Fritzsche adopts μέλη, here, and at ver. 43, from III. X. al., the subjunctive being the customary mood in the dependent clause, in Hellenistic Greek. Cf. Winer, p. 287 f. Lit., the clause would be, “that it should be a care to him concerning”).

³⁹ to set them (αὐτούς. It is used indefinitely) over their works.

⁴⁰ armour.

⁴¹ that, I say, he should take charge (apparently repeated by mistake, either here or above. Cf. *Com.*).

⁴² besides this.

⁴³ of.

⁴⁴ the writings.

⁴⁵ made.

⁴⁶ It refers, doubtless, to the golden buckle. Cf. ver. 44, and 10:20, 89.

⁴⁷ A. V.: omits the.

⁴⁸ break.

⁴⁹ and.

⁵⁰ otherwise, or break.

⁵¹ be punished.

pleased well all the people to determine for Simon, that he should⁵² do ⁴⁷as hath been said. And⁵³ Simon accepted *hereof*, and was well pleased to be high priest, and general and ethnarch⁵⁴ of the Jews, and priests, and to stand before all. ⁴⁸And⁵⁵ they commanded that this writing should be put on⁵⁶ tables of brass, and that they should be set up within the compass⁵⁷ of the sanctuary in a conspicuous ⁴⁹place; but⁵⁸ that the copies thereof should be placed⁵⁹ in the treasury, to the end that Simon and his sons might have *them*.

CHAPTER 14

Ver. 1. **Hundred three score and twelfth year**, *i.e.*, of the Seleucian era, or B. C. 141-140. Josephus (*Antiq.*, xiii. 5, § II) places this campaign of Demetrius II. against Media before the time of the murder of Jonathan, that is, two years earlier, the same writer agreeing with the present book as to the period when the Jews obtained their freedom. Cf. *Antiq.*, xiii. 6, § 7 and 1 Macc. 13:51. Eusebius, however, agrees essentially with our book in the former date, while Josephus has the support of other Greek authors only as it respects the time of the murder of Antiochus VI. On the chronology of the four kings, Demetrius II., Antiochus VI., Tryphon, Antiochus VII., and on the authorities in general used by Josephus in his *Antiquities*, cf. Nussbaum, *Observationes in Flavii Josephi Antiq.*, lib. xii. 3-xiii. 14, Göttingen, 1876, and a notice of the same by Schürer in the *Theolog. Literaturzeitung* for the same year, No. 13, col. 331 ff.—**To get him help**. He meant, it would appear, first to conquer the country and then compel it to furnish him auxiliaries for further wars. According to Rawlinson (*The Sixth Great Oriental Monarchy*, p. 82): “All the provinces which Parthia took from Syria contained Greek towns, and their inhabitants might at all times be depended on to side with their countrymen against the Asiatics. At the present juncture, too, the number of malcontents

⁵² Thus it liked.... deal with Simon, and (Fritzsche strikes out the *καί* before *ποιῆσαι*, with III. X. 44. 62. al.) to.

⁵³ A. V.: Then.

⁵⁴ captain and governor.

⁵⁵ defend (*προστατῆσαι*) *them* all So.

⁵⁶ in.

⁵⁷ (See *Com.*)

⁵⁸ also.

⁵⁹ laid up.

was swelled by the addition of the recently subdued Bactrians, who hated the Parthian yoke, and longed earnestly for a chance of recovering their freedom.”

Ver. 2. **Arsaces.** This was a common name of the Parthian kings, but the one here meant was Mithridates I. He is called king of Persia and Media because these were the most important provinces of his empire.

Ver. 3. **For** the details of this campaign, cf. Rawlinson, *l. c.* Demetrius was at first successful but was put off his guard by proposals of peace on the part of Arsaces, who then attacked him and made him prisoner.

Ver. 4. **All the days of Simon.** This was not strictly true. Cf. 15:27, 40; 16:3 ff.

Ver. 5. To speak of a harbor for the “isles of the sea” sounds somewhat peculiar. Grimm with Michaelis, following the Syriac, with 19. 64. 93. would read therefore, ναυσί for νήσοις, and claims, that if the former were not the original reading of the Greek, there may have been a misunderstanding of the original Hebrew word for ship which might easily have been taken for that meaning island. Keil, however, dissents from this view and adheres to the common reading, understanding by the islands, “the inhabitants of the islands and countries on the coast of the Mediterranean.”

Ver. 7. **A great number of captives.** These were probably Jews who had been carried away to other countries. He freed them and brought them back to their native land.

Ver. 8. **The trees of the fields their fruit.** See an interesting article on the fertility of ancient Palestine in the *Quarterly Statement of the Palestine Exploration Fund* for July, 1876, p. 120 ff. Cf. also, *Repertorium für Biblische und Morgenländische Literatur*, Theil xv., p. 176 ff.

Ver. 9. **Honors and warlike apparel.** The warlike accoutrements were rather for ornament than actual use, although soldiers were still needed for garrison duty.

Ver. 12. For a like figure, see 1 Kings 4:25; Micah 4:4; Zech. 3:10.

Ver. 16. Sparta is thought of as more distant because it was latest visited by the Jewish ambassadors.

