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 Maccabœorum 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 (Αὐτοκράτορος λογισμοῦ), or the supremacy of the ὀρθός 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 (חָשֹּׁמֶן, Ἀσαμώναῖος). Cf. 1 Chron. 24:7; Ps. 58:32, and Jos., *Antiq.*, xii.6, §1, 14:16, § 4, 20:8, § 11. And the title “Asmonæan” 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 מַכָּבֶּה, Chald., מַכָּבָּא, 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, מַכָּבֶּה, 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 מַכָּבֶּה, 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, מַכָּבֶּה, 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 מַכָּבֶּה, and not מַכָּבֶּה. 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 מַכֹּב 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 “ח,” 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 נָב 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 (Ὑπὰ Μακκαβαϊκὰ) entitled Σαρβήθιο 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 “Makkabae.”) 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-Midrasch, 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 Asmonean 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 Oniares (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. Bücker, 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 (זדוק, Σαδδουικαῖοι), who was high priest during the reign of David, has, perhaps, more to support it than the more usual derivation from קִידַּצ. 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; 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 “aforet ime 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. Leipz., 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 Hycanus (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 Hycanus, 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 Hycanus 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 Buches der Maccabäer*, Vorrede, p. x.), since the masterly collation by Trendelenburg (*Primi Libri
Maccab. Graeci 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 Maccabean history” (Strom., i. § 123). Tertullian, also (Adv. Jud., iv.), shows acquaintance with the history of the Maccabean 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 Chattiim, had smitten Darius king of the Persians and \(^2\) Medes, that he reigned in his stead, being previously\(^2\) over Greece. And he waged\(^3\) many wars, and won\(^4\) many\(^5\) strong holds, and slew kings\(^6\) of the earth. And he\(^7\) went through to the ends of the earth, and took spoils of a multitude of nations; and\(^8\) the earth was quiet before him. And\(^9\) he was exalted, and his heart was lifted up. \(^4\) And he gathered a very great army,\(^10\) and ruled over countries, and\(^11\) nations, and kings; and they\(^12\) became tributaries unto him. \(^5\) And after these things\(^6\) he fell sick,\(^13\) and perceived that he would\(^14\) die. And\(^15\) 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 : συνήζεν, 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 with him from his youth, and parted his kingdom among them, while he was yet alive. And Alexander reigned twelve years, and died. And his servants bore rule every one in his place. And after his death they all put crowns upon themselves, and their sons after them, for many years; and they did much evil in the earth. And there came out of them a sinful shoot, Antiochus Epiphanes, a son of king Antiochus, who had been a hostage at Rome; and he reigned in the hundred and thirty and seventh year of the kingdom of the Greeks.

In those days went there out of Israel apostates, and persuaded many, saying, Let us go and make a covenant with the nations that are round about us; for since we separated ourselves from them we have had much trouble. And the matter pleased them. And certain of the people declared themselves ready to go, and went to the king; and he gave them authority to practice the ordinances of the heathen.

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.).

A. V.: So.

then died.
bare .... so did.

omits for.
evils were multiplied.

A. V.: wicked root (ῥίζα ἁμαρτωλός. 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.

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.

(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.)

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

departed.
sorrow (lit., many evils have found us).

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

A. V.: Then.

were so forward herein (προεθυμήσαν= they were ready, forward, eager), that they went.


And they built a gymnasium at Jerusalem according to the customs of the heathen; and they made themselves foreskins, and fell away from the holy covenant, and yoked themselves in with the heathen, and sold, themselves to do the evil.

And the kingdom was established before Antiochus, and he had the thought to become king of the land of Egypt, that he might have dominion over the two realms. And he entered into Egypt, with a great multitude, with chariots, and elephants, and horsemen, and a great navy. And they waged war against Ptolemy king of Egypt; and Ptolemy turned about before him, and fled; and many were wounded to death. And they took possession of the fortified cities in the land of Egypt, and he took the spoils of the land of Egypt. And after that Antiochus had smitten Egypt, he

who .... licence to do after.

whereupon.

da place of exercise.

A. V. omits they.

uncircumcised (ἀκροβυστίας See Com.).

forsook.

joined themselves to.

were sold.

do mischief.

A. V. Now when.

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

the dominion of.

Wherefore.

(Cf. Com.)

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).

Ptolemy.

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

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

Thus they got.

strong.

returned in the hundred forty and third year; and he went up against Israel, and he went up against Jerusalem with a great multitude. And he entered in arrogance into the sanctuary, and took the golden altar, and the candlestick of light, and all the vessels thereof, and 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 of the temple; and he scaled all the gold off. And he took the silver and the gold, and the precious vessels; and he took the hidden treasures which he found. And having taken all, he departed into his land. And he made a massacre, and spoke very arrogantly. And there came great mourning upon Israel, in every place where they were; and princes and elders groaned, virgins and young men were made feeble, and the beauty of women was changed. Every bridegroom took up lamentation, and she that sat in the marriage chamber was in mourning. The land also quaked for the inhabitants thereof, and all the house of Jacob was clothed with shame.

and after two years time the king sent his chief collector of tribute unto the

spoils thereof.

A. V.: returned again.

omits he.

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

and entered proudly.

took away.

before.

temple, all which he pulled.

He took also.

also.

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

having made a great (Luther: “He had many people killed”).

spoken very proudly.

Therefore there was great mourning in.

so that the.

mourned (ἐστέναξαν), the.

III. X. 23. 55. al. omit.

A. V.: heaviness.

was moved (see Com.).


cities of Juda; and he came unto Jerusalem with a great multitude. And he spake words of peace unto them, in deceit; and they gave him credence. And he fell suddenly upon the city, and smote it very sore, and destroyed much people of Israel. And when he had taken the spoils of the city, he set it on fire, and pulled down the houses and the walls thereof round about. And the women and the children took they captive, and took possession of the cattle. And they fortified the city of David with a great and strong wall, with strong towers, and it became their strong hold. And they put therein a sinful nation, apostates, and they strengthened themselves in it. And they laid in weapons and provisions, and having gathered together the spoils of Jerusalem, they laid them up there; and they became a sore snare. And it became a place to lie in wait against the sanctuary, and an evil adversary to Israel continually. And they shed innocent blood round about the sanctuary, and defiled the sanctuary. Therefore the inhabitants of Jerusalem fled because of them; and it became

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 παντόκ).
a habitation of strangers; and it63 became strange to those that were born in her; and
her children1 left her. 39 Her sanctuary was laid waste like a wilderness, her
feasts were turned into mourning, her sabbaths into reproach, her honor into contemp-
t. 40 As 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,
and every one should abandon his customs. And5 all the heathen agreed to6 the
commandment of the king. Yea, many7 of the Israelites found pleasure in8 his 44 reli-
gion, 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 48 that 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 (ὕψος).
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, make\textsuperscript{17} their souls abominable with all manner of\textsuperscript{18} uncleanness and profanation: \textsuperscript{49}to the end they might forget the law, and change all the ordinances. \textsuperscript{50}And whosoever would not do according to the commandment \textsuperscript{51} of the king, he\textsuperscript{19} should die. In accordance with all these commands\textsuperscript{20} wrote he to his whole kingdom; and he\textsuperscript{21} appointed overseers over all the people; and he commanded\textsuperscript{22} the cities of Juda to sacrifice, city by city.

\textsuperscript{52}And\textsuperscript{23} many of the people were gathered unto them, every\textsuperscript{24} one that forsook the law; and they\textsuperscript{25} committed evils in the land, \textsuperscript{53}and drove the Israelites into hiding \textsuperscript{54}places, wherever they could find a refuge.\textsuperscript{26} And on\textsuperscript{27} the fifteenth day of the month Chaseleu,\textsuperscript{28} in the hundred forty and fifth year, they built an\textsuperscript{29} abomination of desolation \textsuperscript{55}upon the altar, and built altars in the cities of Juda roundabout.\textsuperscript{30} And \textsuperscript{56}they\textsuperscript{31} burnt incense at the doors\textsuperscript{32} of their houses, and in the streets. And having rent\textsuperscript{33} in pieces the books of the law which they found, they burnt them with fire. \textsuperscript{57}And where

\textsuperscript{14}the sanctuary ..... holy people (not the Israelites in general, but clearly those officiating in the temple are meant); set up.
\textsuperscript{15}chapels of idols.
\textsuperscript{16}beasts.
\textsuperscript{17}A. V. children ..... and make.
\textsuperscript{18}manner of (this is the force of παντί here).
\textsuperscript{19}he said, he.
\textsuperscript{20}In the selfsame manner.
\textsuperscript{21}omits be.
\textsuperscript{22}people, commanding.
\textsuperscript{23}Then.
\textsuperscript{24}to wit, every.
\textsuperscript{25}so they.
\textsuperscript{26}secret places, even wheresoever they could flee for succour (lit., “in all their places of refuge”).
\textsuperscript{27}A. V.: Now.
\textsuperscript{28}Casleu (see Com.).
\textsuperscript{29}set up the (same word rendered “builted” in the second line following. Cf. Com.).
\textsuperscript{30}builted idol altars throughout ..... on every side.
\textsuperscript{31}omits they.
\textsuperscript{32}(Cf. Com.)
was found with any a book of the covenant, or if any found pleasure in the law, the king’s commandment was, that they should put him to death. Thus did they according to their might unto the Israelites every month, to as many as were found in the cities. And on the twenty-fifth day of the month they sacrificed upon the altar, which was upon the altar of burnt offering. And according to the commandment, they put to death the women, that had caused their children to be circumcised. And they hanged the infants about their necks, and plundered their houses, and slew them that had circumcised them. And many in Israel were strengthened and firmly resolved not to eat what was unclean. And they chose to die, that they might not be defiled with food, and that they might not profane the holy covenant; and they died. And there was very great wrath upon Israel.

CHAPTER 1

Ver. 1. Καὶ ἐγένετο (for the Hebrew מָה). 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 οίκους.)
43 However.
44 fully resolved and confirmed in themselves (ἐκρατάωθησαν καὶ ὠχυρώθησαν ἐν αὐτοῖς) .... any unclean thing.
45 Wherefore .... chose rather (for ἐπελέξατο Fritzsche adopts ἐπεδέξατο 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. Ἐπέσεν 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 mouths. “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 Ἄντιόχου, 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 רָכַב. 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 ἁγίασμα. 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.


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 ημερῶν, 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 יִשְׁשַׁף, 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 τῇ. 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. —Lambdaēi aýtiō, his religion. Cf. 2:19, 22. The word λατρευω, 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 (Διονύσῳ) 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 ἁγιορεύμαν 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 of Simeon, a priest of the sons of Joarib from Jerusalem, and dwelt in Modein. And he had five sons, John, surnamed Gaddis; Simon, called Thassi; Judas, called Maccabæus; Eleazar, called Avaran; and Jonathan, called Apphus. 6 And when he saw the blasphemous things that took place in Juda and Jerusalem, he said, Woe is me, wherefore was I born to this to see the ruin of my people, and the ruin of the holy city, and to stay there, while it was delivered into the hand of the enemy, and the sanctuary into the hand of strangers? Her temple hath become as a man without glory. Her glorious vessels are carried away into captivity, her in fants are slain in her streets, her young men with the sword of the enemy. What nation hath not received a share of her kingdom, and gotten of her spoils? All her ornaments are taken away; instead of a free woman she hath become a slave. And behold, our sanctuary, and 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 Ιωάννης with Fritzsche, from III. X. 23. 44. 52. 55. 56. al.).
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 τούτο ἐγεννήθην 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.

are laid waste, and the heathen have profaned them. To what end should we live any longer? And Mattathias and his sons rent their clothes, and put on sackcloth, and mourned very sore.

And the king’s officers, those who enforced apostasy, came unto the city Modein, in order to sacrifice. And when many of Israel came unto them, Mattathias and his sons came together. And the king’s officers answered and spoke to Mattathias on this wise, Thou art a ruler, and an honored man in this city, and strong through sons and brethren; now therefore come thou up first, and do the king’s commandment, as all the nations have done, and the men of Juda, and those that are left in Jerusalem, so shalt thou and thine house be of the king’s friends, and thou and thy sons shall be honored with silver and gold, and many gifts. And Mattathias answered and spake with a loud voice, Though all the nations that are in the sanctuary, 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 (προσελθε πρωτος, 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 realm obey him, so that they have fallen away every one from the religion of his fathers, and have accepted for themselves his commandments, yet will I and my sons and my brethren walk in the covenant of our fathers. Be it far from us to forsake law and ordinances. We will not hearken to the king’s words, to turn aside from our religion, to the right hand, or the left. And when he ceased speaking these words, there came up a man who was a Jew in the sight of all to sacrifice on the altar which was at Modein, according to the king’s commandment. And when Mattathias saw it, he was inflamed with zeal, and trembled inwardly; and he gave rein to his anger, as was right, and ran, and slew him upon the altar. Also the king’s commissioner, who compelled men to sacrifice, he killed at that time, and the altar he pulled down. And he acted zealously for the law, as Phinees did unto Zambri son of Salom.

And Mattathias cried out in the city with a loud voice, saying, Every one is under .... dominion (ἐν οἴκῳ τῆς βασιλείας).

and (the inﬁn.) fall.

their fathers and give consent to (ἡρετίσαντο 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 prœcepta servanda sibi sumere).

III. X. 23. 55 al., κάγων; text. rec., ἀλλὰ ἐγώ.

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

the law.

the ordinances.

to go.

either on the.

Now.

had left.

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.)

Thus dealt he.

of God, like as.

the son.


zealous for the law; and keepeth covenant, let him follow me. And he and his sons fled into the mountains, and left all that they had in the city. Then many that sought after justice and judgment went down into the wilderness, to dwell there, they and their sons, and their wives, and their cattle, because the troubles increased upon them. And it was told the King’s servants, and the troops that were at Jerusalem, in the city of David, that men, who had broken the king’s commandment, had gone down into the hiding-places in the wilderness. And many pursued after them, and having overtaken them, they camped against them, and made war against them on the sabbath day. And they said unto them, Enough! Come forth, and do according to the commandment of the king, and you shall live. And they said, We will not come forth, neither will we do the king’s commandment, to profane the sabbath 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 ικανόν).
26 But.


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

And when Mattathias and his friends learned of it, they mourned for them right sore. And one of them said to another, If we all do as our brethren have done, and fight not for our lives and ordinances against the heathen, they will now quickly root us out of the earth. And at that time they resolved and announced, Whosoever may come against us to battle on the sabbath day, we will fight against him, and not die all, as our brethren perished in the hiding-places. Then assembled 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 (δικαιώματων).
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 for the law. Also all they that fled from the troubles joined themselves unto them, and became a stay unto them. And they collected an army and smote sinful men in their anger, and apostates in their wrath; and the rest fled to the heathen for safety. And Mattathias and his friends went round about, and pulled down their altars; and as many children as they found in the bounds of Israel uncircumcised, they circumcised by force. They pursued also the insolent foe, and the work prospered in their hand. And they recovered the law out of the hand of the heathen, and out of the hand of the kings, and they suffered not the sinner to triumph.

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

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.

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

So they joined their forces (συνεστήσαντο δύναμιν).

wicked men ... but.

succour.

Then.

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

what children soever.

within the coast.

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

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

So.

the Gentiles.

of kings, neither suffered they.

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

A. V.: Now.

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

the wrath of indignation (ὀργὴ θυμοῦ).

so shall ye receive great glory and an everlasting name. Was not Abraham found faithful in temptation, and it was imputed unto him for righteousness? Joseph in the time of his distress kept the commandment, and became lord of Egypt. Phinees our father for his fervent zeal obtained the covenant of an everlasting priesthood. Jesus for fulfilling the word became a judge in Israel. Caleb for bearing witness before the congregation received a heritage of land. David through his piety possessed the throne of an everlasting kingdom. Elias for being fervently zealous for the law was taken up even into heaven. Ananias, Azarias, and Misael, by believing were saved out of the flame. Daniel for his innocence was delivered from the mouth of lions. And thus consider with respect to all ages, that none that hope in him shall be overcome. And fear not before the words of a sinful man; for his glory shall be come dung and worms. To-day he will be lifted up, and to-morrow he shall not be found, because he hath returned into his dust, and his thought hath come to nothing. And you my sons, be strong, and show yourselves men in behalf 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 ζηλῶσαι 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 (ἐώς, 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. And behold, I know that your brother Simeon is a man of counsel, give ear unto him alway; he shall be a father unto you. And Judas Maccabæus, a mighty warrior from his youth up, he shall be leader of your army, and fight the battle of the people. Take also unto you all those that observe the law, and avenge ye your people. Recompense fully the heathen, and take heed to the commandments of the law. And he blessed them, and was gathered to his fathers. And 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, Μωδεΐν. 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 Μωδεείν and Μωδεἔιμ occur.

Ver. 2. On the meaning of the word Maccabœus, cf. Introd.
Ver. 8. **As a man without glory**, ὡς ἄνηρ 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 וַיָּמָח, 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. 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. 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** (ἡδέας = 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, ὀργὴ θυμοῦ, refer to the divine anger. “It is ὀργὴ 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 תְּרוּפָה, 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 מִים, 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 λαὸς, 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, And his son Judas, called Maccabæus, rose up in his stead. 2 And all his brethren helped him, and all, as many as had united themselves with his father, 3 and they fought with cheerfulness the battles 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 war about him; and he waged wars, protecting the army with his sword. And he was like a lion in his acts, 9 and like a lion's whelp roaring for prey. 10 And he pursued transgressors, and sought them out, and burnt up those that harassed his people. And the transgressors lost courage for fear of him, and all the workers of iniquity were thrown into disorder; and the work of deliverance prospered in his hand. He brought bitter sorrow also to

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 רְבָּר, 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 with his acts; and his memory shall be blessed for ever. And he went through the cities of Juda, and destroyed the ungodly out of it, and turned away wrath from Israel. And he was renowned unto the utmost part of the earth, and he gathered together such as were ready to perish.

And Apollonius gathered heathen together, and a great army out of Samaria, to fight against Israel. And when Judas learned of it, he went forth to meet him; and he smote him, and slew him; and many fell slain, and the rest fled. And they took their spoils; and Judas took Apollonius’ sword; and he fought therewith all his life long. And when Seron, the leader of the army of Syria, heard that Judas had gath-

Wherefore the wicked (see ver. 5) shrunk (συνεστάλησαν). troubled (the same word is translated “vexed” just before; but here it is strengthened by the preposition σύν, except in 19. 64. 93.): because salvation (deliverance from the Syrian yoke is meant).

Moreover.

J., destroying.

of them (ἐξ αὐτῶν, 19. 56. 64. 93.).

turning.

so that.

(Lit., named.)

received unto him.

See Com.

A. V.: Then.

the Gentiles.

host.

Which thing when J. perceived.

so he.

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

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.).

and Apollonius’ sword also, and therewith he fought all.

A. V.: Now when ..... a prince (see Com.).
ered a multitude\textsuperscript{15} and a company of the faithful, who also went\textsuperscript{16} out with him to war,  
\textsuperscript{14}he said, I will make myself a name and I will be honored\textsuperscript{17} in the kingdom; and\textsuperscript{18} I will fight Judas\textsuperscript{19} and them that are with him, \textsuperscript{15} who set at nought\textsuperscript{20} the king’s commandment. And he undertook a second campaign;\textsuperscript{21} and there went up\textsuperscript{22} with him a mighty army\textsuperscript{23} of the ungodly to help him and to be avenged on the sons\textsuperscript{24} of Israel. \textsuperscript{16}And when he came near to the ascent\textsuperscript{25} 17 of Bethoron, Judas went forth to meet him\textsuperscript{26} with a small company. But\textsuperscript{27} when they saw the army\textsuperscript{28} coming to meet them, they\textsuperscript{29} said unto Judas, How shall we be able, being few\textsuperscript{30} to fight against a multitude so great and strong? We are also \textsuperscript{18} faint, having eaten nothing to-day?\textsuperscript{31} And\textsuperscript{32} Judas answered, It is easy\textsuperscript{33} for many to be given into\textsuperscript{34} the hands of a few; and with the God of\textsuperscript{35} heaven it is all one, to\textsuperscript{19} save by many or by few.\textsuperscript{36} For victory in battle is not through the multitude  

\textsuperscript{14}heard say.  
\textsuperscript{15}unto him a multitude (lit., gathered a gathering. See Com.).  
\textsuperscript{16}and company of the faithful (see Com.) to go (Fritzsche receives καί before ἐκπορευομένων from III. X. 44. 56. 62. al. Co. Ald.; text. rec. omits).  
\textsuperscript{17}get me a name and honour:  
\textsuperscript{18}for.  
\textsuperscript{19}go fight with J.  
\textsuperscript{20}despise (καί is prefixed by III. 44. 71. 74. 106. 243. Co. Ald.).  
\textsuperscript{21}So he made him ready to go up (the words τοῦ ἀναβῆναι are omitted by III. X. 23. 52. 56. al. See Com.).  
\textsuperscript{22}went.  
\textsuperscript{23}host.  
\textsuperscript{24}of the children.  
\textsuperscript{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.).  
\textsuperscript{26} (“them” in the text. rec. Codd. III. X. 19. 55. al. Co. Ald. have the sing.)  
\textsuperscript{27}who.  
\textsuperscript{28}host.  
\textsuperscript{29}omits they.  
\textsuperscript{30}so few.  
\textsuperscript{31}so great a multitude and so strong, seeing we are ready to faint with fasting all this day.  
\textsuperscript{32}Unto whom.
of an army; but from heaven cometh the strength. They come against us in much pride and iniquity to destroy us, and our wives and our children, and to spoil us; but we fight for our lives and our customs. And the Lord himself will overthrow them before our face; and as for you, be ye not afraid of them. And when he had left off speaking, he leaped suddenly upon them, and Seron and his army were overthrown before him. And they pursued him from the descent of Bethoron unto the plain; and there fell about eight hundred men of them; but the residue fled into the land of the Philistines. And the fear and the dread of Judas and his brethren began to fall upon the heathen round about them. And his name reached even the king; and every nation 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 בֹּל, 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 (λα不开).n
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 שָׁחַר). Now as soon as.
44 So Seron.
45 host was overthrown (see vers. 22, 35, ἐκτριπόναι; and cf. 4:10; 14:31, et passim).
46 them (so III. 23. 44. 55. 62. 71. al. Co. Ald.).
47 going down.
48 where were slain.
49 and.
50 A. V.: Then began the fear of J. and his brethren, and an exceeding great dread (ἡ πτόη; 19. 64. 93. add αὐτῶν).
27 But when the king\textsuperscript{55} Antiochus heard these things, he was very angry;\textsuperscript{56} and\textsuperscript{57} he sent and gathered together all the forces of his realm, a\textsuperscript{58} very strong army. \textsuperscript{28}He opened also his treasury,\textsuperscript{59} and gave his\textsuperscript{60} soldiers pay for a year, and commanded\textsuperscript{29} them to be ready for any service.\textsuperscript{61} And he saw that the money from his treasure chests failed,\textsuperscript{1} and that\textsuperscript{2} the tributes of\textsuperscript{3} the country were small, because of the dissension and desolation,\textsuperscript{4} which he had brought upon the land in taking away\textsuperscript{30} the customs\textsuperscript{5} which had been from early times; and he\textsuperscript{6} 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 beyond\textsuperscript{7} the kings that were before\textsuperscript{31} him. And he was\textsuperscript{8} greatly perplexed in his mind, and\textsuperscript{9} determined to go into Persia, and\textsuperscript{10} to take the tributes of the countries, and to gather together\textsuperscript{11}\textsuperscript{32} much money. And he left behind\textsuperscript{12} Lysias, a man of note, and of royal descent,\textsuperscript{13} to oversee\textsuperscript{14} the affairs of the king from the river

\textsuperscript{52} nations.
\textsuperscript{53} insomuch as his fame came unto.
\textsuperscript{54} all nations.
\textsuperscript{55} Now when king.
\textsuperscript{56} full of indignation (\textgreek{ωργίσθη θυμῷ}).
\textsuperscript{57} wherefore.
\textsuperscript{58} even a.
\textsuperscript{59} A. V.: treasure.
\textsuperscript{60} (Omitted by X. 19. 93.)
\textsuperscript{61} year, commanding ..... whensoever he should need them (marg., Gr., at every need).
\textsuperscript{1} Nevertheless when ..... of his treasures failed.
\textsuperscript{2} that (the force of the preceding ὅτι is continued).
\textsuperscript{3} in.
\textsuperscript{4} plague.
\textsuperscript{5} laws.
\textsuperscript{6} of old time; he.
\textsuperscript{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 α for its object, which he had richly bestowed.)
\textsuperscript{8} A. V.: Wherefore, being.
\textsuperscript{9} he.
\textsuperscript{10} there.
Euphrates unto the borders of Egypt, and to bring up his son Antiochus, until he came again. And he delivered unto him half of the forces, and the elephants; and he gave him orders concerning all things that he had resolved upon, and concerning them that dwelt in Judæa and Jerusalem; that he should send an army against them, to destroy and root out the strength of Israel, and the remnant of Jerusalem, and should take away their memorial from the place; and that he should settle aliens in all their borders, and divide their land by lot. And the king took with him the remaining half of the forces, and departed from Antioch, his royal city, in the hundred forty and seventh year; and he crossed over the river Euphrates, and went through the upper countries.

And Lysias chose Ptolemy the son of Dorymenes, and Nicanor, and valiant men of the king’s friends; and with them he sent forty thousand footmen, and seven thousand horsemen, to go into the land of Juda, and to destroy it, as the king commanded.

omits together.
So he left.
nobleman, and one of the blood royal.
(Lit., over.)
Moreover.
the half of his.
and gave him charge of ... would have done, as also.
A. V.: Juda .... to wit that he.
destroy (ἐκτρῖψαι. Cf. vers. 22, 23).
root out (ἐξᾶραι, gen. rendered, “destroy:” in the A. V.).
to take away .... that place.
he should place (κατοικῆσαι. I give it the trans. sense, with Wahl, Keil, and others, although the usual word used in this sense is κατοίκιζω, and Grabe, with Breitinger, with X. 62. so change the former verb) strangers (cf. ver. 45).
quarters.
So .... took the half of the forces that remained (not clear).
omits in.
having passed .... he went .... high.
A. V.: Then.
Ptolemees.
manded. And they went forth with all their army, and came and encamped near Emmaus in the plain. And the merchants of the country heard the report of them; and they took very much silver and gold, and fetters, and came into the camp to buy the children of Israel for slaves. An army also from Syria and from the land of the Philistines joined themselves unto them. And when 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, they said one to another, Let us restore the desolation of our people, and let us fight for our people and the sanctuary. And the troop gathered together, that they might be ready for battle, and that they might pray, and ask mercy and compassion. And Jerusalem was uninhabited 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; and joy was taken from Jacob, and pipe and harp ceased. And they assembled 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 (αλλωφύλων. 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 a 48 place where they prayed aforetime in Israel. And 49 they fasted that day, and put on sackcloth, and cast ashes upon their heads, and rent their 48 clothes. And they unrolled 1 the book of the law, one of those for which 2 the heathen had sought in order 3 to paint the likeness of their idols upon them. 4 49 They 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 aloud 6 toward heaven, saying, What shall we do with these, and whither shall we carry 51 them away? And 7 thy sanctuary is trodden down and profaned, and thy priests are in mourning, and humiliation. 8 52 And lo, the heathen are assembled together against us to destroy us; what things they intend 9 against us, thou knowest. 53, 54 How shall we be able to stand before 10 them, except thou help us? 11 And they sounded with the 12 trumpets, and cried with a loud voice. 55 And after this Judas set leaders 13 over the people, chiefs 14 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 (ἐξεπέτασαν. Cf. Luke 4:17, where another verb is used, but with the same general meaning as here).
2 law, wherein (περί ὄν. Gen. of category. See Com.).
3 omits in order.
4 likeness of their images (Fritzsche receives the words τοῦ ἐπιγράφειν ἐπὶ 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 (ἡγειραν. 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 φωνῇ. Codd. 52. 93. add μεγάλῃ).
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, that they should return, every man to his house, according to the law. And the army removed, and encamped southward from Emmaus. And Judas said, Arm yourselves, and be valiant men, and be in readiness against the morning, to fight with these heathen, that are assembled together against us to destroy us and our sanctuary. For it is better for us to die in battle, than to look upon the evils of our people and our sanctuary. Nevertheless, as heaven’s will is, so let it 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

12 Then sounded they with.
13 ordained captains.
14 even 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).
16 own house.
17 A. V.: So the camp .... pitched upon the south side of.
18 see that ye be.
19 that ye may (cf. Com.).
20 nations.
21 (Cf. ver. 43.)
22 behold the calamities (τὰ κακά. “Calamities” are more usually referred to events occurring in the material world).
23 (Cf. ver. 43.)
24 the will of God is in heaven, so let him.
Ver. 7. **Many kings.** Antiochus Epiphanes, Eupator, and Demetrius I. are doubtless included.

Ver. 9. **Such as were ready to perish,** ἀπολλυμένους. 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 pereunte 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 fathers’ 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 ὁι άνω τόποι; and Arrian (3:6, 12), ἦ ἀνω 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 Judæe 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. Ἡλθοσαν. 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 ὦν 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 likenesses. 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. 58. Be in readiness.....to fight.'Ετοίμος, 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 And 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. And 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 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 it will have mercy upon us, and remember the covenant of our fathers, and destroy this army before our face this day; and all the heathen shall know that there is one who redeemeth and saveth Israel. And the strangers lifted up their eyes, and saw them coming over against them, and they went out of the camp to battle; and they utterly routed the heathen, and they fled into the plain. But all the hindmost fell by the sword. And they pursued them unto Gazera, and unto the plains of Idumæa, and unto Azotus, and Jamnia; and there fell of them about three thousand men. And Judas returned with his force from pursuing them, and said to the people, Be not greedy of the spoils, for a battle is before us, and Gorgias and his army are near us in the mountain; but stand ye now against our enemies, and fight them, and after this you may boldly take the spoils. As Judas was yet speaking these words, there appeared a part of them

14 how (ὡς, III. X. 23. 44. 56. 71. al. Co. Ald.; text. rec., πῶς).
15 A. V.: Now therefore .... the Lord.
16 host.
17 (III. X. 44. 56. al. omit.)
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. 71. 74. 243. Co. Ald. 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, for the smoke that was seen showed what had taken place. And perceiving these things, they were sore afraid, and perceiving also the force of Judas in the plain ready to fight, they all fled into the land of the Philistines. And Judas returned to spoil the camp; and they got much gold, and silver, and blue and purple of the sea, and great riches. And on returning they sang songs, and blessed heaven, because it is good, because its mercy endureth for ever. And Israel had a great deliverance that day.

And as many of the heathen as escaped came and told Lysias all that had happened; and he, on hearing it, was confounded and discouraged because such things as

overcome (πολεμήσατε).

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

(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, מַלִּי having been mistaken for מָלֵי. I leave the A. V. as found, since with the reading πληροῦντος, the speaking of J. may be referred to.)

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

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

declared what was done: when therefore they perceived.

seeing.

host.

they fled every one.

strangers (see Com.).

A. V.: Then.

spoil (see Com.) the tents, where.

blue silk.

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.).

(καλόν, but probably as a translation of טז וה ש)

his.

Thus.

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


he wished had not happened unto Israel, and what 4 the king commanded 28 him had not come 5 to pass. And in the year following 6 he 7 gathered together three thousand thousand chosen footmen, 8 and five thousand horsemen, that he might 29 subdue them. And 9 they came into Idumæa, and pitched their tents at Bethsura; and Judas met them with ten thousand men. 30 And when he saw the 10 mighty army, he prayed and said, Blessed art thou, O Saviour of Israel, who didst quell 11 the violence 12 of the mighty man 13 by the hand of thy servant David, and gavest the army of the Philistines 14 into the hands of Jonathan son 15 of Saul, and his armorbearer. 31 Deliver this army into 16 the hand of thy people Israel, and let them be 32 brought to shame over 33 their power and horsemen. Make them afraid, 18 and cause the boldness of their strength to melt 19 away, and let them quake at their destruction. 33 Strike them down by 20 the sword of them that love thee, and let all those 34 that know thy name praise thee with songs. 21 And 22

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 (ἔχομένω; III. X. 55. 62. Ald., ἐρχουένων. 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 (ἀἱσχυνθῶσαν ἐπὶ).
18 to be of no courage.
19 fall (marg., melt).
20 Cast .... with.
21 thanksgiving (ἐν ύμνοις).

they joined battle; and there fell from the army\textsuperscript{23} of Lysias about five thousand men, even before them they fell. \textsuperscript{35} But Lysias on seeing his army put to flight, while that of Judas was inspirited,\textsuperscript{24} and how they were ready either to live or die valiantly, he departed unto\textsuperscript{25} Antiochia, and collected mercenaries,\textsuperscript{26} and having made his army greater than it was, he purposed to come again into Judæa.\textsuperscript{27}

\textsuperscript{36} But Judas and his brethren said,\textsuperscript{28} Behold, our enemies are discomfited; let us\textsuperscript{37} go up to cleanse the sanctuary\textsuperscript{29} and dedicate it.\textsuperscript{30} And the whole army\textsuperscript{31} assembled themselves together, and went up into mount Sion. \textsuperscript{38} And when they saw the sanctuary desolate, and the altar profaned, and the gates burnt up, and shrubs grown\textsuperscript{32} in the courts as in a forest, or as on\textsuperscript{33} one of the mountains, and the chambers\textsuperscript{34} pulled down,\textsuperscript{39} they rent their clothes, and made great lamentation,\textsuperscript{40} and cast ashes upon their

\textsuperscript{22} A. V.: So.

\textsuperscript{23} were slain of the host.

\textsuperscript{24} Now when L. saw .... and the manliness of Judas’ soldiers (τῆς δὲ Ἰούδα τὸ γεγενημένον θάρσος).

\textsuperscript{25} went into.

\textsuperscript{26} gathered together a company of strangers (cf. Com. at ver. 28.)

\textsuperscript{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 στρατὸν. 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 στρατὸν ἐλογίζετο πάλιν παραγενέσθαι εἰς τὴν ’Ι 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.

\textsuperscript{28} A. V.: Then said J. and his brethren.

\textsuperscript{29} cleanse.

\textsuperscript{30} and dedicate the sanctuary.

\textsuperscript{31} Upon this all the host.

\textsuperscript{32} growing (πεφυκότα).


heads, and fell\textsuperscript{35} to the ground upon their faces, and blew\textsuperscript{41} an alarm with the trumpets, and cried towards heaven. Then Judas made it the duty of\textsuperscript{36} certain men to fight against those that were in the fortress, until he had\textsuperscript{42} cleansed the sanctuary. And he selected blameless priests who had pleasure in\textsuperscript{43} the law; and they cleansed the sanctuary,\textsuperscript{37} and bore\textsuperscript{38} the defiled stones into\textsuperscript{44} an unclean place. And they\textsuperscript{39} consulted over the altar of burnt offering, which had\textsuperscript{45} been profaned, what they should do with it. And it occurred to them as good counsel\textsuperscript{40} to pull it down, lest it should become\textsuperscript{41} a reproach to them, because the\textsuperscript{46} heathen had defiled it; and they pulled down the altar. And they laid away\textsuperscript{42} the stones on\textsuperscript{1} the mountain of the temple in a fitting\textsuperscript{2} place, until there should come,\textsuperscript{47} a prophet to give answer concerning\textsuperscript{3} them. And\textsuperscript{4} they took unhewn\textsuperscript{5} stones\textsuperscript{48} according to the law, and built the altar new\textsuperscript{6} according to the former. And they restored\textsuperscript{7} the sanctuary, and the interior of\textsuperscript{8} the temple, and hallowed the courts. They made also new holy vessels, and into the temple they brought the candlestick,

\textsuperscript{33} or in (ἐν is omitted by X. 23. 64. 74.).

\textsuperscript{34} yea, and the priest’s chambers (cf. 1 Esd. 8:59).

\textsuperscript{35} A. V.: fell down flat.

\textsuperscript{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.

\textsuperscript{37} (Cf. 3:43.)

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

\textsuperscript{39} A. V.: when as they.

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

\textsuperscript{41} be.

\textsuperscript{42} Wherefore they .... it down, and laid up.

\textsuperscript{1} A. V.: in.

\textsuperscript{2} convenient.

\textsuperscript{3} shew what (55. adds τι) should be done with.

\textsuperscript{4} Then.

\textsuperscript{5} whole (ὀλοκλήρουν Cf. Heb. at Deut. 27:6, where the A. V. has likewise rendered by “whole”).

\textsuperscript{6} a new altar (τὸ θυσιαστήριον. The article is omitted by III. X. 23. 56. 62. 71. 106.).
and the altar\(^9\) of incense, and the table. \(^{50}\)And upon the altar they burnt incense, and the lamps that were upon the candlestick they lighted, and they gave\(^{10}\) light in \(^{51}\) the temple. And they put the loaves\(^{11}\) 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 Chasleu, in the hundred forty and eighth year;\(^{12}\) \(^{53}\)and 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 heathen\(^{13}\) had profaned it, on that\(^{14}\) was it dedicated with songs, and citherns, and harps, and cymbals. And\(^{15}\) all the people fell upon their faces, and worshipped and 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.\(^{18}\) \(^{57}\)They decked also the forefront\(^{19}\) 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 was\(^{21}\) very great gladness among the people, \(^{59}\) and\(^{22}\) 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., breads).
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, מִשְׁמַרְתָּם. 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 turned away. And 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, eight days, from the five and twentieth day of the month Chasleu, with gladness and delight. At that time also they fortified mount Sion with high walls and strong towers round about, lest the Gentiles should come and tread it down, as they had done before. And he placed there a garrison to keep it; and they fortified Bethsura to keep 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. 6. The word for “armor,” καλυμματα, 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 μαχαιρας, “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 (ἠθύρωσαν 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 Chasleu.

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, ἀλλόφυλοι, 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.—**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 ἱδουμαίας instead of Ιδουμαίας, 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 παιδεύω, 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. כנושה; and לֶבֶן; answering nearly, it would seem, to our guitar and harp.

Vers. 56–58. The name of this feast of dedication among the Jews, הָכּוּנֲה, 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 when{1} the heathen{2} round about heard that the altar was{3} built, and the sanctuary restored{4} as before, they were very angry. And they resolved{5} to destroy the race{6} of Jacob that was among them; and they{7} began to{3} slay and destroy among the{8} people. And{9} Judas fought against the sons{10} of Esau in Idumæa at Acrabattine,{11} because they lay in wait for{12} Israel; and he{4} smote them in a great defeat,{13} and humbled them,{14} and took their spoils. And{15} he remembered the injury{16} of the sons of Bæn,{17} who were{18} a snare and an{5} offense unto the people, in that they{3} lay in wait for them in the ways. And{4} he, shut them into{5} 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 (ἐν) 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 ἄψη, 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 αὑτούς).
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 εἰς for ἐν, from III.
and destroyed them utterly, and burnt its towers with fire, with all that were there-in. And he marched on against the sons of Amnion; and he found a strong force, and much people, with Timotheus as their leader. And he engaged in many battles with them, and they were discomfited before him; and he smote them. And when he had taken Jazer, with the towns belonging thereto, he returned into Judæa.

And the heathen that were in Galaad assembled themselves together against the Israelites that were in their borders, to destroy them; and they fled into the fortress Dathema. And they sent letters unto Judas and his brethren, saying, The heathen that are round about us are assembled together against us to destroy us; and

X. 23. 55. 56. al).

3 See Com.)

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

5 and (σῶν).

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 leader of their force. Come now therefore, and deliver us from their hand, for a multitude of us have fallen. And all our brethren who were in the regions of Tubius are put to death; their wives and their children also they have carried off with their stuff; and they have slain there about a thousand men. While the letters were yet in reading, behold, there came other messengers from Galilee with their clothes rent, who reported on this wise, and said, They of Ptolemais, and of Tyrus, and Sidon, and all Galilee of the Gentiles are assembled together against us to consume us. But when Judas and the people heard these words, there gathered a great assembly together, to consult what they should do for their brethren, that were in affliction, and had been attacked by these people. And Judas said unto Simon his brother, Choose thee out men, and go and deliver thy brethren that are in Galilee, while I and Jonathan my brother will go into Galaad. And he left Joseph the son of Zacharias, and Azarias, as leaders of the people, with the rest of the army in Judæa.