Ver. 18. Grimm doubts whether the Romans would have taken the initiative in proceedings looking to a renewal of the treaty, since it was customary for the successors of allied kings and princes themselves first to ask for it. Obviously, as it appears from the verses next following (vers. 21, 22), the statement here made is chronologically out of place.

Ver. 20. The letter of the Romans is not given because it was not directed to the Jewish people (15:16-24), but to the various kings and governments in alliance with

Rome.

Ver. 20. **The rulers.** These were the Ephors.

Ver. 22. **In the council of the people.** (A. V.) “Nicht in conciliis populi (Vulg.; vgl. Fritzsche zu 1 Esd. 5:73), sondern in plebiscites.” Grimm. Cf. 5:23. The ambassadors are the same as those sent by Jonathan. Cf. 12:16.

Ver. 24. The Greek mina was a little less than the English pound avoirdupois, being 15½ ounces.

Ver. 27. **At Saramel,** ἐν Σαραμέλ. Grimm, Fritzsche, and many other critics following X. 23. 19. 64. 93. and the Old Latin would read ενασσαραμελ at the end of verse 27. In the first case it is supposed by Ewald, Keil, and others that the word is an effort to transfer by the use of Greek letters, the Hebrew **אֵלֶּם אֵלֶּם אֵלֶּם**, in the fore court of the people of God, i.e., “the fore court of the temple.” If the second reading is adopted, the words are to be taken as a second designation of Simon, **אֵלֶּם אֵלֶּם אֵלֶּם**, prince of the people of God. Keil objects that this theory does not account for the preposition ἐν, which must in this case be regarded as an arbitrary addition of the copyist; and further, that there is no just ground why the Hebrew words should be transferred in such a title of Simon any more than in other titles given him, like ἀρχιερέυς. Cf. 13:42; 14:35, 41 f.; 15:2. According to Graetz (*Geschichte*, iii., 447), who refers for support of his view to the Syriac, *Saramel* is but a corruption of the word Israel. See, however, Michaelis, *Com.*, in loc.

Ver. 29. **Joarib.** Cf. 2:1, and I Chron. 4:24.

Ver. 32. **Gave them wages.** This does not necessarily mean that Simon paid them out of his own pocket, but only that he attended to the matter of their being paid.

Ver. 34. **Gazara that (lieth) on the borders of Azotus.** This properly describes the situation of Gazara (see 4:15), “if this city was situated on the site of the village El-Kubab or near Ummel-Amdau, not far from Selbît (see 4:15 and Josh. 10:33), since the district of Ashdod might well have stretched in a northwesterly direction as far as the beginning of the mountainous country, so that there is no reason for regarding this expression, with Grimm, as an erroneous addition.” Keil.

Ver. 35. The common reading πρᾶξιν seems to be preferable since the other might easily have arisen from the abbreviation ΠΝ, or through the occurrence of πίστιν in the same verse, just below. So Michaelis, Grimm, Keil, and others.

Ver. 41. According to the usual reading we have here a second reason given why Demetrius confirmed Simon in the high priest’s office. But Michaelis, Ewald, Grimm,

Hitzig, Keil, and others regard ὅτι as a corruption for the following reasons: (1) that on the supposition of its genuineness a most awkward construction would result, all that follows as far as ver. 47, being made dependent on ὅτι εὐδόκησαν; and (2) the principal thought concerning the merits and services of Simon would thus be consigned to a subordinate clause. The particle may have easily been repeated through mistake from the preceding verse.—**For ever.** The idea that the office should be hereditary seems to be here plainly intimated. Cf. also, vers. 25, 49.—**Faithful** (A. V.) **prophet.** The meaning of πιστόν, in this case, seems rather to be *trustworthy*. Michaelis translates by *beglaubigter* and Grimm by *zuverlässiger*. Most of the old commentators, and even Luther, supposed that the passage referred to the Messiah. But there is no reason for supposing that this thought was in the mind of the people of that time, and the omission of the article is sufficient proof to the contrary.

Ver. 42. **And should take charge of the sanctuary.** The repetition of this clause seems out of place, and some critics, as Gaab, Grimm, Ewald, conjecture that it is to be omitted in the first instance. Keil argues justly, however, that if it is omitted in either case it should be in ver. 43 rather than in ver. 42, since it is needed in the first instance as justification for the αἰτῶν after ἐπὶ τῶν ἔργων, which otherwise would have no sense.—The variation, δι' αὐτοῦ, for αὐτούς, accepted by Fritzsche and others (cf. *Text. Notes*) is characterized by Grimm and Keil as an unauthorized correction.

Ver. 44. **Gather an assembly** (σοστροφῆν). A meeting of the people for political or other purposes. The word is used for an assembly of conspirators by the LXX. at Ps. 63:3, as a translation of טִיֹּב.

Ver. 48. **Within the compass** (ἐν περιβόλῳ) of the sanctuary. It is not clear what special part of the temple is referred to. Probably, however, it was the outer court where the people were wont to assemble themselves. Cf. *Ecclus.* 1. 11.

Ver. 49. **In the treasury.** This probably means the treasury proper and not, as some have supposed, a special place where important documents were kept. Cf. 2 *Macc.* 3:6, 28, 40; 4:22; 5:18; 4 *Macc.* 4:6. Whether the foregoing document is to be regarded as genuine, has been much discussed, among others, by Michaelis and Gaab who are against, and Ewald and Hitzig who are for its genuineness, Grimm holds it to be simply a free reproduction by our author of the original. And this view seems to have the most in its favor.