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., Touβίου; text. rec., Τωβίου. See Com.).
29 destroyed.
30 away captives, and borne away their stuff. (See Com.)
31 these (X. 44. omit αι).
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 them commandment, saying, Take ye the charge of this people, and see that you engage not in war against the heathen until we come again. And unto Simon were apportioned three thousand men to go into Galilee, but unto Judas eight thousand men for Galaad. And Simon went into Galilee, and engaged in many battles with the heathen, and the heathen were discomfited before him. And he pursued them unto the gate of Ptolemais. And there fell of the heathen about three thousand men and he took their spoils. And those that were of Galilee, and in Arbatts, with their wives and their children, and all that they had, took he along, and brought them into Judæa, with great joy. And Judas the Maccabee and his brother Jonathan went over the Jordan, and traveled three days' journey in the wilderness. And they fell in with the Nabataei, and they met them peaceably, and told them all that had happened to their brethren in Galaad; 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.
that many of them were shut up in Bossora, and Bosor, in Alema, Chasphor, Maked, and Carnain, all these cities are strong and great, and that they were shut up in the rest of the cities of Galaad, and that against to-morrow they were marshalling their forces to attack the forts, and to take them, and to destroy them all in one day. And Judas and his force turned suddenly their course backward into the wilderness towards Bosor; and when he had won the city, he slew all the males with the edge of the sword, and took all their spoils, and burnt it with fire. And from thence he removed by night and marched as far as the fortress. And when morning broke they lifted up their eyes, and behold, an innumerable multitude of people bearing ladders and other engines of war, 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 A. V.: Carnaim (so 56.).

2 of the country of.

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

4 had appointed to bring their host against.

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

6 A. V.: Hereupon.

7 host.

8 by the way of (ἀπέστρεψεν...οῖδον εἰς).


10 the city (αὐτήν).

11 From whence.

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

13 betimes in the morning (ἐγένετο ἐωθινή).

14 looked up.

15 there was an.

16 innumerable people.
battle against\textsuperscript{19} them. And when Judas\textsuperscript{20} saw that the battle was begun, and that the cry of the city went up to heaven with trumpet blast, and a great outcry,\textsuperscript{21} he said unto the men of his force,\textsuperscript{22} Fight this day for your brethren. And he went forth behind them in three divisions; and they sounded their trumpets, and cried out in prayer. And when the force of Timotheus perceived\textsuperscript{27} that it was Maccabæus, they fled before him; and he smote them in a great defeat; and there fell of them that day about eight thousand men. And he turned aside to Maspha; and he assaulted it, and took it; and he slew all the males therein, and received the spoils thereof, and burnt it with fire. From thence he removed, and took Chasphor, Maked, Bosor, and the rest of the cities of Galaad. But after these things Timotheus gathered another army, and encamped before Raphon beyond the brook. And Judas sent men

\begin{enumerate}
\item \textsuperscript{18} (\muηχανάς. Grimm renders by \textit{Mauerbrecher}, wall-breaker; but cf. 2 Macc. 12:15, where that machine is otherwise named.)
\item \textsuperscript{19} for they assaulted (καὶ ἐπολέμουν).
\item \textsuperscript{20} A. V.: When J. therefore.
\item with trumpets, and a great sound.
\item his host.
\item So.
\item (Lit., from behind, i.e., he fell on their rear.)
\item companies, who.
\item with.
\item Then the host ... knowing.
\item Maccabeus (III. 71. prefix the article. Cf. ver. 24), fled from.
\item wherefore.
\item with a great slaughter (lit., a great smiting. Cod. III., with Co., has the dative).
\item so that there were killed.
\item A. V.: This done, \textit{Judas} (19. 64. 93. Old Lat. have the proper name).
\item after he had.
\item he.
\item omits he.
\item went he (cf. ver. 29).
\item Casphon (so the last syllable, X. 44. al., but cf. ver. 26), Maged.
\item other cities of the country of.
\item A. V.: omits But.
\end{enumerate}
to spy out the camp; and they\textsuperscript{44} brought him word, saying, All the heathen that be round about us are assembled unto them, \textit{even} a very great\textsuperscript{39} army.\textsuperscript{45} They have\textsuperscript{46} also hired the Arabians to help them, and they have pitched\textsuperscript{47} their tents beyond the brook, ready to come against thee to battle.\textsuperscript{48} And\textsuperscript{49} Judas\textsuperscript{40} went to meet them. And\textsuperscript{50} Timotheus said unto the leaders of his army, as\textsuperscript{51} Judas and his force came\textsuperscript{52} near the stream,\textsuperscript{53} If he cross\textsuperscript{54} over first unto us, we shall not be able to withstand him; for he will mightily prevail\textsuperscript{55} against us; \textit{but} if he be afraid, and camp beyond the river, we will\textsuperscript{56} go over unto him, and prevail\textsuperscript{42} against him. But\textsuperscript{57} when Judas came near the stream,\textsuperscript{58} he stationed the scribes of the people\textsuperscript{59} by the brook, and gave them\textsuperscript{60} commandment, saying, Suffer not a\textsuperscript{43} single man\textsuperscript{61} to remain in the camp,\textsuperscript{62} but let all come

\textsuperscript{40}(\textit{ῥήματα ταῦτα}, often used in this sense in the LXX. Cf. 7:33; 9:37.)
\textsuperscript{42}gathered T .... host.
\textsuperscript{43}against.
\textsuperscript{44}espy (κατασκοπεῦσαι. For this verb κατασκοπέω is found in the classics. Hence the reading of III., κατασκοπήσαι) the host: who.
\textsuperscript{45}host.
\textsuperscript{46}He hath (Fritzsche receives μεμίσθωνται from X. 23. 55. al.; text. rec., μεμίσθωνται).
\textsuperscript{47}(Fritzsche receives παρεμβάλλουσιν from III. 23. 44. 55. al. Co. Ald.; text. rec., παρενέβαινον.)
\textsuperscript{48}and fight against thee.
\textsuperscript{49}Upon this.
\textsuperscript{50}A. V.: Then.
\textsuperscript{51}captains .... host, When.
\textsuperscript{52}host come (the connection shows that he said this while Judas was seen approaching, and the grammatical construction also requires the rendering given).
\textsuperscript{53}(Lit., brook of water).
\textsuperscript{54}pass.
\textsuperscript{55}(δυνάμενος συνῆσεται. Cf. Heb. and Greek at 2 Chron. 32:13.)
\textsuperscript{56}shall.
\textsuperscript{57}A. V.: Now.
\textsuperscript{58}brook.
\textsuperscript{59}caused the scribes (see Com.) ... to remain.
\textsuperscript{60}unto whom he gave.

to the battle. And he went first over against them, and all the people after him; and all the heathen were discomfited before him, and cast away their weapons, and fled into the temple at Carnain. And they took the city, and burnt the temple with fire with all that were therein. And Carnain was subdued; and they could not stand any longer before Judas. And Judas gathered together all the Israelites that were in Galaad, from the least unto the greatest, also their wives, and their children, and their stuff, a very great host, to the end they might come into the land of Juda. And they came unto Ephron. And this was the great city at the entrance, strongly fortified; they could not turn from it, to the right hand or the left, but must pass through the midst of it. And they of the city shut them out, and blocked up the

no man.

(Lit., to encamp.)

So.

unto (ἐπί).

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

then.

being.

omits and.

onto.

that was at Carnaim.

A. V.: But.

omits with fire.

Thus was Carnaim.

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

Then

1 A. V.: in the country of.

2 even (the men are previously referred to).

3 Judea.

4 Now when.

omits and.

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

in.

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

either on.
gates with stones. And Judas sent unto them with words of peace, saying, Let us pass by thy land to go back into our land, and none shall do you any hurt; we will only pass through on foot. And they would not open unto him. And Judas commanded a proclamation to be made in the army that every man should pitch his tent in the place where he was. And the soldiers encamped and assaulted the city all that day and all the night; and the city was delivered into his hands. And he slew all the males with the edge of the sword; and he razed it, and took the spoils thereof, and passed through the city over them that were slain. And they went over the Jordan into the great plain before Bethsan. And Judas brought up those that fell behind, and encouraged the people all the way through, till they came 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.


16 omits back.

17 own country.

18 howbeit.

19 Wherefore.

20 throughout the host.

21 So.

22 pitched (cf. ver. 37).

23 (ἔπολέμησαν.)

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.)
Juda. And they went up to mount Sion with joy and gladness, and offered burnt offerings, because not one of them had fallen until they returned in peace.

And in those days, when Judas and Jonathan were in Galaad, and Simon his brother in Galilee before Ptolemais, Joseph the son of Zacharias, and Azarias, leaders of the army, heard of the valiant acts and warlike deeds which they did. And he said, Let us also make ourselves a name, and go fight against the heathen that are round about us. And they ordered out the men of the army that was with them, and marched against Jamnia. And Gorgias and his men came out of the city to meet them in battle. And Joseph and Azarias were put to flight, and pursued unto the borders of Judæa; and there fell that day of the people of Israel about two thousand men. And there took place a great overthrow among the children of Israel, because they were not obedient unto Judas and his brethren, thinking 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 οἷα.)
43 had done.
44 Wherefore they (III. X. 19. 44. al., the plur).
45 get us.
46 So when they had given charge (παρῆγγειλαν).
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. But these were not of the seed of those men, by whose hand deliverance was given unto Israel.

And the man Judas and his brethren were greatly honored in the sight of all Israel, and of all the heathen, where their name was heard; and men thronged to them with plaudits. And Judas went forth with his brethren, and fought against the sons of Esau in the land toward the south; and he smote Hebron and the towns thereof, and pulled down the fortress of it, and burnt the towers thereof round about. And he removed to go into the land of the Philistines, and passed through Samaria. On that day certain priests, desirous to show their valor, fell in battle, since they went out to fight unadvisedly. And Judas turned toward Azotus in the land of the Philistines, and when he had pulled down their altars, and burnt the images of their gods with fire, and spoiled their cities, he returned into the land of Juda.

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.


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, Geschichten, 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 Acrabim, 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 Baean. This “Baean” 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, בֵּן בֵּית אֶבֶן 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 מַרְדַּק, 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 ἀποσκευὴν. 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. v. See, below, 9:35, and the LXX. at 1 Chron. 5:21.—**A thousand men**, χιλιαρχίαν ἄνδρῶν. 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 Ἀκραβαττίνη, Acrabattine, 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.—Nabatæi. 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 Nabatæi, as Keil suggests.

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


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 רֵפֹס, numberer, scribe, and רֵטֹשׁ, 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 the king Antiochus passed through the upper countries, and heard that in Elymais in Persia there was a city renowned 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 Fritzche and Keil, is ἐν Ἐλυμαΐδι, 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. (xxxi. 11) and Appian (Syr., c. lxxvi.) in the country of Persia was a city greatly

temple which was in it was very rich; and that there were there armors\textsuperscript{6} of gold, and breastplates, and weapons,\textsuperscript{7} which Alexander the son\textsuperscript{8} of Philip, the\textsuperscript{9} Macedonian king who reigned first among the Grecians, had left there. And\textsuperscript{10} he came and sought to take the city, and to spoil it; and\textsuperscript{11} he was not able, because the matter was known to the citizens.\textsuperscript{12} And they\textsuperscript{13} rose up against him in battle, and\textsuperscript{14} he fled, and departed thence with great grief to return\textsuperscript{15} to Babylon. And\textsuperscript{16} there came one who brought him tidings into Persia, that the armies, which went into the\textsuperscript{6} land of Juda\textsuperscript{17} were put to flight; and that Lysias went forth as commander\textsuperscript{18} with a strong force, and was put to flight before them;\textsuperscript{19} and that they were made strong with weapons, and material, and many\textsuperscript{20} spoils which they had taken from the armies that they had destroyed; also that they had pulled down the abomination which he built\textsuperscript{21} upon the altar in Jerusalem, and that they had surrounded\textsuperscript{24} the sanctuary with high walls, as before, and his city Bethsura.

renowned.

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

\textsuperscript{7} shields (ὄπλα).

\textsuperscript{8} A., son.

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

\textsuperscript{10} Wherefore.

\textsuperscript{11} but.

\textsuperscript{12} they of the city, having had warning thereof.

\textsuperscript{13} A. V.: omits And they.

\textsuperscript{14} so.

\textsuperscript{15} heaviness, and returned.

\textsuperscript{16} Moreover.

\textsuperscript{17} against .... Judea.

\textsuperscript{18} who went forth first (ἐν πρώτοις = \textit{inter primos}, i.e., as leader).

\textsuperscript{19} great power, was driven away of \textit{the Jews} (there is slight MS. authority for the words in italics).

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

\textsuperscript{21} gotten of.

\textsuperscript{22} whom.

\textsuperscript{23} A. V.: \textit{had set up}.
And it came to pass when the king heard these words, he was astonished and sore moved; and he took to his bed, and fell sick for grief, because it had not befallen him as he desired. And he was there many days; for great grief came ever anew upon him, and he thought that he should die. And he called for all his friends, and said unto them, Sleep departeth from mine eyes, and my heart faileth because of care. And I thought with myself, Unto what tribulation have I come, and what great flood is it wherein now I am! For I was bountiful and beloved in my power. But now I remember the evils that I did at Jerusalem, and that I took all the vessels of gold and silver that were therein, and sent forth to destroy the inhabitants of Juda without a cause. I perceive therefore that for these things these troubles have come upon me; and behold, I perish through great grief in a strange land. And he called for Philip, one compassed about.

A. V.: Now when.
whereupon he laid him down upon his.
looked for.
And there he continued.
his grief was ever more and more.
made account .... should die.
A. V.: Wherefore.
The sleep is gone (cf., for a similar expression, Gen. 31:40; Dan. 6:18).
faileth (lit., falls together, or falls away. He felt heartbroken) for very care.
with myself (lit., said to my heart, but III. X. 23. 55. al. Ald. omit μου), Into (ἐως, i.e., as far as).
am.
how great a flood of misery (the italics are correct as a gloss, but more properly belong in a commentary than in a translation).
bountiful (χρηστός).
(Nothing representing “were” is found in the Greek.)
omits forth.
Judea without a cause (διὰ κενῆς, often found in the LXX. as διὰ κενῆς πράξεως. In the classics it meant, rather, without result).
Omitted by III. X. 23. 44. 71. al. Co. Ald.
A. V.: this cause.
are come (εὖρον).

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

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

Then called he.

whom he made.

realm.

omits he.

his (more emphatic to leave the article).

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

A. V.: So.

Now.

knew.

set up.

brought up, being young.

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

shut up (conclusum tenebant, Wahl).

Wherefore J., purposing.

omits and.

So.

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).

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

avenge our brethren? We were well pleased to serve thy father, and to walk according to his orders, and to obey his commandments. And for this cause the sons of our people encamped against the fortress, and were alienated from us; moreover as many of us as they lighted on they slew, and our inheritance was spoiled. And they stretched not their hand against us only, but also against all their borders. And behold, this day are they besieging the fortress at Jerusalem, to take it; and the sanctuary and Bethsura have they fortified. And if thou dost not anticipate them quickly, they will do greater things than these, and thou wilt not be able to restrain them.

And when the king heard it, he was angry, and gathered together all his friends, and the commanders of his army, and those over the horse. There came also unto him from other kingdoms, and from isles of the seas, hired soldiers. And the long will it be.

(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.)

have been willing.

do as he would have us.

For which cause they of our nation besiege (I adopt περικάθηντο, 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 ἀλλοτριοῦνται respectively, of the text. rec.) the tower.

are.

could light on.

spoiled our inheritance.

A. V.: Neither have they stretched.

(here παρεμβεβλήκασι, which is a stronger word than the one used at ver. 24, περικάθηντο.)

tower (cf. ver. 18).

it: the sanctuary also.

Wherefore.

prevent (i.e., get ahead of).

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

A. V.: Now.

this.
number of his forces was an hundred thousand footmen, and twenty thousand horsemen, and two and thirty elephants exercised in battle. And they went though Idumæa, and pitched against Bethsura, and fought many days, and made engines of war; and they came out, and burnt them with fire, and fought valiantly. And Judas removed from the fortress, and pitched in Bæthzacharia, over against the king's army. And the king rose early and removed his army, eager for the fray, toward Bæthzacharia; and the soldiers made ready for battle, and sounded the trumpets. And to the end they might provoke the elephants to fight, they showed them the blood of grapes and mulberries. And they distributed the beasts among the phalanxes, and for every elephant they appointed a thousand men, wearing chain armor, and on their heads helmets of brass; and for every beast there were appointed five hundred chosen horsemen. These were beforehand, 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 ἐπί).
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 it went, they went also, and departed not from him. 37 And upon them were strong towers of wood, which covered every one of the beasts, and were bound upon him by certain contrivances; and upon every one were two and thirty soldiers, that fought upon them, besides his Indian driver. 38 And the rest of the horsemen they set on this side and on that side on the two wings of the army, to harass the enemy and serve as protection for the phalanxes. 39 And when the sun shone upon the shields of gold and brass, the mountains glistened therewith, and shone like lamps of fire. And part of the king’s army spread itself out upon the high mountains, and part on the lowlands; and they came on confidently and in order. And all that heard the

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

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

the beast.

neither departed they.

A. V.: the beasts were there.

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

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

the Indian that ruled him.

As for the remnant .... set them.

and that side (ἐνθὲν καὶ ἐνθὲν) .... at .... parts of the host, giving them signs what to do (κατασείοντες, 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 καταφρασόμενοι 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).

A. V.: Now.

glistered.

shined.

So.

being spread upon.
noise of their multitude, and the marching of the multitude,\textsuperscript{33} and the striking together of the weapons, trembled;\textsuperscript{34} for the army was very great and mighty. \textsuperscript{42} And\textsuperscript{35} Judas and his army\textsuperscript{36} drew near to\textsuperscript{37} battle; and there fell\textsuperscript{38} of the king’s \textsuperscript{43}army six hundred men. And Eleazar Avaran perceived one of the beasts that was armed with royal armor, and\textsuperscript{39} was higher than all the other beasts, and he appeared \textsuperscript{44}as though the\textsuperscript{40} king was upon him. And he gave his life,\textsuperscript{41} to the end he might deliver \textsuperscript{45}his people, and get for himself an eternal\textsuperscript{42} name. And\textsuperscript{43} he ran upon him courageously into the midst of the phalanx, and put to death to the right hand \textsuperscript{46}and\textsuperscript{44} the left; and\textsuperscript{45} they were divided from him on both sides.\textsuperscript{46} And he slipped in\textsuperscript{47} under the elephant, and stabbed him from beneath,\textsuperscript{48} and slew him and he fell \textsuperscript{47}on the ground over\textsuperscript{1} him, and there he died. And when they

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

\textsuperscript{32} A. V.: Wherefore.

\textsuperscript{33} company (πλήθους, as just before).

\textsuperscript{34} rattling (συγκρουσμοῦ) of the harness, were moved (lit., shaken).

\textsuperscript{35} Then.

\textsuperscript{36} host.

\textsuperscript{37} near, and entered into.

\textsuperscript{38} were slain.

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

\textsuperscript{40} the rest, and supposing that (ὡφθη. The subject is τὸ θηρίον) the.

\textsuperscript{41} A. V.: put himself in jeopardy (See Com.).

\textsuperscript{42} him a perpetual.

\textsuperscript{43} Wherefore.

\textsuperscript{44} through.... battle, slaying on .... and on.

\textsuperscript{45} so that.

\textsuperscript{46} (Lit., hither and thither.)

\textsuperscript{47} Which done, he crept (καὶ εἰσέδυ).

\textsuperscript{48} thrust him under (so the Vulg., \textit{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.).


saw\textsuperscript{2} the strength of the king, and the impetuosity of the soldiers, they\textsuperscript{3} turned away from them.\textsuperscript{4}\textsuperscript{5}\textsuperscript{6}

But\textsuperscript{7} the king's army\textsuperscript{8} went up to Jerusalem to meet them. And the king\textsuperscript{9} pitched his tents against Judæa, and against mount Sion; and\textsuperscript{10} with them that were in Bethsura he made peace; and\textsuperscript{11} they came out of the city, because they had no provisions there to endure the siege;\textsuperscript{8} for it was a year of rest\textsuperscript{9} to the\textsuperscript{12} land. And\textsuperscript{10} the king took Bethsura, and detailed\textsuperscript{11} a garrison there to keep it.\textsuperscript{51} And he besieged the sanctuary many days; and he set up there towers for shooting, and engines and machines\textsuperscript{12} to cast fire and stones, and scorpions\textsuperscript{13} to cast darts,\textsuperscript{52} and slings. And\textsuperscript{14} they also made engines against their engines, and fought a long\textsuperscript{53} time.\textsuperscript{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\textsuperscript{54} up the residue of the store; and there\textsuperscript{16} were but a few left in the sanctuary,\textsuperscript{17} because the famine overcame them, and they dispersed\textsuperscript{18} themselves,

\textsuperscript{1}whereupon the elephant fell down upon.
\textsuperscript{2}A. V.: Howbeit the rest of the Jews seeing.
\textsuperscript{3}violence (cf. ver. 33) of his forces.
\textsuperscript{4}Then.
\textsuperscript{5}(Lit., Those from the king's army, oi δὲ ἐκ, etc. Cod. III. omits the article, indicating that it was only a detachment.)
\textsuperscript{6}But.
\textsuperscript{7}for.
\textsuperscript{8}victuals there to endure the siege (τοῦ συγκεκλείσθαι ἐν αὐτῇ).
\textsuperscript{9}It being .... rest (σάββατον).
\textsuperscript{10}A. V.: So.
\textsuperscript{11}set (ἀπέταξεν).
\textsuperscript{12}As for the sanctuary, he besieged it .... and set there artillery with engines and instruments.
\textsuperscript{13}pieces (σκορπίδια).
\textsuperscript{14}Whereupon.
\textsuperscript{15}held them battle .... season.
\textsuperscript{16}Yet at the last, their vessels (ἀγγείος is adopted by Fritzsche from III. X. 56. 106. al. Syr.; Old Lat., in civitate; text. rec., ἀγγεῖοις, 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.

54 And Lysias heard that Philip, whom Antiochus the king while he yet lived had appointed to bring up his son Antiochus, that he might be king, had returned from Persia and Media, also the troops that went with the king, along with him, and that he sought to seize the government. And he felt impelled to depart in haste, and said to the king and the leaders of the army and the men, We grow weaker daily, and our provision is small, and the place we lay siege unto is strong, and the affairs of the kingdom lie upon us. Now therefore let us be friends with these men, and make peace with them, and with all their nation; and covenant with them, that they shall live after their customs, as before; for they are angry, and have done all these things, because we abolished their customs. And the matter pleased the king and the princes; and he sent unto them to make peace; and they accepted thereof. And the king and the princes made an oath unto them; whereupon they went out of the fortress. And the king entered into mount Sion; and when he saw the defenses of the sanctuary (or “holy places,” i.e., here, the fortress of the temple mount). did so prevail against them, that they were fain to disperse.

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 εἰπεῖν, 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, and gave commandment to pull down the wall round about. And he departed in haste, and returned unto Antiochia, and found Philip master of the city; and 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 Dan. 11:24. But the reading above, which is adopted by Fritzche, 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: “Δαιμονιήσας, ὡς ἔνιοί φασὶ.” 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. 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., xlvii., lxvi). According to other authorities he was fourteen. The former view is probably the correct one.

Ver. 18. **Shut up the Israelites** (ἦσαν 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 ἐτεὶ τὸ ἑβδομὸν 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.

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CHAPTER 7

1In the hundred and fifty-first 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 there. And it came to pass as he entered into the palace of his ancestors, the soldiers seized Antiochus and Lysias, to bring them unto him. And when the matter was known to him, he said, Let me not see their faces. And the soldiers slew them, and Demetrius sat upon the throne of his kingdom. And there came unto him all the transgressors and

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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. And they accused the people to the king, saying, Judas and his brethren have slain all thy friends, and driven out of our land. Now therefore send a man whom thou trustest, and let him go and see all the havoc he hath made amongst us, and in the king's land, and let him punish them with all them that aid them. And the king chose Bacchides, one of the friends of the king, who ruled beyond the river, and was a great man in the kingdom, and faithful to the king. And he sent him and the godless Alcimus, whom he made high priest, and commanded that he should take vengeance on the sons of Israel. And they departed, and came with a great force into the land of Juda. And he sent messengers to Judas and his brethren with words of peace deceitfully. And they did not give heed to their words; for they saw that they had come with a great force. And there assembled unto Alcimus and Bacchides a power.

9 omits And.
10 the wicked (ἄνομοι).
11 having A for their captain.
12 Fritzsche receives πάντας from III. X. 23. 44. 55. 56. 71. al. Old Lat. Co. Ald.; text. rec. omits.
13 Lit., dispersed, ἔσκόρπισαν; III. X. 23. 62. 106 Lat., the sing.
14 A. V.: own land.
15 some.
16 what (πᾶσαν is omitted by 52.).
17 For κολάσατω, 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 seek\textsuperscript{32} justice, and the Asidæans were the first among the sons\textsuperscript{33} of Israel that sought peace of them. \textsuperscript{14}For said they, A\textsuperscript{34} priest of the seed of Aaron hath\textsuperscript{35} come with the soldiers,\textsuperscript{36} and he will do us no \textsuperscript{15} wrong. And\textsuperscript{37} he spake with\textsuperscript{38} them peaceably, and swore\textsuperscript{39} unto them, saying, \textsuperscript{16}We will not seek to harm you or\textsuperscript{40} your friends. And they trusted in him; and he seized threescore men of them,\textsuperscript{41} and slew them in one day, according to the word which one\textsuperscript{42} wrote, \textsuperscript{17}The flesh of thy saints have they cast out, and their blood have\textsuperscript{18} they shed round\textsuperscript{43} about Jerusalem, and there was none to bury them. And\textsuperscript{44} the fear and dread of them fell upon all the people, for they\textsuperscript{45} said, There is neither truth nor righteousness in them; for they have broken the treaty\textsuperscript{1} and oath that\textsuperscript{19} they swore.\textsuperscript{2} And Bacchides removed\textsuperscript{3} from Jerusalem, and pitched his tents in Bezeth; and\textsuperscript{4} he sent and seized\textsuperscript{5} many of the men that had deserted from him,\textsuperscript{6} for they\textsuperscript{7} did… assemble.

\textsuperscript{29}were.
\textsuperscript{30}power.
\textsuperscript{31}A. V.: Then did… assemble.
\textsuperscript{32}require.
\textsuperscript{33}Now the Asideans (Fritzsche receives καί before πρῶτοι from III. X. 55. 62. Co. Ald. Old Lat.)… children.
\textsuperscript{34}One that is a.
\textsuperscript{35}is.
\textsuperscript{36}this army.
\textsuperscript{37}A. V.: So.
\textsuperscript{38}unto.
\textsuperscript{39}sware.
\textsuperscript{40}procure the harm neither of you nor.
\textsuperscript{41}Whereupon they believed him: howbeit he took of them threescore men.
\textsuperscript{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.).
\textsuperscript{43}There is but one verb, ἔξεχεαν, which, however, is meant to cover both thoughts. Cf. ver. 19.
\textsuperscript{44}A. V.: Wherefore.
\textsuperscript{45}who.
\textsuperscript{1} A. V.: covenant (στάσιν).
\textsuperscript{2} made.
\textsuperscript{3}After this removed B.


and certain of the people, and when he had slain them, he cast them into the great pit. And he committed the country to Alcimus, and left with him an army to aid him; and Bacchides went back unto the king.

And Alcimus contended for the high priesthood. And unto him assembled all those who stirred up their people, and they got the land of Juda into their power, and slew many in Israel. And when Judas saw all the evil that Alcimus and his followers had done among the Israelites, even above the heathen, he went out into all the borders of Judæa round about, and took vengeance on the men that had deserted, so that they durst no more go forth into the country. On the other hand, when Alcimus saw that Judas and his followers gained strength, and knew that he was not able to withstand them, he returned to the king, and accused them wickedly.

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.

the king sent Nicanor, one of his honored chief officers, one that hated and was hostile unto Israel, and commanded him to destroy the people. And Nicanor came to Jerusalem with a great force, and sent unto Judas and his brethren deceitfully with friendly words, saying, Let there be no war between me and you; I will come with a few men, that I may see your faces in peace. And he came to Judas, and they saluted one another peaceably. And the enemies were prepared to take away Judas by violence. And the thing became known to Judas, that he had come unto him with deceit, and, in dismay, he withdrew from him, and would see his face no more. And Nicanor, when he saw that his plan was discovered, went out to fight against Judas by Chapharsalama; and there fell on Nicanor's side about five hundred men; and they fled into the city of David. And after these events went Nicanor up to mount Sion. And there came out of the sanctuary some of the priests and some of the elders of the people, to salute him peaceably, and to show him the burnt sacrifice that was company had gotten the upper hand.

abide their force.

gone again.
said all the worst of them that he could.

Then.

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

A. V.: So.

battle (μάχη, here fighting, war).
you (I adopt the marginal rendering).

He came therefore.

Howbeit.

A. V.: Which thing after it was.

to wit, that he came.

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

more. Nicanor also.

counsel.

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

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

the rest fled.

A. V.: After this.


offered 34 for the king. And 45 he mocked them, and laughed at them, and defiled them, 46 and spoke insolently. 47 And he swore 48 in his wrath, saying, Unless Judas and his army be at once 49 delivered into my hands, it shall be, 50 if ever I come again in peace, 51 I will burn up this house. And he 52 went out in great wrath. 53 And the priests entered in, and stood before the altar and the temple, and wept, and 37 said, 55 Thou O Lord, 56 didst choose this house to be called by thy name, and to be 38 a house of prayer and petition for thy people. Be avenged on 57 this man and on 58 his army, 59 and let them fall by the sword; remember their blasphemies, and suffer them not to continue. 60

And 61 Nicanor went out of Jerusalem, and pitched his tents in Bethoron; and there joined him a force from Syria. 62 And Judas pitched in Adasa with three 41 thousand men; and Judas prayed, and said, 64 When they that were sent from the king of the Assyrians blasphemed, thine angel, O Lord, went forth, and smote an hundred fourscore and five thousand among them. So destroy thou this army before us this day, that the


rest may know that they spoke wickedly against thy sanctuary; and judge thou him according to his wickedness. And on the thirteenth day of the month Adar the armies joined battle; and Nicanor's army was discomfited, and he himself fell first in the battle. But when the army saw that Nicanor had fallen, they cast away their weapons, and fled. And they pursued after them a day's journey, from Adasa until they came to Gazera; and they sounded an alarm after them with the trumpets. And they came forth out of all the villages of Judaea round about, and closed them in; and they turned against one another; and all fell by the sword, and not even one of them was left. And they took the spoils, and the booty, and smote off Nicanor's head, and his right hand, which he stretched out insolently, and brought 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 by Jerusalem. And the people rejoiced greatly, and they kept that
day as a day of great gladness. And they ordained to keep yearly this day, being the
thirteenth of Adar. And the land of Juda was at 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 Polybias
(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.
**justic**e. 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 Handworterbuch.

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. 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 οὗτοι 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.
AND Judas heard of the fame of the Romans, that they were men of great valor, and that they took pleasure in all that joined themselves unto them, and made a league of amity with as many as came unto them; and that they were men of great valor. It was told him also of their wars and valiant acts which they did amongst the Galatians, and that they conquered them, and brought them under tribute; and what they did in the country of Spain, to get possession of the mines of silver and gold which are there; and that by their prudence and perseverance they got possession of the whole land, though the land was very far from them; and of the kings that came against them from the uttermost part of the earth, till they discomfited them, and gave them great overthrows, and that the rest gave 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 (τῇ βουλῇ αὐτῶν καὶ τῇ υακροθυμίᾳ).
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 that they discomfited in battle Philip, and Perseus, king of the Macedonians, and the others that lifted up themselves against them, and overcame them; and that Antiochus the Great, king of Asia, who came against them in battle, having an hundred and twenty elephants, with horsemen, and chariots, and a very great army, was also discomfited by them; and that they took him alive, and covenanted with them that both he and such as reigned after him should pay a great tribute, should give hostages, and a part of the empire, namely, the country of India, and Media, and Lydia, and of their goodliest countries, which they took from him, and gave to king Eumenes; and that the Grecians determined to come and destroy them; and that the matter became known to them, and they sent against them a certain general, and fought against them and many of them were killed; and they carried away captives their wives and their children, and spoiled them, and took possession of their land, and pulled down their strong holds, and made slaves of them unto this day; and besides this, how.

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 the 14 kingdoms and the 15 isles as many as 16 at any time resisted them; 12 but with their friends and such as relied upon 17 them they kept amity; and that they had gotten possession of the 18 kingdoms far 19 and nigh, and that 20 all that heard of their fame 21 were afraid of 15 them; also that, 22 whom they would help and have reign, they 23 reign; and whom 24 14 they would, they displace; and that 25 they were greatly exalted. And in all 26 this none of them put on 27 a crown, or clothed himself 28 in purple, so as 29 to be 15 magnified thereby; and that 30 they had made for themselves a senate, and that 31 three hundred and twenty 32 men sat in council daily, consulting alway for the people, to the end they might be well governed; 16 and that they intrusted it to one man every year to govern them, and rule over 32 all their country, and that 33 all were obedient to the one, and that there was neither envy nor jealousy 34 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 (ὡστε).
30 A. V.: moreover how.
31 senate house (cf. ver. 19), wherein.
32 ordered: and that they committed their government (Fritzsche receives ἀρχεῖν from III. X. 23. 44. 52. 55. Co. Ald.; text, rec., τὴν ἀρχήν).... every year, who ruled over.

And Judas chose Eupolemus son of John, the son of Accos, and Jason son of Eleazar, and sent them to Rome, to make a league of amity and an alliance with them, and that they might take the yoke from them; for they saw that the kingdom of the Grecians would bring Israel wholly into servitude. And they went to Rome, and it was a very great journey; and they came into the senate, and spake and said, Judas the Maccabæus with his brethren, and the people of the Jews, sent us unto you, to make an alliance and peace with you, and that we might be registered your allies and friends. And the matter pleased them. And this is the copy of the epistle which they wrote back on tables of brass, and sent to Jerusalem, that it might be by them there a memorial of peace and alliance:

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

A. V.: In consideration of these things.
the son.
confederacy.
to intreat them that they would.
did oppress I. with.
They went therefore.
which was.
where they spake (lit., answered).
J. Maccabeus (III. X. 44. 74. Ald., ὁ καὶ Μακκ.).
have sent.
a confederacy.
confederates.
A. V.: So that.
the Romans well.
the senate.
back again in (Fritzsche adopts the sing, of these verbs from III. X. al. Old Lat. Syr.; text. rec., plur).
there they might have by them.
confederacy.
people.
for Rome or any of their allies throughout all their dominion, the nation of the Jews shall help them, as the circumstances permit, with all their heart. And the Romans shall not give to them that make war nor supply provisions, weapons, money, ships, as it seemeth good unto the Romans; and they shall keep their covenants without receiving anything. In the same manner also, if war come first upon the nation of the Jews, the Romans shall help them heartily, according as the circumstances permit; and there shall not be given to the allies provisions, weapons, money, ships, as it seemeth good to the Romans; and they shall keep these covenants, and that without deceit. Thus according to these articles have the Romans made covenant with the people of the Jews. But if after these articles are in force the one party or the other

54 omits But.
55 come (ἐνστῇ fi rst any war upon the Romans (Ῥώμῃ. Fritzsche adopts ἐν 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 (ὁ καιρὸς ὑπογραφῆ, 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 ἔδοξε Ὁ., and in ver. 28, where συμμαχοῦσιν is employed instead of πολεμοῦσιν. This is the rendering of Michaelis, Grimm, Keil, and many others) anything 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 (Ῥώμῃ, III. X. 23. 55. 62. 106); but.
2 taking any thing therefore.
3 A. V.: them with all their heart (ἐκ ψυχῆς).
4 time shall be appointed them (cf. ver. 25).
5 neither shall victuals.... them that take part against (τοῖς 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 (ἔστησαν Ὁ.).

shall wish to add or take away\textsuperscript{12} any thing, they may do it with the consent of the others,\textsuperscript{13} and whatsoever they shall add or take away shall be valid.\textsuperscript{14} And as touching the evils that the king\textsuperscript{15} Demetrius bringeth to pass against them,\textsuperscript{16} we have written unto him, saying, Wherefore hast thou made thy yoke heavy upon our friends and allies\textsuperscript{17} the Jews? \textsuperscript{32}If therefore they complain any more against thee, we will execute for\textsuperscript{18} them justice, and fight against\textsuperscript{19} thee by sea and by land.

\textbf{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

\textsuperscript{11} A. V.: Howbeit if hereafter (ἐὰν δὲ μετὰ τοὺς λόγους τούτους).
\textsuperscript{12} shall think meet.… diminish.
\textsuperscript{13} at their pleasures (ἐξ αἱρέσεως αὐτῶν).
\textsuperscript{14} ratified.
\textsuperscript{15} omits the king (as X.).
\textsuperscript{16} doeth to the Jews.
\textsuperscript{17} and confederates.
\textsuperscript{18} do.
\textsuperscript{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, יְשֵׁיָהוּ. (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. Mommsen, 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 εὔκοσμον, 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. 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 collaborated 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**


AND when Demetrius heard that Nicanor and his army had fallen in battle, he sent again Bacchides and Alcimus into the land of Judea second time, and with them the right wing. And they went forth by the way that leadeth to Galgala, and pitched their tents against Mæsaloth, which is in Arbe, and they won it and slew many people. And in the first month of the hundred and fifty second year they encamped against Jerusalem. And they removed, and went to Berea, with twenty thousand footmen and two thousand horsemen. And Judas had pitched his tents at Elasa, and three thousand chosen men with him. And when they saw the multitude of the soldiers, that they were many, they were sore afraid; and many conveyed themselves out of the army; there were of them not more than eight hundred men. And when Judas saw that his army slipped away, and the battle pressed upon him, he was much cast down, because he 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 ἀποστείλαι. 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 (ἐξεῤῥύησαν, flowed out, disappeared.)
20 host, insomuch as there abode.
21 no more but.
22 When J. therefore.
couraged, and throughout them that remained he said, Let us arise and go up against our adversaries. If peradventure we may be able to fight with them. And they would not listen to him, saying, We shall not be able; let us for the present rather save our own lives, and we will return with our brethren, and fight against them; but we are too few. And Judas said, Be it far from me that I should do this thing and flee away from them; and if our time be come, let us die manfully for our brethren, and leave behind us no stain upon our honor. And the army removed from the camp and stood over against them; and their horsemen were divided into two troops, and their slingers and archers went before the army, and all the valiant men marched in the van. But Bacchides was on the right wing; and the embattled line drew near on the two wings and sounded their trumpets. They also on Judas’ side, they sounded their trumpets.

23 host split (ἀπεῤῥύη. Cf. ver. 6).
24 sore troubled in mind and much distressed (I begin, with Fritzsche, a new sentence with καὶ ἔξελυη) 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 (μή 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, and the earth shook from the noise of the armies; and the battle raged from morning till evening. And when Judas perceived that Bacchides and the strength of his army were on the right, he took with him all the brave-hearted men, and they drove before them the right wing, and pursued them unto mount Azotus. And when they of the left wing saw that the right wing was discomfited, they turned back and followed after Judas and those that were with him hard at the heels from behind. And there was a sore battle, and many were slain on both sides.

And Judas fell, and the rest fled. And Jonathan and Simon bore off Judas their brother, and buried him in the sepulchre of his fathers in Modein. And 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 the things concerning Judas and his wars, and the valiant acts which he did, and his greatness, they are not written; for they were very many.

23And it came to pass after the death of Judas the transgressors showed themselves in all the borders of Israel, and there rose up all such as wrought iniquity. 24In those days there occurred a very great famine; yea, the land revolted with them. And Bacchides chose out the godless men, and made them lords of the country. And they sought out and made search for Judas’ friends, and brought them unto Bacchides; and he took vengeance on them, and mocked them. 27And there arose a great affliction in Israel, such as had not occurred since the time that a prophet appeared not.