CHAPTER 15

¹AND¹ Antiochus, son of Demetrius the king, sent a letter² from the isles of the ²sea unto Simon, priest³ and ethnarch⁴ of the Jews, and to all the nation;⁵ and⁶ the contents thereof⁷ were these: King Antiochus to Simon, high⁸ priest and ethnarch,⁹ ³and to the nation¹⁰ of the Jews, greeting. Forasmuch as pestilent men¹¹ have gotten possession of¹² the kingdom of our fathers, but¹³ my purpose is to contend for the kingdom,¹⁴ that I may restore it as it was before,¹⁵ and to *that end* have enlisted¹⁶ ⁴a multitude of foreign soldiers,¹⁷ and prepared ships of war, and¹⁸ my purpose is to disembark and pass¹⁹ through the country, that I may punish²⁰ them that have destroyed our country,²¹ and made many cities in the kingdom desolate; ⁵now therefore I confirm unto thee all the immunities²² which the kings before me granted thee, and as many other gifts as²³ they

¹ A. V.: Moreover.

² sent letters.

³ the priest.

⁴ prince

⁵ people.

⁶ *omits* and.

⁷ whereof.

⁸ the high.

⁹ prince of his nation (52. 62. 71. omit καὶ ἔθνει, and the two former, καὶ ἑθνάρχη).

¹⁰ people.

¹¹ certain pestilent *men* (III. X. 19. 23. 52. 62. 106. read τίνας for ἄνδρες).

¹² usurped.

¹³ and.

¹⁴ challenge it *again*.

¹⁵ to the old estate.

¹⁶ gathered.

¹⁷ soldiers together.

¹⁸ *omits* and.

¹⁹ meaning also being to go (ἐκβῆναι. Both ideas of *disembarking and passing through* are included in the verb, and the aorist denotes that it is to be done at once).

²⁰ be avenged of.

²¹ it.

granted. And²⁴ ⁶I give thee leave²⁵ ⁷to coin money for thy country with thine own stamp, and²⁶ Jerusalem and the sanctuary shall be²⁷ free; and all the arms²⁸ that thou hast made, and the²⁹ fortresses ⁸that thou hast built, and holdest in possession, shall³⁰ remain unto thee. And if any thing be, or shall be, owing to the king, it shall be given up to³¹ thee from this time forth and for all time.³² ⁹Furthermore, when we have gotten possession of³³ our kingdom, we will honor thee, and thy nation, and the³⁴ temple, with great honor, so that your honor shall become manifest in all the earth.³⁵

¹⁰In the hundred threescore and fourteenth year went forth¹ Antiochus into the land of his fathers; and² all the forces came together unto him, so that there were ¹¹few³ with Tryphon. And the king Antiochus pursued him and⁴ he fled unto Dora, which *lieth* upon the sea.⁵ ¹²For he saw that these misfortunes⁶ came upon ¹³him all at once,⁷ and

²² A. V.: oblations (see *Com.*).

²³ whatsoever gifts besides.

²⁴ omits And.

²⁵ leave also (καὶ ἐπέτρεψά σοι).

²⁶ And as concerning.

²⁷ let them be.

²⁸ armour.

²⁹ omits the.

³⁰ keepest in thy hands, let them (the construction changes to the imper., but I render according to the sense).

³¹ A. V.: let it be forgiven.

³² forth for evermore.

³³ obtained (III. 19. 52. 62. al. Syr., καταστήσωμεν with the acc.; Vulg., *obtinuerimus regnum*. Cf. ver. 3.).

³⁴ thy.

³⁵ be known throughout the world.

¹ A. V.: went (ἐξῆλθεν).

² at which time.

³ that few were left (Fritzsche strikes out τοὺς καταλειφθέντας after εἶναι. It is wanting in III. X. 23. 44. 52. 62. al.).

⁴ Wherefore being pursued by king A.

⁵ by the seaside.

⁶ troubles (τὰ κακά).

that his forces had forsaken him. And⁸ Antiochus besieged Dora, and there were⁹ with him an hundred and twenty thousand men of war, and ¹⁴eight thousand horsemen. And he¹⁰ compassed the city round about, and the ships attacked from¹¹ the sea side, and¹² he pressed upon¹³ the city by land and by sea, and suffered none¹⁴ to go out or in.

¹⁵And¹⁵ Numenius and those with him came¹⁶ from Rome, having letters to the kings and the¹⁷ countries, wherein were written these *things*: ¹⁶Lucius, consul of the Romans unto king Ptolemy, greeting. ¹⁷The Jews' ambassadors, our friends and allies,¹⁸ came unto us to renew the old¹⁹ friendship and league, being sent from Simon the high priest, and the²⁰ people of the Jews; ¹⁸and they brought a shield of gold of a thousand minas.²¹ ¹⁹We thought it good therefore to write unto the kings and the²² countries, that they should do them no harm,²³ nor fight against them, nor²⁴ their cities, nor their country,²⁵ and that they should not²⁶ aid their enemies.²⁷ ^{20, 21}It seemed also good to us

⁷Fritzsche adopts ἐπισυνῆκται from III. X. 19. 62. 71. al.; *text, rec.*, συνῆκται.

⁸A. V.: Then camped.

⁹against D., having.