65Then took (ἤραν).
66("their," X. 64. 93.)
67 More
1 A. V.: As for the other.
2 noble.
3 Text, rec., “their.” Fritzsche adopts αὐτοῦ from III. X. 55. 64. 93. 106. Old Lat. Syr.
4 A. V.: Now after.
5 wicked (οἱ ἁνόμοι) began to put forth their heads (lit., peep out).
6 coasts.
7 (The Greek word is used in the LXX. to render ΠΡΩΤΩ, especially to put forth buds, to flourish.)
8 also was there.
9 by reason whereof the country revolted, and went (cf. Com. Lit., the land became a deserter).
10 Then.
11 omits out.
12 wicked.
13 made inquiry and search (εξεζήτουν καὶ εξηρεύνοντο).
14 who took... of them, and used them despitefully (marg., “Gr., mocked them”).
15 A. V.: So was there.
16 the like whereof was not.

amongst them. And all Judas’ friends came together, and said unto Jonathan, Since thy brother Judas died, there is no man like him to go forth against the enemy, and Bacchides, and against them that are adversaries of our nation. Now therefore we have chosen thee this day to be our ruler and leader in his stead, that thou mayest fight our battles. And Jonathan assumed the rule at that time, and took the place of his brother Judas.

And when Bacchides learned of it, he sought to slay him. And Jonathan, and Simon his brother, and all that were with him, learned of it and fled into the wilderness of Theocoe, and pitched their tents by the cistern Asphar. And Bacchides learned of it on the sabbath day, and he and all his army crossed the Jordan. Jonathan had sent his brother as leader of the people, to pray his friends the Nabatæi, that they might leave with them their baggage, which was much. And

wasc not seen.

for this cause.

we have.

our enemies.

(i.e., and, in general.)

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

31.—A. V.: our prince and captain.

(Lit., war our war.)

Upon this J. took the governance upon him.

rose up instead.

A. V.: But.

gat knowledge thereof.

for to.

Then.

perceiving that fled.

water of the pool (ὕδωρ λόκκου Ἀσφάρ. The second word corresponds to the Heb. יָם and בָּתֵר, an artificial collection of water).

Which when.

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

A. V.: Now.
the sons of Ambri came out of Medaba, and seized John, and all that he had, and departed with the things in their possession. But after these events came word to Jonathan and Simon his brother, that the sons of Ambri made a great marriage, and were bringing the bride, a daughter of one of the great princes of Chanaan, from Nadabath with a great escort. And they remembered John their brother, and went up, and hid themselves under the covert of the mountain. And they lifted up their eyes, and looked, and behold, a tumultuous noise and a great train; and the bride-groom came forth, and his friends and brethren, to meet them with timbrels, and music, and many weapons. And they 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., Ἀμβρέι).

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 = רֶתֵס).

49 where they lift.

50 there was much ado (θροῦς) 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 περί τὸν Ἰ,
they lay in ambush, and slew them; and many were killed, and the rest\(^5\) fled into the mountain; and they took \(^4\) all their spoils. And the marriage was\(^5\) turned into mourning, and their strains of \(^4\) music\(^1\) into lamentation. And\(^2\) when they had avenged fully the blood of their \(^4\) brother, they returned to the marsh\(^3\) of Jordan. And\(^4\) when Bacchides heard of it,\(^5\) he came on the sabbath day as far as\(^6\) the banks of the\(^7\) Jordan with a great \(^4\) army.\(^8\) And\(^9\) Jonathan said to his men,\(^10\) Let us go up now and fight for our lives, \(^4\) for it is not \(^11\) to-day, as in time past,\(^12\) for behold, the battle is before us and behind us, and the water of the Jordan is on\(^13\) this side and that side, and marsh\(^14\) and wood; there is no place\(^15\) to turn aside. \(^4\) Wherefore cry ye now unto heaven, that \(^4\) ye may be delivered from the hand of your enemies. And\(^16\) they joined battle; and Jonathan stretched forth his hand to smite Bacchides, and he turned away \(^4\) from him backwards.\(^17\) And\(^18\) Jonathan and they that were with him leaped into the Jordan,\(^19\) and swam over unto the farther bank; and they\(^20\) passed not over the\(^21\) Jordan unto them.

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

\(^5\) made a slaughter of them in such sort as many fell down dead, and the remnant.
\(^5\) 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 from Bacchides’ side that day about a thousand men. And he returned to Jerusalem, and built fortified cities in Judæa, the fort in Jericho, and Emmaus, and Bethoron, and Bethel, and Thannatha-Pharathon, and Tephon, with high walls, and with gates, and with bars. And in them he set a garrison, that they might carry on hostilities against Israel. He fortified also the city Bethsura, and Gazara, and the fortress, and put forces in them, and stores of provisions. And he took the chief men’s sons in the country for hostages, and put them into the fortress at Jerusalem to be kept.

And 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 would have pulled down also the works of the prophets; and he began to pull down. At that time was Alcimus smitten, and his enterprises hindered, and his mouth was

17 but he.... turned back from him.
18 Then.
19 leapt into J.
20 how beit the other.
21 omits 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. Codds. 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 ᾠκοδόμησε).
25 Thannatha, 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, so that he could no more speak a word, nor give orders concerning his house. And Alcimus died at that time with great torment. And when Bacchides saw that Alcimus was dead, he returned to the king; and the land of Juda was at rest two years.

And all the transgressors took council, saying, Behold, Jonathan and his men live at ease, and without care; now therefore we will bring Bacchides hither, and he shall seize them all in one night. And they went and consulted with him. And he removed, that he might come with a great army, and sent letters privily to all his adherents in Judæa, that they should take Jonathan and those that were with him; and they could not, because their plan was known unto them. And they took of the men of the country, who were authors of the wickedness, about fifty men, 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 ἱωνάθαν).
slew them. And Jonathan, and Simon, and they that were with him, got away to Bethbasi, which is in the wilderness, and they repaired the ruined portions thereof, and made it strong. And when Bacchides learned of it, he gathered together all his host, and sent word to them that were of Judæa. And he went and laid siege against Bethbasi, and fought against it a long season, and made engines of war. And Jonathan left his brother Simon in the city, and went forth into the country; and with a small number went he. And he smote Odomera and his brethren, and the sons of Phasiron in their tent; and he began to smite, and to come up in stronger force. And Simon and his men went out of the city, and burnt up the engines of war, and fought against Bacchides; and he was discomfited by them, and they afflicted him sore; for his plan and expedition were in vain. And he was very wroth at the trans-

Wherefore they (the party of Jonathan).

that were authors of that mischief.

persons.

A. V.: Afterward.

got them.

(Verb is sing.)

decays.

Which thing when B. knew.

Here πλήθος.

A. V.: Then went he.

they fought (verb in sing.).

A. V.: But.

forth himself.

certain number (ἐν ἄριθμῷ, i.e., a number which one might easily count).

he forth (Fritzsche receives ἤλθεν 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., Ὄδοαμφήν; Old Lat., Odaren).

children.

A. V.: And when.

smite them.

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

company.

who was.
gressors that gave him counsel to come into the country; and he slew many of them, and purposed to return to his land. And when Jonathan had knowledge of it, he sent ambassadors unto him, in order to make peace with him, and that he should deliver them the prisoners. And he accepted, and did according to his terms, and swore unto him that he would not seek to harm him all the days of his life. And he restored unto him the prisoners that he had taken previously out of the land of Juda, and returned and departed to his land, and came not again any more into their borders. And the sword ceased from Israel, and Jonathan dwelt at Machmas; and Jonathan began to judge the people, and caused the ungodly to disappear 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-Bîre h, 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.—Ὅλιγοι 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 Ἀζα ὀροὺς, 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 Ἀσσûr, 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. Ἡ 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 καὶ before ἀνήρ 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, ἔρημος), 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. 36. Medaba. Originally Međba, 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. 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 (ἔλος) 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, תֵּמָנָתָה פֶּרֶתּוֹנ, or תֵּמָנָתָה פֶּרֶת הָנְמִיתּ, 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. 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 theocratical 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 **Mûkhmâs.** 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

**AND** in the hundred and sixtieth year Alexander Epiphanes, the **son** of Antiochus, went up and took Ptolemais; and they received him, and he reigned there. And when king Demetrius heard of it, he gathered together an exceeding great army, and went forth against him to fight. And Demetrius sent letters unto Jonathan with conciliating words, so as to enhance his greatness. For said he, Let us be beforehand in

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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.
making peace with him, before he join with Alexander against us; for he will remember all the evils that we have brought to pass against him, and against his brethren and his nation. And he gave him authority to gather together an army, and to provide weapons, and that he should be his ally; he commanded also that the hostages that were in the fortress should be delivered to him. And Jonathan came to Jerusalem, and read the letters in the audience of all the people, and of them that were in the fortress. And they were sore afraid when they heard that the king had given him authority to gather together an army. And they of the fortress delivered the hostages unto Jonathan, and he delivered them unto their parents. And Jonathan dwelt in Jerusalem, and began to build and restore the city. And he commanded the workmen to build the walls and mount Sion round about with square stones for fortification; and they did so. And the strangers that were in the fortresses which Bacchides had built, fled; every man left his place, and returned into his land. Only at Bethsura certain of those that had forsaken the law and the commandments remained behind; for it was their place of refuge. And when the king

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 heard what promises Demetrius had sent unto Jonathan, and it was told him of the battles and valiant acts which he and his brethren had done, and of the toils and troubles they had endured, he said, Shall we find another such man? And now we will make him our friend and ally. And he wrote a letter, and sent unto him according to these words, saying,

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

And 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

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

still.

X. 23., εἰς for αὐτοῖς.

A. V.: Now when king.

had heard.

when also.

noble.

the pains that.

such another.

now therefore.

confederate. Upon this.

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).

sent it.

A. V.: power (δυνατός ισχύϊ, but his bravery is referred to, as at 2:42, et passim).

Wherefore.

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.

and therewithal.

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

So.
And when Demetrius heard of these things, he was sorry, and said, Why have we done this, that Alexander hath anticipated us in making amity with the Jews to strengthen himself? I also will write unto them words of encouragement, and promise them dignities and gifts, that I may have their aid. And he wrote to them to this effect:

King Demetrius unto the nation of the Jews sendeth greeting. Whereas you have kept the covenants with us, and continued in our friendship, and have not joined yourselves with our enemies, we have heard of it, and have been glad. And now continue ye still to keep faith toward us, and we will repay you with good things for what you do in our behalf. And we will grant you many immunities, and give you presents. And now I do free you, and release all the Jews, from tributes, and the tax on salt, and from the crown taxes; and that which falleth to me to receive for the third of the seed, and half the fruit of the trees, I leave off, 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. 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 Judah, and from the three provinces which are added thereunto from Samaria and Galilee, from this day forth and for evermore. Jerusalem also be holy and free, with the borders thereof; so the tenth and the gifts. And I yield up my authority over the fortress which is at Jerusalem, and give it to the high priest, that he may place in it men whom he shall choose to keep it. And as a free gift I set at liberty every one of the Jews, that have been carried captives out of the land of Judah into any part of my kingdom; and I will that all my officers remit the tributes also of their cattle. And I will that all the feasts, and the sabbaths, and new moons, and solemn days, and three 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.... Judaea, nor of.
10 governments (see Com.).
11 out of the country of.
12 (The καὶ 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 ἀπαντα. 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 ἔτω 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 Judaea.
21 (Lit., let all remit.)
22 even.
23 A. V.: Furthermore.
feast, shall be full

and freedom for all the Jews who are in my realm. And no man shall have authority to bring action against, or to molest any of them in any matter. And I will that there be enrolled amongst the king’s forces about thirty thousand men of the Jews, and pay shall be given them, as is suitable for all the king’s forces. And of them some shall be placed in the king’s great fortresses, of whom also some shall be appointed to the offices of the kingdom, which are of trust; and I will that their officials and rulers be from themselves, and that they live after their laws, as also the king hath commanded in the land of Juda. And concerning the three provinces that have been added to Judæa from the country of Samaria, let them be joined to Judæa, and be reckoned with it so that they may be under one, and obey no other authority than the high priest’s. Ptolemais, and the land pertain-

24 omits the.
25 (ἀποδεδειγμέναι, 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 Judea.
43 governments (see Com.) that are.
44 with Judea, 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 expense of the sanctuary. And I myself give every year fifteen thousand shekels of silver out of the king’s revenues from the places appertaining, virtually, III. 44. 106. Ald.; text. rec., καθήκουσαν) expences.

Moreover I. appertaining (άνήκων=προσήκων. Cf. Eph. 5:4). the overplus (πλεονάζον = not a balance in the treasury, which would be a very unlike-ly circumstance, but what was outstanding in dues to the temple service. Cf. Com.). officers. omits the. time. shall be given. A. V.: the five. uses. accounts. even those things. appertain. whosoever they be that flee. or be within the liberties (ἐν πάσι τ.ὁρ. , but probably a mistaken translation for εἰς πάστα τὰ ὀρία αὐτοῦ , as dependent on φύγωσιν) thereof. ὀφείλων, III. X. 62. 74. 106. Old Lat.: text. rec., nom. plur. A. V.: repairing.


the building of the walls of Jerusalem, and the fortifying thereof round about, the expense shall also be given out of the king's revenue, as also for the building of the walls in Judæa.

46 But when Jonathan and the people heard these words, they credited them not nor received them, because they remembered the great evil that he had done in Israel, and how he had afflicted them very sore. And with Alexander they were well pleased, because he was the first that proposed peace with them, and they remained allies with him always. And the king Alexander gathered together great forces, and camped over against Demetrius. And the two kings joined battle, and Demetrius' army fled; and Alexander followed after him, and prevailed against them. And continued the battle very sore until the sun went down; and that day Demetrius fell.

And Alexander sent ambassadors to Ptolemy king of Egypt with a message to this effect: Forsomuch as I have returned to my realm, and have seated myself on the

__Notes__

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.)


thrones of my fathers, and have gotten the dominion, and overthrown Demetrius, and recovered our country; yea, I joined battle with him, and he and his host were discomfited by us, and we have seathed ourselves on the throne of his kingdom; so now 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 thee and her gifts worthy of thee.

And Ptolemy the king gave answer, saying, Happy be the day wherein thou didst return into the land of thy fathers, and satest on the throne of their kingdom. And now will I do to thee, as thou hast written; but meet me at Ptolemais, that we may see one another; and I will marry my daughter to thee as thou hast said.

And Ptolemy went out of Egypt, he and his daughter Cleopatra, and they came unto Ptolemais in the hundred threescore and second year. And the king Alexander met him, and he gave unto him his daughter Cleopatra, and celebrated her marriage.

was D. slain.
A. V.: Afterward.
Ptoleemee (I shall write hereafter as in the text).
am come again.
am set in.
progenitors.
for after I had.
both.
was discomfited.
so that we sit in.
now therefore.
both thee.
according to thy dignity.
A. V.: Then.
in.
meet me therefore.
for.
(ἐπι γαμ βρεύσω = I will make a connection by marriage. Cf. ver. 54.)
according to thy desire.
So.
with.

at Ptolemais just as kings do,  
with great glory. And the king Alexander wrote unto Jonathan, that he should come and meet him. And he went in state to Ptolemais, and met the two kings, and gave them and their friends silver and gold, and many presents, and found favor in their sight. And pestilent fellows from Israel, men who had apostatized, assembled themselves against him, to accuse him; and the king gave them no attention. And the king commanded to take off Jonathan’s garments, and clothe him in purple; and they did so. And the king made him sit by himself, and said unto his chief officers, Go with him into the midst of the city, and make proclamation, that no man complain against him concerning any suit, and let no man trouble him concerning any matter. And it came to pass when the accusers saw that he was honored according to the proclamation, and that he was clothed in purple, they all fled. And the king honored him, and enrolled him amongst his chief officers.

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 (ἀνδρες παράνομοι).
44 (προς, but III. 44. 55. 62. 74. Co. Old Lat. read ἐπ̓.)
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 (ἀρχουσιν).
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.)
friends, and made him a general and governor. And Jonathan returned to Jerusalem with peace and gladness.

And in the hundred threescore and fifth year came Demetrius son of Demetrius out of Crete into the land of his fathers. And when the king Alexander heard of it, he was very sorry, and returned unto Antioch. And Demetrius appointed Apollonius, who was over Cœlesyria, general; and he gathered together a great army, and camped in Jamnia, and sent unto Jonathan the high priest, saying,

Thou quite alone liftest up thyself against us, and I have become a laughing stock and reproach for thy sake; and why dost thou vaunt thy power against us in the mountains? Now therefore, if thou reliest on thy forces, come down to us into the plain, and there let us measure our strength together; for with me is the power of the cities. Ask and learn who I am, and the rest that take our part, and they will say that your foot is not able to stand before us; for thy fathers were twice put to flight in

omits that he was.

fled all away.

So.

wrote.


Furthermore.

1 A. V.: whereof.

2 heard tell, he was right.

3 into.

4 Then D. made (κατέστησε. Others, confirmed) A. the governor of Cœlesyria 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.

host.

6 A. V.: omits quite (superl. of μόνος. Cf. 2 Macc. 10:70; 3 Macc. 3:19).

and I am laughed to scorn for thy sake, and reproached.

(Lit., hast thou authority, i.e., here, exercise, arrogate, it. Cf. the Heb. פעל at Eccles. 2:19; 8:9.)

trustest in thine own strength.

plain field.

try the matter... (64. Old Lat., πολέμων).

their land. And now thou shalt not be able to withstand the horsemen and so great an army in the plain, where is neither stone, nor pebble, nor place to flee unto.

But when Jonathan heard these words of Apollonius, he was very indignant; and he chose out ten thousand men and went out of Jerusalem; and Simon his brother met him to help him. And he pitched his tents against Joppe; and they of the city shut him out, because Apollonius had a garrison in Joppe; and they fought against it. And they of the city let him in for fear; and so Jonathan won Joppe. And when Apollonius heard of it, he ordered three thousand horsemen, with a great force of footmen under arms, and went to Azotus as though he would pass through it, and suddenly he advanced into the plain, because he had a great number of horsemen, and

shall tell thee that thy.

our face.

have been

their own.

Wherefore.

abide.

a power.

flint.

A. V.: So.

moved in his mind (too tame. Syr., iratus et commotus est).

choosing.

he went.

where.

for to.

but they (Fritzsche receives oi from III. X. 55. 62. 64. al.) of Joppe... out of the city.

there. Then Jonathan laid siege unto.

whereupon.

A. V.: Whereof.

omits of it.

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. And Jonathan followed after him to Azotus, and the armies joined battle. And Apollonius had left behind a thousand horsemen in ambush. And Jonathan learned that there was an ambushment behind him; and they closed in about his army, and cast darts at the people, from morning till evening. But the people stood still, as Jonathan had commanded them; and their horsemen got tired. And Simon advanced his force, and engaged the footmen, for the horsemen were spent; and they were comfits by him, and fled. The horsemen, also, were scattered in the plain; and they fled to Azotus; and they went into Beth-dagon, their idol’s temple, for safety. And Jonathan set fire to Azotus, and the cities round about it, and took their spoils; and the temple of Dagon, and them that had fled together into it, he burnt with fire. And 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 δείλης 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 about\textsuperscript{55} eight thousand men. \textsuperscript{86}And from thence Jonathan removed,\textsuperscript{56} and camped against Ascalon, and they\textsuperscript{57} of the city came forth, and met him with great \textsuperscript{87}honors.\textsuperscript{58} And Jonathan returned to Jerusalem with his troops,\textsuperscript{59} having many \textsuperscript{88}spoils. And it came to pass when the\textsuperscript{60} king Alexander heard these things, he \textsuperscript{89}honored Jonathan yet more. And he\textsuperscript{1} sent him a buckle of gold, such as it is customery to give to the relatives of kings;\textsuperscript{2} he gave him also Accaron with all\textsuperscript{3} the borders thereof in possession.

\textbf{CHAPTER 10}

Ver. 1. \textbf{In the hundred and sixtieth year.} This was B. C. 153.—\textbf{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 \textit{Fragm. Hist. Grœc}, ii. xii. ff.; Liv., \textit{Epit.}, 1, lii.; Appian, \textit{Syr.}, lxvii.; Joseph., \textit{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 τοῦ Ἐπιφανοῦς should be read is of no account.

Ver. 7. \textbf{And of them that were in the fortress.} The documents may not have been

\textsuperscript{53} were fled.
\textsuperscript{54} Thus.
\textsuperscript{55} well nigh.
\textsuperscript{56} A. V.: removed his host.
\textsuperscript{57} where the men.
\textsuperscript{58} pomp.
\textsuperscript{59} After this returned J. and his host, unto Jerusalem.
\textsuperscript{60} Now when.
\textsuperscript{1} A. V.: omits he.
\textsuperscript{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).
\textsuperscript{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.—**Nomōn,** 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 Apherema, 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 φυχὴν 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 דָּמָם, 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 Fritzsché’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 ἐστέρεωσε 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. 54. These gifts were simply the usual presents (ברPointF) 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.—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

1 And the king of Egypt gathered together many soldiers, as the sand which is upon the sea shore, and many ships, and sought through deceit to get possession of Alexander’s kingdom, and join it to his kingdom. And he went forth into Syria with words of peace, and 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, because he was his father-in-law. But when Ptolemy entered into the cities, he placed in every one of them his soldiers as a garrison. And when he came near to Azotus, they showed him the burnt temple of Dagon, and Azotus and the destroyed suburbs thereof, and the bodies cast abroad, and those burnt that Jonathan burnt in the battle; for they made heaps of them on his route. And they told the king what Jonathan did, to the intent he might blame him; and the king held his peace. And Jonathan met the king with great honors at Joppa, and they saluted one another, and spent the night there. And Jonathan went with the king as far as the river called Eleutherus, and returned to Jerusalem. But the king Ptolemy became master of the cities on the sea coast as far as Seleucia.

7 them so to do.
8 A. V.: Now as Ptoleemee (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 יִשָּׁן 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 Ptoleemee therefore, having gotten the dominion.

the sea, and meditated evil plans against Alexander. And he sent ambassadors unto the king Demetrius, saying, Come, let us make a league betwixt us, and I will give thee my daughter whom Alexander hath, and thou shalt rule thy father's kingdom; for I repent that I gave my daughter unto him, for he sought to slay me. And he blamed him, because he was desirous of his kingdom. And he took his daughter from him, and gave her to Demetrius, and became estranged from Alexander, and their hatred was openly known.

And Ptolemy entered into Antioch, and put on the crown of Asia; yea, he put two crowns upon his head, that of Asia, and of Egypt. But the king Alexander was in Cilicia during this time, because the inhabitants of those parts were in revolt. And when Alexander heard of it, he came to war against him. And Ptolemy led out a mighty force to meet him, and put him to flight. And Alexander fled into Arabia, in order to find protection there, but the king Ptolemy was exalted. And Zabdiel the Arabian took off Alexander's head, and sent it unto Ptolemy. And the king Ptolemy by the sea unto S. upon the sea coast, imagined wicked counsels. Whereupon.

omits the.

reign in.

A. V.: Thus did he slander (cf. ver. 5. Codd. III. 23. 64. 74. 106. employ the same verb here as there).

Wherefore.

forsook A. (ἡλλοιώθη τοῦ Α. The idea of separation is involved in the verb, hence the Gen. See Buttmann, p. 157 f.), so that.

A. V.: Then.

Antioch, 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.

In the mean season was king A. in C., because those that dwelt in those parts had revolted from him.

But.

of this.

whereupon king P.

brought 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”).

So.
died the third day;⁴ and they that were ¹⁹ in his ⁵ strongholds were slain by the inhabi-
tants of the strongholds.⁶ And ⁷ Demetrius became king ⁸ in the hundred threescore and
seventh year.

⁴ At that ⁹ time Jonathan gathered together them that were of ¹⁰ Judæa, to take the
fortress ¹¹ that was in Jerusalem; and he made many engines of war against it. ²¹ And
certain apostates, ¹² who hated their nation, ¹³ went unto the king, and told him ²⁴ that
Jonathan besieged the fortress. And on hearing it, ¹⁴ he was angry; but when he had
heard it he at once removed, and ¹⁵ came to Ptolemais, and wrote unto Jonathan, that ²⁵ he
should not lay siege to it, and that he should meet him for an interview ²⁶ at Ptolemais
as soon as possible. But ¹⁶ Jonathan, when he heard this, commanded to carry on the
siege; ²⁷ and he chose some out of ¹⁸ the elders of Israel ²⁴ and the priests, and put himself
in peril. And he ¹⁹ took silver and gold, and raiment, and other presents ²⁰ besides, and
went to Ptolemais unto the king, and ²¹ found ²² favor 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 made complaints against him. And the king treated him as his predecessors treated him, and promoted him in the sight of all his friends. And he confirmed him in the high priesthood, and in all other honors that he had before, and caused him to be reckoned among his chief friends. And Jonathan desired of the king, that he would make Judæa free from tribute, as also the three toparchies of Samaria, and he promised him three hundred talents. And the king consented, and wrote letters unto Jonathan concerning all these things after this manner:

King Demetrius unto his brother Jonathan, and unto the nation of the Jews,

Greeting. We write to you also the copy of the letter which we wrote unto our kinsman Lasthenes concerning you, that ye may know of it. King Demetrius unto his father Lasthenes sendeth greeting. We have determined to do good to the nation of the Jews, who are our friends, and observe their obligations towards us, because of their good will to us. Wherefore we have ratified unto them both the borders of

where he.

though certain ungodly men of the people had made.
yet.
entreated.
had done before.
A. V.: omits he.
(Lit., “the high priesthood to him.”)
all the honors.
gave him pre-eminence (ἐποίησε...ηγεῖσθαι).
his (τῶν) chief.
Then.
omits of.
governments with the country of S. (see Com.).
So.
of.
A. V.: send you here a.... did write unto our cousin.
might see it.
his (τῶν).
are.
people.
keep covenants with.

Judæa, and the three provinces, Aphærema and Lydda and Ramathem, that are added unto Judæa from Samaria, and all things appertaining unto them. To all such as do sacrifice in Jerusalem, we remit what was to be paid in place of the revenue which the king formerly received from them yearly out of the products of the earth and of the fruit trees, and the other things that belong unto us from this time forth, of the tithes and customs that belong unto us, also the salt pits, and the crown taxes that belong unto us, we remit all freely to them. And nothing hereof shall be revoked from this time forth for ever. Now therefore see that thou make a copy of these things, and let it be delivered unto Jonathan, and let it be placed upon the holy mount in a conspicuous place.

And when the king Demetrius saw that the land was quiet before him, and that no resistance was made against him, he discharged all his soldiers, every one to his

towards.

omits both (τε).

with.

governments of.

that are (see Com.).

the country of S.

(συγκυρούντα. One of the derived meanings is to be contiguous to. Elsewhere in the LXX. at Numb. 35:4. So, too, Polyb. iii. 59, 7.)

For.

J., instead of (see Com.) the payments.

king received of.

aforetime out of the fruits.

of trees (άκροδρύων).

A. V.: And as for.

omits from this time forth.

pertaining.

as also.

crown taxes, which are due.

discharge them of them all for their relief (ἐπαρκῶς παρίεμεν. Fritzsche adopts ἐπαρκέσομεν from III. 23. 55. al.; X. 44. 71., ἐπαρκέσωμεν).

and set.

A. V.: After this, when.
own place, except the foreign mercenaries, whom he had enlisted from the isles of the heathen; and all the forces of his father hated him. But Tryphon was earlier an adherent of Alexander; and when he saw that all the soldiers murmured against Demetrius, he went to Imalcæ the Arabian, that brought up Antiochus the young son of Alexander. And he lay sore upon him in order that he might deliver him to him, that he might reign in his father’s stead. And he told him all that Demetrius had done, and of the enmity which his soldiers felt towards him; and he remained there a long season. And Jonathan sent unto the king Demetrius, that he would remove those of the fortress from Jerusalem, and those in the strongholds, because they fought against Israel. And Demetrius sent unto Jonathan, saying, I will not only do this for thee and thy nation, 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. Now therefore thou wilt do well, if thou send me men to help me; for all my soldiers have revolted. And Jonathan sent him three thousand valiant men unto Antioch; and they went to the king, and the king was very glad of their coming. And the inhabitants of the city gathered themselves together into the midst of the city, about an hundred and twenty thousand men, and would have slain the king. And the king fled into the palace; and the inhabitants of the city took possession of the streets of the city, and began to fight. And the king called on the Jews for help, and they assembled unto him all at once; and they dispersed themselves all at once in the city; and they slew that day in the city about an hundred thousand. And they set Are to the city, and took many spoils that day, and saved the king. And when the inhabitants of the city saw that the Jews had got possession of the city as they would, their courage gave out; and they cried as suppliants to the king, say-

20 people.
21 A. V.: shalt.
22 (Fritzsche receives μοι 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 δίοδος, 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 πάντες ἄμα 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, 50 Grant us peace, and let the Jews cease 51 fighting against us and the city. And 47 they cast away their 48 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. 52 And the 49 king Demetrius sat on the throne of his kingdom, and the land was quiet 53 before him. And he proved false respecting 50 all that he promised, 51 and estranged himself from Jonathan, and repaid him not according to 52 the benefits which he had received of him, and oppressed him 53 sore.

54 But after this Tryphon returned, 54 and with him the young child Antiochus; and 55 he became king, and put on a crown. 55 And 56 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. And 58 Tryphon took the elephants, and won Antioch. And the 59 young Antiochus wrote unto Jonathan, saying, I confirm thee in the high priesthood, and appoint thee over 60 the four provinces, 61 and thou shalt be one 62 of 58 the king’s friends. And 63 he sent him a service of gold, 64 and gave him leave to 59 drink 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., ἀπεσκπ, 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 the ladder of Tyrus unto the borders of Egypt. And Jonathan went forth, and passed over the river, and through the cities, and all the forces of Syria gathered themselves unto him as allies in war; and when he came to Ascalon, they of the city met him with honors. And he departed from thence unto Gaza; and they of Gaza shut him out. And he laid siege unto it, and burned the suburbs thereof with fire, and spoiled them. And they of Gaza made supplication unto Jonathan, and he made peace with them, and took the sons of their chief men for hostages, and sent them to Jerusalem, and passed through the country unto Damascus. And Jonathan heard that Demetrius' generals had come to Cades, which is in Galilee, with a great force, purposing to remove him from his office. And went to meet them, but left Simon his brother in the country. And Simon encamped against Bethsura, and fought against it a long season, and shut it up. And governments.

to be one (lit., and that thou be of).

A. V.: Upon this.

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.)

made captain from the place called The.

Then.

passed through the cities beyond the water (the order is different in the Greek. The river Jordan is meant).

for to help him.

(Cf. 10:86.)

honourably.

A. V.: From whence he went to Gaza, but.

wherefore.

(ἀυτά; ἀυτάς, III. X. 23. 44. al.)

Afterward, when.

omits and.

Now when.

princes (Fritzsche receives τῶν ἀρ. from III. X. 23. 44. 55. al.) were.

power.

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; and he put them out from thence, and took the city, and set a garrison in it. And Jonathan and his army pitched at the water of Gennesar, and early in the morning advanced to the plain of Asor. And behold, an army of foreigners met them in the plain; and they had laid an ambush for him in the mountains, but came themselves to meet him. And they that lay in ambush rose out of their places, and joined battle. And all that were of Jonathan’s side fled, not even one of them was left, except Mattathias the son of Absalom, and Judas the son of Chalphi, leaders of the army. And Jonathan rent his clothes, and cast earth upon his head, and prayed. And he turned around against them to battle, and put them to flight, and they fled. And 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 Nasor (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 fled\textsuperscript{42} saw this, they turned again unto him, and with him \textsuperscript{74}pursued them to Cades, as far as their camp;\textsuperscript{43} and there they camped. And there fell of the foreigners\textsuperscript{44} that day about three thousand men; and\textsuperscript{45} Jonathan returned to Jerusalem.

\textbf{CHAPTER 11}

Ver. 1. The view here taken of Ptolemy differs from that of Diodorus Siculus (cf. Müller, \textit{Fragm. Hist. Grœc.}, ii. p. xvi., No. 19) and Josephus, \textit{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. \textbf{To the intent (he) might blame}, εἰς τὸ φογῆσαι. This verb is a less usual form for φέγω and means literally \textit{to make smaller}, but is always used metaphorically, and means \textit{to lessen by evil report, to disparage}. Codd. III. 23. 64. 74. 106. read φογαίσαι from φογίζω.

Ver. 7. \textbf{Eleutherus}. This river formed a boundary line between Syria and Phœnicia. It now bears the name of \textit{Nahr-el-Keber}. Cf. \textit{12:20}. It is a very small stream in summer, but in winter becomes a large and swift river.

Ver. 8. \textbf{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. \textbf{For he sought to slay me}. Our author seems to represent that this was a simple pretense on the part of Ptolemy. But Josephus (\textit{Antiq.}, xiii. 4, § 6) states that a favorite of Alexander, a certain Ammonius, had really attempted to assassinate Ptolemy. Cf. Liv., \textit{Epit.}, chap. 1.

Ver. 12. \textbf{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

\textsuperscript{38} A. V.: Afterwards turning again.
\textsuperscript{39} he.
\textsuperscript{40} so they ran away.
\textsuperscript{41} Now.
\textsuperscript{42} were fled.
\textsuperscript{43} even unto their own tents.
\textsuperscript{44} So there were slain of the heathen.
\textsuperscript{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 Ptolemäus 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. Grœc.*, 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 Cæle-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 τά 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 θυσιάζουσιν. Fritzsche, on the contrary, places a full stop after ἀκροδρύων, strikes out αἵτινες before προσετέθεσαν as wanting in III. X. 44. 62. al., begins a new sentence with the latter, and joins πᾶσι τοῖς θυσιάζουσιν with πάντα τὰ συγκυροῦντα ἀυτοῖς. 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.*, liii. and Iv.

Ver. 40. According to Livy (*Epit.*, liii.), 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.*, liii.): "Ob crudelitatem, quam per tormenta in suos exercebat." Others (Justin, xxxv:1, 9) allege different reasons.

Ver. 44. Δυνατοὺς ἰσχύι. This expression corresponds to the Hebrew ברורִי 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. **Oppressed 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** (שֶׁדֶק), 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. אֶרֶץ. 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, רָמָﬠָר. 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

1AND when Jonathan saw that the time served him, he selected men, and sent them to Rome, to confirm and renew the mutual friendship with them. He sent letters also to the Spartans, and to other places, of the same import. And 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 nation of the Jews, sent us, to the end that we should renew for them the mutual friendship and league, as in former time. And they gave them letters unto the people from place to place, that they should escort them into the land of Judæa in peace. And this is the copy of the letter which Jonathan wrote to the Spartans:

Jonathan, high priest, and the council of elders of the nation, and the priests, and the rest of the people of the Jews, unto the Spartans their brethren send greeting. There were letters sent already in times past unto Onias the high priest from Arius, who reigned among you, to signify that you are our brethren, according to the inclosed copy. And Onias gave an honorable reception to the man that was sent, and received the letters, wherein full announcement was made concerning the

that they had with.

Lacedemonians.

for the same purpose (κατὰ τὰ αὐτὰ. The art. is omitted by III. X. 62. al.).

So.

people.

us unto you.

you should renew the friendship which you had with them and.

A. V.: Upon this the Romans.

the governors (αὐτούς) of every.

bring.

peaceably.

letters (cf. 10:17, and Winer, p. 176).

Lacedemonians.

the (so 23. 55.) high.

the elders.

other people (see Com.).

Lacedemonians their (τοῖς).

A. V.: omits already (for ἔτι, 64. Ald. have ἐπεί).

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).

reigned then.

as the copy here underwritten doth specify (lit., “as the copy underlies.”)
league and friendship. And we therefore, albeit we need none of these things, since we have the holy books in our hands to comfort us, have undertaken to send for the purpose of renewing, mutually, the brotherhood and friendship with you, lest we should become strangers unto you; for there hath a long time passed since you sent unto us. We therefore at all times without ceasing, both at the feasts, and the remaining suitable days, do remember you in the sacrifices which we offer, and in our prayers, as it is needful and fit to remember brethren; and we rejoice at your glory. But as for ourselves, we have had many afflictions and many wars on every side, and the kings that are round about us have fought against us. We did not wish now to be troublesome unto you, nor to the rest of our allies and friends, in these wars; for we have the help of heaven that succoreth us, and we have been delivered from our enemies, and our enemies have been humiliated. So we have selected Nume-

A. V.: At which time O. entreated the ambassador.... honourably.

Therefore we also.

for that.

books of scripture.

A. V.: nevertheless attempted.

unto you for the renewing of (τήν).

omits with you.

you altogether.

is.

in our.

other convenient.

our (ταῖς).

reason is, and as it becometh us to think upon our.

A. V.: and we are right glad of your honour. As.

great troubles.

omits many.

forsomuch as.

Howbeit (Fritzsche strikes out καί, with III. X. 23. 44. 62. al.) we would not.

others.

confederates.

have help from.
nious the son of Antiochus, and Antipater the son of Jason, and sent them unto the Romans, to renew the mutual friendship with them, and the former league. 17 We commanded them therefore to go also unto you, and to salute you, and to deliver you our letter concerning the renewing of our brotherhood. And now ye will do well to give us an answer thereto. And this is the copy of the letter which they sent to Onias:

20, 21 Arius king of the Spartans to Onias, high priest, greeting. It hath been found in writing, that the Spartans and Jews are brethren, and that they are of the race of Abraham. And now, since this hath come to our knowledge, you will do well to write unto us of your prosperity. And we will write back also to you, that your cattle and your 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 omissions mutual (cf. ver. 3).
22 amity that we had.
23 also to go.
24 letters (cf. ver. 5).
25 (καί = namely.)
26 Wherefore.... shall.
28 Oniares sent (ὤν ἀπέστειλαν Ὀνίας. 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 Ὀνίας and Ἀρείος).
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 omissions And.
39 do.

our ambassadors to make report unto you on this wise.

And when Jonathan heard that Demetrius' generals had returned with a more numerous force than before to fight against him, he removed from Jerusalem, and went to meet them in the land of Amathitis; for he gave them no respite to invade his country. He sent spies also into their camp, and they returned and told him that they were arranging for this purpose, to fall upon them in the night. But when the sun went down, Jonathan commanded his men to watch, and to be in arms, that all the night long they might be ready to fight; and he sent forth sentinels round about the camp. And when the adversaries heard that Jonathan and his men were ready for battle, they feared, and trembled in their hearts, and they kindled fires in their camp, and departed. But Jonathan and his men knew it not till the morning, for they saw the fires burning. And Jonathan pursued after them, and

again (δέ).

omits your.

A. V.: Now.

princes were come.

with a greater host than afore.

and met.

Amathis (see Com.).

(ἀνοχή = a holding back, especially of hostilities, an armistice.)

enter (I adopt marg. reading).

unto.

their (III. X. 23. 44. al., the sing.) tents, who came again.

appointed to come (οὔτως — text. rec., οὔτω — τάσσονται).

night season.

A. V.: Wherefore as soon as.... was down (ἔδυ).

the καὶ before ἠτοίμαζον is wanting in III. X. 23. 55. 62. 74. 106. Co., and is rejected by Fritzsche).

also.

host.

But.

(Fritzsche receives καὶ ἀνεχώρησαν from 19. 62. 64. 93. Syr. and Josephus. Cf. Com.)

Howbeit.

company.
overtook them not, for they went over the river Eleutherus. And Jonathan turned against the Arabians, who are called Zabadeans, and smote them, and took their spoils. And removing thence, he came to Damascus, and passed through all the country. Simon also went forth, and passed through the country unto Ascalon, and the neighboring fortresses, and he 34 turned towards Joppe, and won it. For he had heard that they would deliver the fortress unto them that took Demetrius’ part; and he placed a garrison there to keep it. And Jonathan returned, and when he had called the elders of the people together, he consulted with them about building strong holds in Judæa, and making the walls of Jerusalem higher, and raising a great mount between the fortress and the city, to separate it from the city, so that they could neither sell nor buy. And they came together to fortify the city, and part of the wall toward the brook on the east side fell; and they repaired that which was called Chaphenatha. Simon also fortified Adida in the lowland, and

61 lights (cf. Com.).
62 A. V.: Then.
63 but.
64 were gone.
65 Wherefore.
66 to.
67 were.
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.)
69 and so.
1 A. V.: holds there adjoining, from whence.
2 aside to.
3 hold.
4 wherefore he set.
5 After this came J. home again, and calling.
6 tower.
7 for to.
8 that so.
9 that men might.
10 buy in it.
11 A. V.: Upon this.

provided it with strong gates and bars.