¹⁰when he had.

¹¹joined (συνῆψαν, often used in our book for armies joining in battle. Cf. 4:14) ships close to the town on.

¹²omits and.

¹³vexed.

¹⁴neither suffered he any.

¹⁵A. V.: In the mean season.

¹⁶came N. and his company.

¹⁷omits the.

¹⁸A. V.: confederates.

¹⁹(ἐξ ἀρχῆς, i.e., from the beginning of their intercourse.)

²⁰from the (not needed, or if needed, is provided for in the previous ἀπό).

²¹thousand (πεντακισχιλίων, III. 44. 55. 62. al. Cf. Jos., *Antiq.*, xiv. 8, 5) pound.

²²omits the.

²³(= בְּקֶשׁ רָעָה)

²⁴omits nor (καί).

²⁵or countries.

²⁶nor yet.

to receive the shield from²⁸ them. If therefore any²⁹ a pestilent fellows have³⁰ fled from their country unto you, deliver them unto Simon the high priest, that he may punish them³¹ according to their³² law. ²²And he wrote the same things³³ unto Demetrius the king, and Attalus, and Ariarathes,³⁴ and Arsaces, ²³and to all the countries, and to Samp-sames,³⁵ and Spartans,³⁶ and to Delus, and Myndus, and Sicyon, and Caria,³⁷ and Samos, and Pamphylia, and Lycia, and Halicarnassus, and Rhodus, and Phaselis,³⁸ and Cos, and Side, and Aradus, and Gortyna, and Cnidus, and Cyprus, and Cyrene. ²⁴And the copy hereof they sent³⁹ to Simon the high priest.

²⁵But⁴⁰ Antiochus the king camped against Dora the second day, assaulting it⁴¹ continually, and making engines. And⁴² he shut up Tryphon, that *he* could neither ²⁶go out nor in. And⁴³ Simon sent him two thousand chosen men to aid him; silver ²⁷also, and gold, and many weapons.⁴⁴ And⁴⁵ he would not receive them, but set aside⁴⁶ all the covenants which he had made with him before,⁴⁷ and was alienated ²⁸from⁴⁸ him. And⁴⁹

²⁷ enemies against them.

²⁸ A. V.: of.

²⁹ *there be* any.

³⁰ *that* have.

³¹ (ἐν αὐτοῖς; III. X. 44. 55. 62. al., αὐτούς.)

³² their own.

³³ The same *things* wrote he likewise.

³⁴ to (Fritzsche receives καί. from III. X. 23. 55. al. Old Lat.) Ariarathes (marg., *Arathes* (Ἀράθη, III. 23. 55. al. Co. Ald.)).

³⁵ (Marg., *Sampsaces*, as III. 106. Ald.; Old Lat., *Lampsaco*.)

³⁶ the Lacedemonians.

³⁷ (III. 62. 71. al. Co., Καρίδα.)

³⁸ (Marg., *Basilis*, as III. 106.)

³⁹ wrote (lit., but in the sense of “sent”).

⁴⁰ A. V.: So.

⁴¹ (Marg., “(Gr., *bringing his forces to it.*”)

⁴² by which means.

⁴³ At that time.

⁴⁴ much armour.

⁴⁵ Nevertheless.

⁴⁶ brake.

he sent unto him Athenobius, one of his friends, to negotiate⁵⁰ with him, and say, You are in possession of⁵¹ Joppe and Gazara, and the fortress⁵² that is in Jerusalem, cities⁵³ of my realm. ²⁹The borders thereof ye have wasted, and done great hurt in the land, and got the dominion⁵⁴ of many places within my kingdom. ³⁰Now therefore deliver the cities which ye have taken, and the tributes, of the places, whereof ye have gotten dominion, excepting⁵⁵ the borders of ³¹Judæa. But if not,⁵⁶ give *me* for them five hundred talents of silver; and for the desolation that you have wrought,⁵⁷ and the tributes of the cities, other five hundred ³²talents; but⁵⁸ if not, we will come and fight against you. And⁵⁹ Athenobius the king's friend came to Jerusalem; and when he saw the glory of Simon, and the sideboard with¹ gold and silver plate, and *his* great attendance, he was astonished, ³³and told him the king's message. And Simon² answered, and said unto him, We have neither taken other men's land, nor gotten possession of³ that which belongeth⁴ to others, but the inheritance of our fathers, which our enemies had wrongfully ³⁴in possession a certain time. But⁵ we, having opportunity, hold on to⁶ the ³⁵in-

⁴⁷ afore.

⁴⁸ became strange unto.

⁴⁹ A. V.: Furthermore.

⁵⁰ commune (for κοινολογησάμενον, κοινολογησόμενον is to be read, with Grimm, Fritzsche, and others, from III. X. 44. 71. al. Co.).

⁵¹ withhold.

⁵² with the tower.

⁵³ *which are* cities.

⁵⁴ ἐκυριεύσατε.

⁵⁵ A. V.: without.

⁵⁶ or else.

⁵⁷ harm.... done.

⁵⁸ *omits* but.

⁵⁹ So.

¹ A. V.: cupboard of.

² Then.... Simon.

³ holden.

⁴ appertaineth.

⁵ A. V.: Wherefore.

⁶ *omits* on to.

heritance of our fathers. But concerning Joppe and Gazara, which thou demandest,⁷ they did great harm among⁸ the people throughout⁹ our country, yet will we give an hundred talents for these.¹⁰ And he¹¹ answered him not a word; ³⁶but returned in a rage to the king, and made report unto him of these words,¹² and of the glory of Simon, and of all that he had seen; and¹³ the king was exceeding ^{37, 38}wroth. But Tryphon embarked on a ship and fled¹⁴ unto Orthosias. And the king appointed¹⁵ Cendebæus as chief commander¹⁶ of the sea coast, and gave ³⁹him a force¹⁷ of footmen and horsemen. And he¹⁸ commanded him to encamp against¹⁹ Judæa; he also commanded him to fortify Cedron,²⁰ and to make sure^{21 40}the gates and to²² war against the people; but the king²³ pursued Tryphon. And²⁴ Cendebæus came to Jamnia, and began to provoke the people, and to invade Judæa, and to take the people prisoners, and slay *them*. ⁴¹And when he had fortified²⁵ Cedron, he stationed²⁶ horsemen there, and a force of infantry,²⁷ to the end that sallying forth²⁸ they might make forays²⁹ upon the roads³⁰ of Judæa, as the

⁷ And whereas thou demandest J. and G., *albeit*.

⁸ unto.

⁹ in.

¹⁰ them.

¹¹ Hereunto Athenobius (the latter is stricken out by Fritzsche, as wanting in III. X. 44. 55.—not “54.” as improperly printed in Fritzsche’s notes—74. 106. Co.).

¹² speeches.

¹³ whereupon.

¹⁴ A. V.: In the meantime fled T. by ship.

¹⁵ Then.... made.

¹⁶ captain (Fritzsche adopts ἐπισράτηγον from III. X. 19. 23. 44. 62. al. Ald.; *text. rec.*, στρατηγόν).

¹⁷ host.

¹⁸ omits he

¹⁹ remove his host toward.

²⁰ build up (marg., *Gedor*, as Vulg.).

²¹ fortify.

²² (καὶ ὅπως. The former is omitted by X. 64. Ald. The latter here, instead of the infin., but with weakened force.)

²³ but *as for* the king *himself*, *he*.

²⁴ A. V.: So

king had commanded him.

CHAPTER 15

Ver. 1. This Antiochus, called also Sidetes from the city Sida, in Pamphylia, where he was educated, was a son of Demetrius I. Soter, and so brother of Demetrius II. Nicator, at this time a prisoner in Parthia. He is the seventh of the name. He took up the war against Trypho, in the absence of his brother, and finally, at Apamea, a strongly fortified place on the Orontes (see ver. 10) overcame him, Trypho being killed.

Ver. 5. Ἀφαιρέμετα, (III. X. 23, ἀφέματα and for δόματα below, 44. 52. al., the same; III., ἀφωρέματα). Here used as a softened expression for tributes, or, according to the sense, freedom from tributes. It means literally that which is taken away, and in the LXX. refers generally to the peace offerings. Hence the rendering of the A. V., following the Vulgate and Syriac, which, however, in this passage would make no sense.—**As many other gifts**, namely, the golden crowns and other things not especially determined by law.

Ver. 6. **And I give thee leave.** The aorist ἐπέτερφα denotes that it will be an accomplished fact, when the notice shall have reached Simon. In letters ἔηραφα is often used in this sense for γράφω. Cf. Winer, p. 278. There are at the present time no coins extant, which were coined by Simon. See a contrary statement in Cotton, p. 138. The royal cabinet at Berlin has, however, coins of this period, among others some that bear the “image and superscription” of Antiochus VII. Hasmonæan coins are also extant. They are inscribed with the names of the persons issuing them and their rank, in the old Hebrew language and character, which, however, at a later period, give place to the Greek. The value of the coin is given as shekels, half shekels, quarter shekels, and some of them designate the year of their coining, or of the “Redemption of Zion.” They have also various emblems: a cup, a grape leaf, a cluster of grapes, an entrance to the temple, etc. Cf. Roskoff in Schenkel’s *Bib. Lex.*, art. “Geld,” and Schürer, *Neutest. Zeitgeschichte*, p. 63, note 4, and p. 101, note 3.

²⁵ built up.

²⁶ set.

²⁷ host of footmen.

²⁸ issuing out.

²⁹ outroads.

³⁰ ways.

Ver. 10. In the year B. C. 139–138, Antiochus made a landing in “the land of his fathers,” going from Seleucia, whose queen, Cleopatra, had given him her hand and throne. She was the daughter of Ptolemy VI. and Cleopatra, and was first married to Alexander Balas (10:58), then to Demetrius Nicator (11:12), and now, to the latter’s brother, although her husband was still alive in Parthia. She was a woman of great ambition, and finally died from the effects of poison which she had prepared for her own son.

Ver. 11. **Dora.** This place now bears the name of *Tantura*, or *Tortura*, near which are ruins of considerable extent. It lies a short distance north of Cæsarea.

Ver. 15. **The kings and the countries.** The latter word refers, it would seem, to lands, cities, and islands which had no kings, but which stood in some dependent relation to Rome.