39 And Tryphon sought to get the kingdom of Asia, and to put on the crown, and to stretch out his hand against Antiochus the king. And he was cautious lest Jonathan would not suffer him, and lest he would fight against him; and he sought a way to take him, that he might kill him; and he removed, and came to Bethsan. And Jonathan went out to meet him with forty thousand men chosen for the battle, and came to Bethsan. And when Tryphon saw that he came with a great force, he durst not stretch his hands against him. And he received him with honors, and introduced him unto all his friends, and gave him gifts, and commanded his men of war to be obedient unto him, as to himself. Unto Jonathan also he said, Why hast thou put all this people to trouble, seeing there is no war threatening 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 ἐπὶ prefixed, 23. 52. 62.; X., latter in the plur.; text. rec., ἡγγισε).

13 Caphenatha (see Com.).

14 set up Adida in Sephela (see Com.).

15 made it strong with, etc. (ὡχύρωσε 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., ἐὐλαβήθη).

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 thyself\textsuperscript{34} a few men who shall be with\textsuperscript{35} thee, and come\textsuperscript{36} with me to Ptolemais, and\textsuperscript{37} I will give it over to\textsuperscript{38} thee, and the rest of the strongholds and the rest of the\textsuperscript{39} forces, and all that are over the offices, and\textsuperscript{40} I will return and depart; for\textsuperscript{41} this is the reason why I am here. And he trusting in\textsuperscript{42} him did as he bade him, \textsuperscript{43} and sent away his forces, and they departed\textsuperscript{44} into the land of Juda. \textsuperscript{45} But\textsuperscript{46} with himself he retained three\textsuperscript{47} thousand men, of whom he sent two thousand into Galilee, \textsuperscript{48} while\textsuperscript{49} one thousand went with him. But when\textsuperscript{50} Jonathan entered into Ptolemais, they of Ptolemais shut the gates, and took him, and all them that came \textsuperscript{51} with him they slew with the sword. And Tryphon sent a force of footmen\textsuperscript{52} and horsemen into Galilee, and\textsuperscript{53} the great plain, to destroy all Jonathan's men. \textsuperscript{54} And when they learned that he\textsuperscript{55} and they that were with him had been\textsuperscript{56} taken and slain, they encouraged one another, and marched with closed ranks,\textsuperscript{57} prepared to \textsuperscript{58} fight.

\textsuperscript{32} A. V.: so great trouble (ἐκουψας).
\textsuperscript{33} betwixt (ἐνεστηκότος).
\textsuperscript{34} Therefore send them now home again, and choose.
\textsuperscript{35} to wait on.
\textsuperscript{36} come thou.
\textsuperscript{37} for.
\textsuperscript{38} omits over to.
\textsuperscript{39} omits the rest of the (III. 106., πολλάς).
\textsuperscript{40} have any charge: as for me.
\textsuperscript{41} cause of my coming. So Jonathan believing.
\textsuperscript{42} his host, who went.
\textsuperscript{43} Judea.
\textsuperscript{44} A. V.: And.
\textsuperscript{45} but three.
\textsuperscript{46} and (δέ).
\textsuperscript{47} Now as soon as.
\textsuperscript{48} Then sent T. a host of footmen.
\textsuperscript{49} And into (III. 52. have εις).
\textsuperscript{50} company.
\textsuperscript{51} A. V.: But.
\textsuperscript{52} knew that Jonathan (I strike out J. with III. X. 23. 55. 62. 71. 74. 106. 134. Co.).
\textsuperscript{53} were.

And when the pursuers saw that it was to be a life and death struggle, they turned back. And they all came into the land of Juda in safety; and they bewailed Jonathan, and them that were with him, and they were sore afraid; and all Israel made great lamentation. And all the heathen that were round about them sought to destroy them; for said they, They have no ruler, nor helper; 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,

went close together.

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).

back again.

A. V., Whereupon.

Judea peaceably, and there.

wherefore.

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 rea-
son 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. Δόξῃ. Grimm would translate either by *fame*, or make the word analogous to
the Hebrew דֹּבָכּ, *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 trans-
lations 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 accord-
ing 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, vers-
es 5–23, there are several points that seem to require further inquiry. (1) Were the Spar-
tans and Jews really of the same lineage? It has never been proved (cf. Winer, *Real-
wörterb.,* 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 “Spartan-
er” 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 Ἀβραὰμ. 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.), Ἠμάθ (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. Cyp. 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. **Zabdaæans.** 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 foæa, 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 Σεφήλᾳ. 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 ἐκφοβος, for ἐμφοβος, 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,\(^1\) by reason whereof all my brethren perished\(^2\) for Israel’s sake, and I am left alone. And now\(^3\) be it far from me, that I should spare my\(^4\) life in any time of affliction;\(^5\) for I am no better than my\(^6\) brethren. But\(^6\) I will avenge my nation, and the sanctuary, and our wives and\(^7\) children; for all the heathen are gathered to destroy us on account of enmity.\(^8\)

7And\(^9\) as soon as the people heard these words, their spirit revived, \(^8\) and they answered with a loud voice, saying, Thou art\(^10\) our leader instead of Judas and Jonathan thy brother. \(^9\) Fight thou our battles,\(^11\) and whatsoever thou commandest\(^10\) us, that will we do. And\(^12\) he gathered together all the men of war, and made\(^11\) haste to finish the walls of Jerusalem, and he fortified it round about. And\(^13\) he sent Jonathan the son of Absalom,\(^14\) and with him a sufficient force,\(^15\) to Joppe; and he cast\(^16\) out them that were therein, and\(^17\) remained there in it.

12And\(^18\) Tryphon removed from Ptolemais with a great army\(^19\) to invade the land of

7 A. V.: what great things (ὄσα).
1 Or experienced, εἴδομεν.
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 (πόλεμος.)
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, and Jonathan was with him in ward. But Simon pitched his tents at Adida, over against the plain. And when Tryphon learned that Simon had risen up instead of his brother Jonathan, and was on the point to join battle with him, he sent messengers unto him, saying, We have Jonathan thy brother in hold because of money that he owed unto the king's treasury, on account of offices which he held. And now send an hundred talents of silver, and two of his sons for hostages, that being set at liberty he may not revolt from us, and we will let him go. And 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 from the people; who might have said, Because I sent him not the money and the children, Jonathan perished. And he sent them the children and the hundred talents; and Tryphon dissembled, and did not let Jonathan go. And after this came Tryphon to invade the land, and destroy it; and he went round about by the way that leadeth unto Adora; and Simon and his force marched side by side, over against him in every place, wheresoever he went. But they that were in the fortress sent messengers unto

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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. And Tryphon made ready all his horsemen to come; and that night there was a very great snow, and by reason of the snow he came not. And he departed, and came into Galaad. But when he came near to Bascama, he slew Jonathan, and he was buried there. And Tryphon turned about and departed into his own land.

And Simon sent, and took the bones of Jonathan his brother, and buried him in Modein, the city of his fathers. And all Israel made great lamentation for him, and bewailed him many days. And Simon built a monument upon the sepulchre of his father and his brethren, and raised it aloft to the view, with hewn stone behind and before. And he set upon it seven pyramids, one over against another, for his father, and his mother, and his four brethren. And these he engraved artistic

but.
host.

omits side by side, over (of Com.).
Now.
tower.
victuals.
A. V.: Wherefore.
come that night: but (I read καὶ before ἐν τῇ νυκτί, with III. X. 23. 44. al., instead of after it, with the text. rec.) there fell.

omits and.
whereof he.
So.
the country of G. And.
who.
Afterward T. returned and went.
A. V.: Then sent S.
them (so text. rec. I read αὐτόν, with III. X. 23. 44. al.).
Simon also.
sight.
Moreover.
up (III. X. 19. 23. 55. 62. 64. al. Syr. Old Lat. omit ἐπὶ αὐτά).
devices, and placed about them great pillars, and upon the pillars he engraved weapons of all sorts for an eternal memorial, and along side of the weapons ships in carving, that they might be seen by all that sail the sea. This sepulchre which he made at Modein, standeth unto this day. But Tryphon dealt deceitfully with the young king Antiochus, and slew him. And he reigned in his stead, and put on the crown of Asia, and brought a great calamity upon the land. And Simon built the strongholds of Judæa, and walled them about with high towers, and great walls, and gates, and bars, and laid up provisions in the strongholds. And Simon selected men, and sent to the king Demetrius, to the end he should give the land an immunity, because all that Tryphon did was to spoil. And the king Demetrius sent to him according to these words, and answered him, and wrote to him such a letter as followeth:

A. V.: in.
made (I render cunning).
about the which he set.
A. V.: made all their armour for a perpetual memory, and by the armour ships carved.
of.
on the.
is the sepulchre.
and it standeth yet.
A. V.: Now.
(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).
crowned himself king.
A. V.: Then.
built up (see Com.).
in.
fenced them.
victuals therein.
Moreover.
chose.
omits the.
Marg., “Gr., all Tryphon’s doings were robberies.”
36 King Demetrius unto Simon high\textsuperscript{19} priest, and friend of kings, and\textsuperscript{20} unto the elders and nation of the Jews, sendeth greeting. 37 The golden crown, and the palm branch,\textsuperscript{21} which ye sent,\textsuperscript{22} we have received; and we are ready to make a full\textsuperscript{23} peace with you, and\textsuperscript{24} to write unto our officials, to grant you immunities.\textsuperscript{25} And whatsoever covenants\textsuperscript{26} we have made with you shall stand; and the strongholds,\textsuperscript{27} which ye have builted, shall be yours.\textsuperscript{28} Oversights on the other hand, and the faults\textsuperscript{29} committed unto this day, we pass over; also the crown tax,\textsuperscript{30} which ye owe;\textsuperscript{31} and if there were any other tribute paid in Jerusalem, it need\textsuperscript{32} no more\textsuperscript{40} be paid. And if there be any among you suitable to be enrolled in our body\textsuperscript{41} guard, let them be enrolled, and let there be peace betwixt us. The\textsuperscript{35} yoke of the heathen was taken away from Israel in the hundred and seventieth year, and\textsuperscript{36} the people of Israel\textsuperscript{37} began to write in their

\textsuperscript{18} A. V.: Unto whom king D. answered and wrote after this manner (64. 93. omit αὐτῷ after ἀπέστειλεν. Cod. 93. omits αὐτῷ after ἐγράψεν, and 106. omits both with the preceding καί).

\textsuperscript{19} the high.

\textsuperscript{20} as also.

\textsuperscript{21} scarlet robe (text. rec., τὴν βαΐνην. See Com.).

\textsuperscript{22} sent unto us.

\textsuperscript{23} stedfast (μεγάλην).

\textsuperscript{24} yea, and.

\textsuperscript{25} officers, to confirm the immunities (ἀφιέναι.... ἀφέματα. Cf. 10:28) which we have granted (too much is assumed in saying this).

\textsuperscript{26} A. V.: covenants (contained in the verb ἔστήκαμεν).

\textsuperscript{27} your own.

\textsuperscript{28} As for any oversight or fault.

\textsuperscript{29} forgive it.

\textsuperscript{30} and the crown tax also.

\textsuperscript{31} owe us.

\textsuperscript{32} shall.

\textsuperscript{33} (The verb is τελωνεῖν, to take toll, and here, as just before, is used in the sense of taxing, or collecting taxes.)

\textsuperscript{34} look who are meet.... to be in our court (εἰς τοὺς περὶ ἡμᾶς. The preceding word γραφήναι is a military term, and so used by Xen., Cyrop., iv. 3. 21).

\textsuperscript{35} A. V.: Thus the.
documents and contracts, In the first year of Simon, high priest, and general, and leader of the Jews.

In those days he camped against Gazara, and besieged it round about; he made also an engine for sieges, and brought it up to the city, and battered a certain tower, and took it. And they that were in the engine leaped into the city; and there arose a great commotion in the city. And they of the city climbed upon the wall with wives and children, their clothes being rent, and they cried with a loud voice, beseeching Simon to grant them peace. And they said, Deal not with us according to our wickedness, but according to thy mercy. And Simon was appeased towards them, and fought no more against them; and he put them out of the city, and cleansed the houses wherein the idols were, and so entered into it with songs and thanksgivings. And he put every uncleanness out of it, and colonized such men there as would keep the law, and made it stronger than it was before; and he built therein a dwelling place for himself.

Then.

(X. 23. 44. 64. 93. omit.)

their instruments.

the high priest, the governor.

A. V.: Simon (Fritzsche strikes out III. X. 23. 44. 55. al.).

Gaza (cf. Com.).

(Lit., enclosed it with camps.)

engine (ἕλεπολιν, X. 44. 55. 62. al.; text. rec., ἑλεπόλεις of war.

set it by.

whereupon there was a great uproar in the city: insomuch as the people of the city rent their clothes, and.

walls with their.

omits their clothes being rent.

omits they.

A. V.: So.

(i.e., did not treat them as the rights of war permitted.)

but.

Yea, he put all.

placed (κατώκισεν).

(III. X. 23. 55. 62. 106., ἐν αὐτῇ.)
the country, back and forth, as well as from buying and selling; and they were in great distress for want of provisions, and a great number of them perished through famine. And they cried to Simon, to make peace with them; and he granted it to them; and when he had put them out from thence, he cleansed the fortress from its pollutions. And he entered into it the three and twentieth day of the second month, in the hundred seventy and first year, with praise, and palm branches, and with harps, and with cymbals, and with viols, and with hymns, and with songs; because there was destroyed a great enemy out of Israel. He ordained also that that day should be kept every year with gladness. And the hill of the temple that was by the fortress he made stronger than it was, and there he dwelt himself with his household. And when Simon saw that John his son was a valiant man, he made him leader of all the forces; and he 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 beseeching 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 (év. See Com.).
10 A. V.: Moreover.
11 tower.
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. 15. Τὸ βασιλικὸν = 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 Maccabœi, 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 Maccabœan heroes so high above their age.”

Ver. 31. But Tryphon. The fact here stated is thus given by Livy (Epit., Iv.): “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. Grae, ii. p. xix. n. 25.

Ver. 33. Built, ἠκοδόμησε. This Greek word means sometimes to build and sometimes simply to repair. Since ἰχυρόματα 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 ἀλλήλω, 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 βαΐν. Some (Trommius, Ewald) would supply ἐσθῆτα with βαΐνην (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 ράβδον, supposing that a staff in the form of a palm branch is referred to. Keil, following Grimm, inclines to accept the reading βαΐν (as III. 52. 62. on the ground that the ending ἦν may have easily become attached, that being the following word, while the adjective βαΐνως 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 βαίτην, mantle (Drusius, Michaelis), as that means a shepherd’s, or peasant’s, coat of skins.

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. ἑλέπολιν, 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 alienigenae 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

1And in the hundred threescore and twelfth year the king Demetrius gathered his forces together, and went into Media, to get him help to fight against Tryphon. 2And

1 A. V.: Now.
2 omits the.
when Arsaces, the king of Persia and Media, heard, that Demetrius had come into his borders, he sent one of his chief officers to take him alive. And he went and smote the army of Demetrius, and took him, and brought him to Arsaces, and he put him in ward.

And the land of Juda had quiet all the days of Simon; and he sought the good of his nation, and his authority and his honor pleased them always. And along with all his other honor he took Joppe for a haven, and made a place of entry for the isles of the sea. And he enlarged the bounds of his nation, and recovered the country. And he gathered together a great number of captives, and had the dominion of Gazara, and Bethsura, and the fortress; and he removed the uncleannesses from it, and there was none that resisted him. And they tilled their ground in peace, and the earth gave her products, and the trees of the fields their fruit. Elders sat on the streets; all communed together of good things; and the young men put on honors.
and warlike apparel. He furnished provisions for the cities, and equipped them with means for defense, so that his honorable name was renowned unto the end of the earth. He made peace in the land, and Israel rejoiced with great joy. And every man sat under his vine and his fig tree, and there was none to make them afraid. And no one was left in the land to fight against them; and the kings were overthrown in those days. And he strengthened all those of his people that were brought low; the law he searched out; and every contemner of the law and wicked person he took away.

He glorified the sanctuary, and multiplied the vessels of the sanctuary.

And when it was heard at Rome, and as far as Sparta, that Jonathan was dead, they were very sorry. But when they heard that his brother Simon had become high priest in his stead, and ruled the country, and the cities therein, they wrote unto him on tables of brass, to renew mutually with him the friendship and league which

field (lit., plains).

A. V.: The ancient men sat all in the streets, communing.

(Or perhaps, of the common weal. Wahl, de salute publica.)

glorious (δόξας) and (or even).

provided victuals.

set in them all manner of munition.

(έως οτου for έως τούτου οτου = έως τούτου ὡστε, to the degree that).

world.

for.

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.

yea.

kings themselves.

More over.

(Cf. Com.)

beautified.

temple.

A. V.: Now.

as soon as.

was made.

in.

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 were read before the congregation at Jerusalem. And this is the copy of the letter that the Spartans sent:

The rulers of the Spartans, and the city, unto Simon high priest, and the elders, and the priests, and the residue of the people of the Jews our brethren, send greeting. The ambassadors that were sent unto our people informed us of your glory and honor; and we were glad of their coming. And we recorded the things that they spake, in the records of the people, in this manner: Numenius son of Antiochus, and Antipater son of Jason, the Jews’ ambassadors, came unto us to renew the friendship with us. And it pleased the people to receive the men with honors, and to put the copy of their words in the public records of the people, to the end that the people of the Spartans might have a memorial thereof; but we have sent the copy thereof unto Simon the high priest.

After this Simon sent Numenius to Rome with a great shield of gold of a thousand minas weight, to confirm the league with them. But when the people heard of these things, they said, What thanks shall we return to Simon and his sons? For he

Which writings.
Letters (cf. 10:17).
Lacedemonians, with.
The high.
Omits the.
A. V.: certified.
Wherefore.
Did register.
Council (cf. Com.).
(Marg., publick records.)
(Pres part., used of that which one is on the point of doing.)
They had with.
A. V.: entertain.... honourably.
Ambassage (λόγων. It might be rendered by message or report) in publick records.
End the.... Lacedemonians.
Furthermore.
Written (lit., but the sense is as given) a.
Pound (see Com.).
Whereof.

and his brethren and the house of his father stood firm, and they chased away in fight the enemies of Israel from them, and established for it liberty. And they wrote on tables of brass, and placed them upon pillars on mount Sion. And this is the copy of the writing:

The eighteenth day of the month Elul, in the hundred threescore and twelfth year, and this the third year of Simon high priest, at Saramel, in the great congregation of priests, and people, and rulers of the nation, and the elders of the country, it is promulgated by us. Forsomuch as oftentimes there have arisen wars in the country, so Simon the son of Mattathias, of the posterity of Joarib, 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. 64. 93., with Old Lat., ενασαραμελ; 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 יָסְרָה (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 nation with great glory. When Jonathan had gathered their nation together, and become their high priest, he was added to his people; and their enemies purposed to invade their country, that they might destroy their country, and stretch out their hands against their sanctuary. Then Simon rose up, and fought for his nation, and spent much of his own substance, and armed the soldiers of his nation, and gave them wages, and fortified the cities of Judæa, and Bethsura, that lieth upon the borders of Judæa, where the weapons of the enemy had been before; and he placed a garrison of Jews there. And he fortified Joppe, which lieth upon the sea, and Gazara, that lieth upon the borders of Azotus, where the enemy dwelt before; and he colonized Jews there, and placed in them whatever was needful for their maintenance. And the people saw the acts of Simon, and unto what glory he thought to bring his nation, and they 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 prince and chief priest, because he had done all these things, and because of the justice and the fidelity which he kept with his nation, and sought in every way to exalt his people. And in his time things prospered in his hands, so that the heathen were taken out of their country, and they that were in the city of David in Jerusalem, who had made themselves a fortress, out of which they issued, and polluted all about the sanctuary, and did much harm to its purity. And he settled Jews therein, and fortified it for the safety of the country and the city, and raised up the walls of Jerusalem. And the king Demetrius confirmed him in the high priesthood according to those things, and made him one of his friends, and honored him with great honor. For he had heard that the Romans had called the Jews friends, and allies, and brethren; and that they had met the ambassadors of Simon with honors. And it hath pleased well the Jews and the priests that Simon should be their prince and high priest for ever, until there arise a trustworthy prophet; and that he should be

13 omits and they.
14 governor (cf. ver. 41).
15 for.
16 faith (πίστιν, as III. X. 19. 44. 52. al.; text rec., πρᾶξιν. 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, and should take charge of the sanctuary, to set men over its services, and over the country, and over the arms, and over the fortresses, and that he should take charge of the sanctuary; and that he should be obeyed by every man, and that all documents in the country should be written in his name, and that he should be clothed in purple, and wear gold; also that it should be lawful for none of the people or the priests to set aside 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 wear a buckle of gold; but whosoever should do contrary to these things, and should set aside any of these things, he should be liable to punishment for it.