Ver. 16. **Lucius.** It is not certainly known whether Lucius Cæcilius Metellus, or Lucius Calpurnius Piso, is meant. The weight of probability, however, is in favor of the latter, who was consul with M. Popillius Lænas, B. C. 139. To the objection that his name was not Lucius, but Cneius, it is to be answered, (1) that the *Fasti Capitolini* are defective for this year, giving but a fragment of the name of Popillius, the associate consul of Lucius. (2) The reading *Cn. Calpurnius* by Cassiodorus, is probably an error of transcription caused by names in the lists just previous. (3) Valerius Maximus (1:3, 2) is improperly cited in support of the reading Cneius, Pighius, in his edition (1567) of the same, having himself introduced the change in deference to the above false reading of Cassiodorus. Previously, for sixty years, his text had this form, without variation, “L. Calpurnio.” Cf. in addition to the commentaries Westcott in *Smith’s Bib. Dict.*, art. “Lucius.” The fact that only one consul is here mentioned, the manner in which he is designated by his first name only, the omission of all mention of the Senate from whom such documents were wont to emanate, the want of any date, and other circumstances of form and matter, have led many to hold that our book gives only a free reproduction of the original document. These reasons are too numerous and weighty to be much weakened by any efforts to prove that at that time the associate consul of Lucius was in Spain. Cf. Keil, *Com.*, *in loc.* Still to admit that we have not before us an accurate copy of the original, does not hinder us from regarding it as essentially correct and quite trustworthy.—**Unto king Ptolemy.** This was Ptolemy Euergetes II. or Physcon (11:18)

Ver. 17. **The old friendship.** It had now lasted about twenty-three years.

Ver. 20. **To receive the shield from them.** He speaks as though it were a favor the Romans were conferring on the Jews to accept the valuable present they had made.

Ver. 22. **Demetrius**. It was probably not known in Rome, at this time, that he was a prisoner in Parthia. Moreover, the fact that Demetrius and not Antiochus was written to is strong incidental evidence of the virtual truthfulness of the history.—**Attalus**. He was king of Pergamos, but it is doubtful whether Attalus Philadelphus, or Attalus Philometor is meant.—**Ariarathes**. Ariarathes VI. Philopator, king of Cappadocia.—**Arsaces**. He was king of Parthia. He was not a vassal of the Romans, and their letter to him must have been of a somewhat different character from the others. Cf. Rawlinson, *The Sixth Oriental Mon.*, pp. 42-45.

Ver. 23. **Sampsames**. It seems probable from the connection that a country and not a king is meant, and critics find it in the present *Samsun* situated on the coast of the Black Sea.—**Delus**, *i.e.*, Delos, the smallest of the Cyclades, at present *Dili*. It reached its highest commercial prosperity in the second century before Christ. The Romans made a present of it to Athens, B. C. 166, and raised it to the dignity of a free port.—**Myndus**, a town on the coast of Caria. Its ships were known in very early times. Herodotus (5:33) says: “As Megabates went his rounds to visit the watches on board the ships, he found a Myndian vessel on which there were none set.” It is probably to be identified with the ruins of *Gumishlu*, nearly at the extreme west of the Halicarnassian peninsula.—**Sicyon**. The derivation of the word shows that it was the place of a periodical market. It was situated on the north coast of the Peloponnesus, west from Corinth. Cf. Smith’s *Bib. Dict.*, s. v.—**Caria**, at the southwest point of Asia Minor.—**Samos**, a well-known island on the coast of Ionia.—**Pamphylia**. In Asia Minor between Lycia and Clicia, the latter place lying southeast of Caria.—**Halicarnassus**, the chief city of Caria and at an earlier period the place where its kings resided.—**Phaselis** was a city of Lycia.—**Cos**. A small island lying opposite to Cnidus and Halicarnassus.—**Side**. A harbor of Pamphylia.—**Aradus**. The name of an island and a city at the mouth of the Eleutherus, on the coast of Phoenicia.—**Gortyna**. An important city on the island of Crete.—Cnidus was a city of Caria.—**Cyrene** was the principal city of Upper Libya. In the enumeration of these several places no proper order is observed, and it is apparent that the writer of the present book was quite unfamiliar with the geography of adjacent countries.

Ver. 25. The narrative interrupted at verse 15 is here resumed.—**The second day**. On the first day the city had been thoroughly invested. See ver. 14.—Τὰς χεῖρας. Used like the Latin *manus* and *vis* for a body of men, especially soldiers. Cf. Herod., 1:174; 5:72.

Ver. 27. The reason why Antiochus conducted in this way is obvious. He expected to

be able to conquer Tryphon without the Jews' aid, of which he had previously sought so earnestly to avail himself.

Ver. 28. **Athenobius.** He is not elsewhere mentioned. Antiochus calls the places mentioned his, because they had been built by Antiochus IV. Epiphanes, his great uncle. Cf. 1:33, 13:49.

Ver. 32. **(His) great attendance,** i.e., the great number of servants.

Ver. 33. **The inheritance of our fathers.** Cf. Ex. 23:31; Deut. 11:24; Josh. 11:23. It surprised him to see this in one who was simply a vassal of the Syrian king.

Ver. 37. **Orthosias.** It lay southward from the mouth of the Eleutherus on the coast of Phœnicia and north of Tripoli, a few miles distant from the latter place.

Ver. 39. **Cedron.** Probably the modern *Katra*, or *Kûtrah*, lying three miles southwest of Akir (Ekron).