33 were well pleased that.
34 their (Fritzsche adopts αὐτῶν (X., αὐτῷ) from III. 55. 62. 74. 106. 134. Co.; text. rec. omits) governor (Συμβ.).
35 should (cf. first note in ver. 41) arise a faithful (cf. Com.).
36 moreover.
37 their captain.
38 take charge of (μέλαι, for which Fritzsche adopts μέλῃ, 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 (αὐτοῦς. 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 should\textsuperscript{52} do \textit{as hath been said. And} Simon accepted \textit{hereof, and was well pleased to be high priest, and general and ethnarch\textsuperscript{54} of the Jews, and priests, and to stand before all. \textsuperscript{48}And} they commanded that this writing should be put on\textsuperscript{56} tables of brass, and that they should be set up within the compass\textsuperscript{57} of the sanctuary in a conspicuous \textsuperscript{49}place; but\textsuperscript{58} that the copies thereof should be placed\textsuperscript{59} in the treasury, to the end that Simon and his sons might have \textit{them.}

\textbf{Chapter 14}

Ver. 1. \textbf{Hundred three score and twelfth year, \textit{i.e.}, of the Seleucian era, or B. C. 141-140.} Josephus (\textit{Antiq.}, xiii. 5, \S\ 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. \textit{Antiq.}, xiii. 6, \S\ 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 \textit{Antiquities}, cf. Nussbaum, \textit{Observationes in Flavii Josephi Antiq.}, lib. xii. 3–xiii. 14, \textit{Göttingen}, 1876, and a notice of the same by Schürer in the \textit{Theolog. Literaturzeitung} for the same year, No. 13, col. 331 ff.—\textbf{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 (\textit{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

\textsuperscript{52}Thus it liked.... deal with Simon, and (Fritzsche strikes out the \textit{καί before ποιῆσαι, with III. X. 44. 62. al.)} to.
\textsuperscript{53}A. V.: Then.
\textsuperscript{54}captain and governor.
\textsuperscript{55}defend (\textit{προστατῆσαι}) \textit{them all So.}
\textsuperscript{56}in.
\textsuperscript{57}(See Com.)
\textsuperscript{58}also.
\textsuperscript{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, ναῦσιν 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. 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 ενασαραμέλ 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 הר צאר יִמְל, 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, נַר צאר יִמְל, 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 ἀρχιερεύς. 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. 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 Selbít (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 επὶ τῶν ἔργων, which otherwise would have no sense.—The variation, δι' αὐτοῦ, for αὐτούς, accepted by Fritzche and others (cf. Text. Notes) is characterized by Grimm and Keil as an unauthorized correction.

Ver. 44. Gather an assembly (σοστροφήν). 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 ΤίΔ.

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

1 AND Antiochus, son of Demetrius the king, sent a letter from the isles of the sea unto Simon, priest and ethnarch of the Jews, and to all the nation; and the contents thereof were these: King Antiochus to Simon, high priest and ethnarch, and to the nation of the Jews, greeting. Forasmuch as pestilent men have gotten possession of the kingdom of our fathers, but my purpose is to contend for the kingdom, that I may restore it as it was before, and to that end have enlisted a multitude of foreign soldiers, and prepared ships of war, and my purpose is to disembark and pass through the country, that I may punish them that have destroyed our country, and made many cities in the kingdom desolate; now therefore I confirm unto thee all the immunities which the kings before me granted thee, and as many other gifts as 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 ἑθνεί, and the two former, καὶ ἑθνάρχῃ).
10 people.
11 certain pestilent men (III. X. 19. 23. 52. 62. 106. read τίνες 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. And I give thee leave to coin money for thy country with thine own stamp, and Jerusalem and the sanctuary shall be free; and all the arms that thou hast made, and the fortresses that thou hast built, and holdest in possession, shall remain unto thee. And if any thing be, or shall be, owing to the king, it shall be given up to thee from this time forth and for all time. Furthermore, when we have gotten possession of our kingdom, we will honor thee, and thy nation, and the temple, with great honor, so that your honor shall become manifest in all the earth.

In the hundred threescore and fourteenth year went forth Antiochus into the land of his fathers; and all the forces came together unto him, so that there were few with Tryphon. And the king Antiochus pursued him and he fled unto Dora, which lieth upon the sea. For he saw that these misfortunes came upon him all at once, and

A. V.: oblations (see Com.).
omits And.
leave also (καὶ ἐπέτρεψά σοι).
And as concerning.
let them be.
armour.
ominits the.
keepest in thy hands, let them (the construction changes to the imper., but I render according to the sense).
A. V.: let it be forgiven.
forth for evermore.
obtained (III. 19. 52. 62. al. Syr., καταστήσωμεν with the acc.; Vulg., obtinuerimus regnum. Cf. ver. 3.).
thy.
be known throughout the world.
A. V.: went (ἐξῆλθεν).
at which time.
that few were left (Fritzsche strikes out τοὺς καταλείψωμεν after εἶναι. It is wanting in III. X. 23. 44. 52. 62. al.).
Wherefore being pursued by king A.
by the seaside.
troubles (τὰ κακά).
that his forces had forsaken him. And Antiochus besieged Dora, and there were with him an hundred and twenty thousand men of war, and eight thousand horsemen. And he compassed the city round about, and the ships attacked from the sea side, and he pressed upon the city by land and by sea, and suffered none to go out or in.

And Numenius and those with him came from Rome, having letters to the kings and the countries, wherein were written these things: Lucius, consul of the Romans unto king Ptolemy, greeting. The Jews’ ambassadors, our friends and allies, came unto us to renew the old friendship and league, being sent from Simon the high priest, and the people of the Jews; and they brought a shield of gold of a thousand minas.

We thought it good therefore to write unto the kings and the countries, that they should do them no harm, nor fight against them, nor their cities, nor their country, and that they should not aid their enemies. It seemed also good to us

7 Fritzsche adopts ἐπισυνῆκται from III. X. 19. 62. 71. al.; text, rec., συνῆκται.
8 A. V.: Then camped.
9 against D., having.
10 when he had.
11 joined (συνῆψαν, often used in our book for armies joining in battle. Cf. 4:14) ships close to the town on.
12 omits and.
13 vexed.
14 neither suffered he any.
15 A. V.: In the mean season.
16 came N. and his company.
17 omits the.
18 A. V.: confederates.
19 (ἐξ ἀρχῆς, i.e., from the beginning of their intercourse.)
20 from the (not needed, or if needed, is provided for in the previous ἀπό).
22 omits the.
23 ( = בּכשׁ רֶעֶה)
24 omits nor (καὶ).
25 or countries.
26 nor yet.
to receive the shield from them. If therefore any a pestilent fellows have fled from their country unto you, deliver them unto Simon the high priest, that he may punish them according to their law. And he wrote the same things unto Demetrius the king, and Attalus, and Ariarathes, and Arsaces, and to all the countries, and to Sampsames, and Spartans, and to Delus, and Myndus, and Sicyon, and Caria, and Samos, and Pamphylia, and Lycia, and Halicarnassus, and Rhodus, and Phaselis, and Cos, and Side, and Aradas, and Gortyna, and Cnidus, and Cyprus, and Cyrene. And the copy hereof they sent to Simon the high priest.

25 But Antiochus the king camped against Dora the second day, assaulting it continually, and making engines. And he shut up Tryphon, that he could neither go out nor in. And Simon sent him two thousand chosen men to aid him; silver also, and gold, and many weapons. And he would not receive them, but set aside all the covenants which he had made with him before, and was alienated from him. And enemies against them.

27 A. V.: of.
28 there be any.
29 that have.
30 their own.
31 The same things wrote he likewise.
32 to (Fritzsche receives καί. from III. X. 23. 55. al. Old Lat.) Ariarathes (marg., Arathes (Ἀράθης, III. 23. 55. al. Co. Ald.).
33 (Marg., Sampsaces, as III. 106. Ald.; Old Lat., Lampsaco.)
34 the Lacedemonians.
35 (Marg., Sarpedon, as III. 106.)
36 (Marg., Basilis, as III. 106.)
37 wrote (lit., but in the sense of “sent”).
38 A. V.: So.
39 (Marg., “(Gr., bringing his forces to it.”)
40 by which means.
41 At that time.
42 much armour.
43 Nevertheless.
44 brake.
he sent unto him Athenobius, one of his friends, to negotiate\textsuperscript{50} with him, and say, You are in possession of\textsuperscript{51} Joppe and Gazara, and the fortress\textsuperscript{52} that is in Jerusalem, cities\textsuperscript{53} of my realm. \textsuperscript{29}The borders thereof ye have wasted, and done great hurt in the land, and got the dominion\textsuperscript{54} of many places within my kingdom. \textsuperscript{30}Now therefore deliver the cities which ye have taken, and the tributes, of the places, whereof ye have gotten dominion, excepting\textsuperscript{55} the borders of \textsuperscript{31}Judæa. But if not,\textsuperscript{56} give me for them five hundred talents of silver; and for the desolation that you have wrought,\textsuperscript{57} and the tributes of the cities, other five hundred \textsuperscript{32}talents; but\textsuperscript{58} if not, we will come and fight against you. And\textsuperscript{59} Athenobius the king’s friend came to Jerusalem; and when he saw the glory of Simon, and the sideboard with\textsuperscript{1} gold and silver plate, and his great attendance, he was astonished, \textsuperscript{33}and told him the king’s message. And Simon\textsuperscript{2} answered, and said unto him, We have neither taken other men’s land, nor gotten possession of\textsuperscript{3} that which appertaineth\textsuperscript{4} to others, but the inheritance of our fathers, which our enemies had wrongfully\textsuperscript{34} in possession a certain time. But\textsuperscript{5} we, having opportunity, hold on to\textsuperscript{6} the\textsuperscript{35}in-

\textsuperscript{47}afore.
\textsuperscript{48}became strange unto.
\textsuperscript{49}A. V.: Furthermore.
\textsuperscript{50}commune (for κοινολογοῦμενον, κοινολογούμενον is to be read, with Grimm, Fritzsche, and others, from III. X. 44. 71. al. Co.).
\textsuperscript{51}withhold.
\textsuperscript{52}with the tower.
\textsuperscript{53}which are cities.
\textsuperscript{54}ἐκυριεύσατε.
\textsuperscript{55}A. V.: without.
\textsuperscript{56}or else.
\textsuperscript{57}harm…. done.
\textsuperscript{58}omits but.
\textsuperscript{59}So.
\textsuperscript{1}A. V.: cupboard of.
\textsuperscript{2}Then…. Simon.
\textsuperscript{3}holden.
\textsuperscript{4}appertaineth.
\textsuperscript{5}A. V: Wherefore.
\textsuperscript{6}omits on to.

heritance of our fathers. But concerning Joppe and Gazara, which thou demandest,
they did great harm among the people throughout our country, yet will we give an
hundred talents for these. And he answered him not a word; but returned in a rage
to the king, and made report unto him of these words, and of the glory of Simon, and
of all that he had seen; and the king was exceeding wroth. But Tryphon embarked
on a ship and fled unto Orthosias. And the king appointed Cendebæus as chief
commander of the sea coast, and gave him a force of footmen and horsemen. And
he commanded him to encamp against Judæa; he also commanded him to fortify Cedron,
and to make sure the gates and to war against the people; but the king pursued Tryphon. And Cendebæus came to Jamnia, and began to provoke the people,
and to invade Judæa, and to take the people prisoners, and slay them. And when he
had fortified Cedron, he stationed horsemen there, and a force of infantry, to the
end that sallying forth they might make forays upon the roads 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 ὀπως, 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 father-
s,” 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 Caesarea.

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 Phœnia. —**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 up from Gazara, and told Simon his father what Cendebæus brought to pass. 2 And Simon called his two eldest sons, Judas and John, and said unto them, I, and my brethren, and my father’s house, have from our youth unto this day fought against the enemies of Israel; and things have prospered in our hands, so that we have delivered Israel oftentimes. 3But now I have become old, and ye, by God’s mercy, are of a sufficient age; be ye instead of me and my brother, and go forth and fight for our nation; but the help from heaven be with you. And 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; ἤτω, III. 44. 62. al. Cf. 10:31.
try twenty thousand men of war with horsemen, and they went\textsuperscript{5} against Cendebæus, and they spent the\textsuperscript{6} night at Modein. \textsuperscript{5} And they\textsuperscript{7} rose in the morning, and went into the plain, and\textsuperscript{8} behold, a mighty force\textsuperscript{9} of footmen and horsemen \textit{came} against them; and\textsuperscript{10} there was a water brook \textsuperscript{6}betwixt them. \textsuperscript{And\textsuperscript{11} he and his men\textsuperscript{12} pitched over against them. And when he saw that the men\textsuperscript{13} were afraid to go over the water brook, he went first over;\textsuperscript{14} \textsuperscript{7}and when the men saw\textsuperscript{15} him, they went over\textsuperscript{16} after him. \textsuperscript{And\textsuperscript{17} he divided the\textsuperscript{18} men, and set\textsuperscript{19} the horsemen in the midst of the footmen; for\textsuperscript{20} the enemies’ horse men \textsuperscript{8} \textit{were} very many. \textsuperscript{And they sounded\textsuperscript{21} with the trumpets;\textsuperscript{22} and\textsuperscript{23} Cendebæus and his army\textsuperscript{24} were put to flight, and there fell many\textsuperscript{25} of them slain; but those \textsuperscript{9}left fled\textsuperscript{26} to the stronghold. Then\textsuperscript{27} was Judas, John’s brother, wounded; but John\textsuperscript{28} followed after them, until he came to Cedron, which Cendebæus had built. \textsuperscript{10} And\textsuperscript{29} they fled as far as\textsuperscript{30}

\textsuperscript{4} A. V.: So.
\textsuperscript{5} who went \textit{out}.
\textsuperscript{6} rested that (\textit{ἐκοιμήθησαν}. Cf. 11:6).
\textsuperscript{7} when as they.
\textsuperscript{8} omits and.
\textsuperscript{9} great host \textit{both}.
\textsuperscript{10} howbeit.
\textsuperscript{11} So.
\textsuperscript{12} people (cf. ver. 7).
\textsuperscript{13} people.
\textsuperscript{14} over \textit{himself}.
\textsuperscript{15} \textit{then} the men (here \textit{ἄνδρες}) seeing.
\textsuperscript{16} passed through.
\textsuperscript{17} That done.
\textsuperscript{18} \textit{his}.
\textsuperscript{19} (The \textit{καί} may be regarded as explicative, \textit{and indeed}, \textit{διεῖλε} being understood.)
\textsuperscript{20} for (\textit{δὲ}. As a gloss, correct).
\textsuperscript{21} A. V.: Then sounded they.
\textsuperscript{22} holy (it is wanting in III. X. 19. 44. 52. 62. al. Cf. 3:54) trumpets.
\textsuperscript{23} whereupon.
\textsuperscript{24} host.
\textsuperscript{25} so that many.
\textsuperscript{26} were slain, and the remnant gat them.
the towers in the fields of Azotus; and he burnt it with fire; and there fell of them about two thousand men. And he returned into the land of Juda in peace.

And in the plain of Jericho was Ptolemy the son of Abubus made general, and he had abundance of silver and gold; for he was the high priest’s son-in-law. And his heart was lifted up, and he wished to get possession of the country; and he consulted deceitfully against Simon and his sons to remove them. And Simon was visiting the cities that were in the country, and taking care for their needs; he came down to Jericho, he and his sons, Mattathias and Judas, in the hundred three-score and seventeenth year, in the eleventh month, that is the 15th month Sabat. And the son of Abubus received them deceitfully into the little fortress, called Dôc, which he had built; and he made them a great banquet, and hid men there. And

At that time.
John still.
built (cf. 15:39. Codd 19. 64. 93., with Syr., the plur., which Grimm would adopt, but not Fritzsche, or Keil). So.
even (ἐως, omitted by III. X. 23. 106.) unto.
wherefore.
so that there were slain of.
III. 44. 55. 106., “1000;” 19. 64. 93. Syr., “3000.”
A. V.: Moreover.
(No word for “son” in the Greek.)
captain.
Wherefore.
being.
omits and.
thought to get the country to himself, and thereupon.
destroy.
A. V.: Now.
the good ordering of them (I take ἐπιμελείας as referring to the object of care. “Sollicitus de cura eorum.” Wahl).
at which time.
himself to J. with.
month, called.
where.

when Simon and his sons were drunk,\textsuperscript{53} Ptolemy and his men rose up, and took their weapons, and came in\textsuperscript{54} upon Simon into the banquet,\textsuperscript{55} and slew him, and his two sons, and some\textsuperscript{56} of his servants. And he\textsuperscript{57} committed \textsuperscript{18}a great treachery,\textsuperscript{58} and recompensed evil for good. And\textsuperscript{59} Ptolemy wrote these \textit{things}, and sent to the king, that he should send him forces\textsuperscript{60} to aid \textit{him}, and deliver him their\textsuperscript{61} country and cities. And\textsuperscript{62} he sent others to Gazara, to remove\textsuperscript{63} John; and unto the chiliarchs\textsuperscript{64} he sent letters to come unto him, that he might give them silver, and gold, and presents.\textsuperscript{65} And others he sent to take Jerusalem,\textsuperscript{21} and the mountain of the temple. And one ran ahead\textsuperscript{66} and told John at Gazara,\textsuperscript{67} that his father and brethren were slain, and he\textsuperscript{68} hath sent to slay thee also. And on hearing it,\textsuperscript{69} he was sore astonished; and he seized the men that

\textsuperscript{48} receiving.

\textsuperscript{49} a little hold.

\textsuperscript{50} Docus (Smith's \textit{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 \textit{τὸ καλούμενον Δῶκος}.

\textsuperscript{51} had built, made.... howbeit he had.

\textsuperscript{52} A. V.: So.

\textsuperscript{53} had drunk largely (so many of the older commentators, but it is not the meaning of \textit{ἐμεθύσθη}).

\textsuperscript{54} omits in.

\textsuperscript{55} banqueting place (\textit{συμπόσιον}).

\textsuperscript{56} certain.

\textsuperscript{57} In which doing he.

\textsuperscript{58} III. 52. 106., \textit{ἐμεθύσθη}, \textit{godlessness}.

\textsuperscript{59} A. V.: Then.

\textsuperscript{60} a host.

\textsuperscript{61} he would deliver him (III. 62. 71. 106. Co. omit) the (\textit{αὐτῶν} is omitted by 19. 64. 74. 93.).

\textsuperscript{62} omits And.

\textsuperscript{63} others also.... to kill.

\textsuperscript{64} tribunes.

\textsuperscript{65} rewards.

\textsuperscript{66} A. V.: Now one had run afore to Gazara.

\textsuperscript{67} omits at Gazara (see preceding note).

\textsuperscript{68} and quoth he, Ptoleme.
came to kill him, and slew them; for he had learned that they sought to kill him.

And as concerning the rest of the acts of John, and his wars, and his valiant deeds which he did, and the building of the walls which he built, and his doings, behold, these are written in the chronicles of his high priesthood, from the time he became 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 יִתָא instead of יַתְא. 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 שֵׁבַט, Shebát.

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.