CHAPTER 16

¹AND John came up¹ from Gazara, and told Simon his father what Cendebæus² brought to pass.² And³ Simon called his two eldest sons, Judas and John, and said unto them, I, and my brethren, and my father's house, have⁴ from our youth unto this day fought against the enemies⁵ of Israel; and *things* have prospered in⁶ our hands, so⁷ that we have delivered Israel oftentimes. ³But now I have become⁸old, and ye, by God's mercy, are of a sufficient age; be ye instead of me and my brother, and go forth¹ and fight for our nation; but² the help from heaven be³ ⁴with you. And⁴ he chose out of the coun-

¹ A. V.: Then came up J.

² had done.

³ Wherefore.

⁴ have ever.

⁵ (πολέμους, III. X., by a corrector, 23. 55. 74. Syr. Cf. 2:54.)

⁶ so well in.

⁷ omits so.

⁸ am

¹ A. V.: omits forth.

² and.

³ ἔστω; ἦτω, III. 44. 62. al. Cf. 10:31.

try twenty thousand men of war with horsemen, and they went⁵ against Cendebæus, and they spent the⁶ night at Modein. ⁵And they⁷ rose in the morning, and went into the plain, and⁸ behold, a mighty force⁹ of footmen and horsemen *came* against them; and¹⁰ there was a water brook ⁶betwixt them. And¹¹ he and his men¹² pitched over against them. And when he saw that the men¹³ were afraid to go over the water brook, he went first over,¹⁴ ⁷and when the men saw¹⁵ him, they went over¹⁶ after him. And¹⁷ he divided the¹⁸ men, and *set*¹⁹ the horsemen in the midst of the footmen; for²⁰ the enemies' horse men ⁸were very many. And they sounded²¹ with the trumpets;²² and²³ Cendebæus and his army²⁴ were put to flight, and there fell many²⁵ of them slain; but those ⁹left fled²⁶ to the stronghold. Then²⁷ was Judas, John's brother, wounded; but John²⁸ followed after them, until he came to Cedron, which *Cendebæus* had built. ¹⁰And²⁹ they fled as far as³⁰

⁴ A. V.: So.

⁵ who went *out*.

⁶ rested that (ἐκοιμήθησαν. Cf. 11:6).

⁷ when as they.

⁸ *omits* and.

⁹ great host *both*.

¹⁰ howbeit.

¹¹ So.

¹² people (cf. ver. 7).

¹³ people.

¹⁴ over *himself*.

¹⁵ *then* the men (here ἄνδρες) seeing.

¹⁶ passed through.

¹⁷ That done.

¹⁸ *his*.

¹⁹ (The *καί* may be regarded as explicative, *and indeed*, διεἴλε being understood.)

²⁰ for (δέ. As a gloss, correct).

²¹ A. V.: Then sounded they.

²² holy (it is wanting in III. X. 19. 44. 52. 62. al. Cf. 3:54) trumpets.

²³ whereupon.

²⁴ host.

²⁵ so that many.

²⁶ were slain, and the remnant gat them.

the towers in the fields of Azotus; and³¹ he burnt it with fire; and there fell of³² them about two³³ thousand men. And he returned into the land of Juda in peace.

¹¹And³⁴ in the plain of Jericho was Ptolemy the son³⁵ of Abubus made general,³⁶ and he had abundance of silver and gold; ¹²for he was the high priest's son-in-law. ¹³And³⁷ his heart was³⁸ lifted up, and³⁹ he wished to get possession of the country; ¹⁴and he⁴⁰ consulted deceitfully against Simon and his sons to remove⁴¹ them. And⁴² Simon was visiting the cities that were in the country, and taking care for their needs;⁴³ and⁴⁴ he came down to Jericho, he and⁴⁵ his sons, Mattathias and Judas, in the hundred three-score and seventeenth year, in the eleventh month, that is the ¹⁵month⁴⁶ Sabat. And⁴⁷ the son of Abubus received⁴⁸ them deceitfully into the little fortress,⁴⁹ called Dôc,⁵⁰ which he had built; and he made them a great banquet, ¹⁶and⁵¹ hid men there. And⁵²

²⁷ At that time.

²⁸ John still.

²⁹ built (cf. 15:39. Codd 19. 64. 93., with Syr., the plur., which Grimm would adopt, but not Fritzsche, or Keil). So.

³⁰ even (ἕως, omitted by III. X. 23. 106.) unto.

³¹ wherefore.

³² so that there were slain of.

³³ III. 44. 55. 106., "1000;" 19. 64. 93. Syr., "3000."

³⁴ A. V.: Moreover.

³⁵ (No word for "son" in the Greek.)

³⁶ captain.

³⁷ Wherefore.

³⁸ being.

³⁹ omits and.

⁴⁰ thought to get the country to himself, and thereupon.

⁴¹ destroy.

⁴² A. V.: Now.

⁴³ the good ordering of them (I take ἐπιμελείας as referring to the object of care. "Sollicitus de cura eorum." Wahl).

⁴⁴ at which time.

⁴⁵ himself to J. with.

⁴⁶ month, called.

⁴⁷ where.

when Simon and his sons were drunk,⁵³ Ptolemy and his men rose up, and took their weapons, and came in⁵⁴ upon Simon into the banquet,⁵⁵ ¹⁷and slew him, and his two sons, and some⁵⁶ of his servants. And he⁵⁷ committed ¹⁸a great treachery,⁵⁸ and recompensed evil for good. And⁵⁹ Ptolemy wrote these *things*, and sent to the king, that he should send him forces⁶⁰ to aid *him*, and deliver him their⁶¹ country and cities. And⁶² ¹⁹he sent others to Gazara, to remove⁶³ John; and unto the chiliarchs⁶⁴ he sent letters to come unto him, that he might give them silver, and gold, and presents.⁶⁵ ²⁰And others he sent to take Jerusalem, ²¹and the mountain of the temple. And one ran ahead⁶⁶ and told John at Gazara,⁶⁷ ²²that his father and brethren were slain, and he⁶⁸ hath sent to slay thee also. And on hearing it,⁶⁹ he was sore astonished; and he seized the men that

⁴⁸receiving.

⁴⁹a little hold.

⁵⁰ Docus (Smith's *Bib. Dict.*, s. v., in a foot-note, says it would be interesting to know whence the form found in the A. V. is derived. It seems to have come from Ald., which has τὸ καλούμενον Δῶκος).

⁵¹ had built, made.... howbeit he had.

⁵² A. V.: So.

⁵³ had drunk largely (so many of the older commentators, but it is not the meaning of ἐμεθύσθη).

⁵⁴ omits in.

⁵⁵ banqueting place (συνπόσιον).

⁵⁶ certain.

⁵⁷ In which doing he.

⁵⁸ III. 52. 106., ἐμεθύσθη, *godlessness*..

⁵⁹ A. V.: Then.

⁶⁰ a host.

⁶¹ he would deliver him (III. 62. 71. 106. Co. omit) the (αὐτῶν is omitted by 19. 64. 74. 93.).

⁶² omits And.

⁶³ others also.... to kill.

⁶⁴ tribunes.

⁶⁵ rewards.

⁶⁶ A. V.: Now one had run afore to Gazara.

⁶⁷ omits at Gazara (see preceding note).

⁶⁸ and *quoth he, Ptolemee*.

came to kill⁷⁰ him, and slew them; for he had learned⁷¹ that they sought to kill him.⁷²

And¹ ²³as concerning the rest of the acts of John, and his wars, and his valiant² deeds which he did, and the building of the walls which he built,³ and his doings, ²⁴behold, these are written in the chronicles⁴ of his high⁵ priesthood, from the time he became⁶ high priest after his father.

CHAPTER 16

Ver. 3. **And my brother.** We might have expected the plural here, so as to include Judas. Some suppose the translator read יְהוֹנָתָן instead of יְהוֹנָדָב. But Keil thinks the singular is properly used, Simon having only the period in mind in which he had been associated with Jonathan.

Ver. 4. **With horsemen.** The Jews had not in previous wars been accustomed to use cavalry.

Ver. 6. **And he.** It is not clear which of the two brothers is meant, but probably John. Cf. 13:53.

Ver. 7. **Horsemen in the midst.** This was contrary to the usual custom, and it was probably done because he had not yet sufficient confidence in them to assign to them the protection of the flanks.

Ver. 8. The corruption ἱεραῖς, “holy,” before *trumpets*, probably arose from the well-known fact that the trumpets belonged to the temple and were used by the priests. Cf. **Numb. 10:8** f.—**The stronghold**, namely, Cedron. See 15:39, 41.

Ver. 10. **And they fled**, *i.e.*, such as did not find refuge at Cedron.—**Burnt it**, namely, Azotus, or Ashdod. Cf. 10:84, where it is stated that Jonathan also once burnt this

⁶⁹ *Hereof* when he heard.

⁷⁰ so he laid his hands on them that were come to destroy.

⁷¹ knew.

⁷² make him away.

¹ A. V.: *omits* And.

² worthy.

³ made.

⁴ (ἐπὶ βιβλίῳ ἡμερῶν.)

⁵ *omits* high.

⁶ was made.

place. This took place ten years earlier.

Ver. 11. This Ptolemy was son-in-law of Simon, and owed to him both his position and wealth. The position he occupied at Jericho was a prominent one, the ford of the Jordan at this point making it of considerable military importance.

Ver. 14. **Mattathias.** Not before mentioned. The date is B. C. 136.—**Sabat.** The eleventh month of the ecclesiastical, and the fourth of the Jewish civil, year. The Hebrew form was **טַבַּטְיָ**, *Shebât.*

Ver. 15. **The (son) of Abubus.** He seems to be so named out of disrespect. So Saul was wont to call David simply “the son of Kish.”—**Dôc.** Josephus has falsely, **Δαγών**, the Syriac, *Doak*, and Luther, with the Vulgate, *Doch*. The name is still preserved in *Ain-Dûk*, certain springs about four miles northwest of Jericho. Cf. *Text. Notes* for origin of the form of the word found in the A. V.

Ver. 24. **In the chronicles.** Lit. *on the book-roll of days*. Sixtus Senensis affirms (*Bib. Sancta*, 1:39) that he saw in the library of Pagninus, at Lyons, the manuscript of a very Hebraistic Greek book of the Maccabees, which included the history of thirty-one years, and began with the words: “After the murder of Simon, John his son became high priest in his stead.” It is not impossible that this may have been, in some form, the work here referred to. This library of Pagninus was shortly after destroyed by fire.