

## Week 30, Lecture 92.<sup>1</sup> Introduction to 1 & 2 Maccabees, Part 1.

### Bibliography (a work still "in progress")

#### Bible Atlases and Articles

Aharoni, Yohanan, et al., editors. *The MacMillan Bible Atlas*. Third Edition, Completely Revised. New York: Macmillan, 1993. Pages 133 -158 contain maps that illustrate the movements of peoples and armies in the period covered by Daniel and 1 & 2 Maccabees. This bible atlas was recommend to me as "the best" by Brother Aloysius Fitzgerald, who taught Semitic languages at the Catholic University of America..

Greenspoon, Leonard J. "Between Alexandria and Antioch: Jews and Judaism in the Hellenistic Period." Chapter 9 of *The Oxford History of the Biblical World*. Ed. Michael D. Coogan. New York & Oxford: Oxford University Press, 1998. Pages 421-465.

#### Mini Commentaries<sup>2</sup>

Bautch, Kelly Coblenz. "1 Maccabees." In *The Catholic Study Bible: New American Bible Revised Edition*. Ed. Donald Senior et al. Third Edition. Oxford University Press, 2016. Reading Guide, 259-264. This is **not** identical with the standard notes that accompany the NABRE, so I will put it in a separate entry.

Boadt, Lawrence. "The First Book of Maccabees." In *Reading the Old Testament: An Introduction*. Second Edition. Paulist, 2012. Pages 438-439.

USCCB. [Introduction and notes to 1 Maccabees](#). [Introduction and notes to 2 Maccabees](#). (This second link is currently defective. It takes does not include all of the introduction that you NABRE has in "hard copy." If they ever fix it, when you get there, you can click the link backward link for "Introduction," which right now is not working.)

Young, Robin Darling. "1 Maccabees." In *Women's Bible Commentary*. Expanded Edition, with Apocrypha. Ed. Carol A. Newsom and Sharon H. Ringe. Louisville, Westminster, John Knox, 1998. Pages 318-321. **Short, but contains worthwhile hermeneutical reflections on religious violence (in the Judeo-Christian tradition!)**

\_\_\_\_\_. "The Books of Maccabees." In *Women's Bible Commentary*. Expanded Edition, with Apocrypha. Ed. Carol A. Newsom and Sharon H. Ringe. Louisville, Westminster, John Knox, 1998. Page 317.

#### Short Commentaries<sup>3</sup>

Oesterley. "The First Book of Maccabees." In *The Apocrypha and Pseudepigrapha of the Old Testament*. Edited by R. H. Charles. Volume 1: Apocrypha. Oxford: Clarendon Press, 1913. Pages 59-124.

Collins, John. "First Maccabees." In *Daniel, 1-2 Maccabees*. Old Testament Message. Volume 15. Wilmington, DL: Michael Glazier, 1981. Pages 149-256.

McEleney, Neil J. "1-2 Maccabees." In *The New Jerome Biblical Commentary*. Ed. R. E. Brown, J. A. Fitzmyer, R. E. Murphy. Englewood Cliffs, NJ: Prentice Hall, 1990. Pages 421-446.

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<sup>1</sup> Lectures are numbered consecutively. Although this is this week's first lecture, its number reflects its place in the **total** sequence.

<sup>2</sup> These are 1-24 pages, good for a "quick overview" of a book. I like to read 2 or 3 of them quickly when I begin to study a book.

<sup>3</sup> I arbitrarily put commentaries of 25-99 pages in this group. They contain much more detail than mini commentaries, but much sometimes there just is not enough "room" for the one thing you really want to know. Then you need a full-length commentary!

### Full-Length Commentaries <sup>4</sup>

Doran, Robert. "The First Book of Maccabees." In *New Interpreter's Bible*. Ed. Leander E. Keck. Vol. 4. Nashville: Abingdon Press, 1996. Pages 1-178. [This commentary contains worthwhile hermeneutical reflections on religious violence \(in the Judeo-Christian tradition!\)](#)

Goldstein, Jonathan A. *I Maccabees: A New Translation with Introduction and Commentary*. Vol. 41, Anchor Yale Bible. New Haven; London: Yale University Press, 2008. 574 pages, plus indexes.

**Cast of Characters (Attached as Appendix to Online Version of Notes).** Here some "general terms"

- Diadochoi** Greek word that means "successors." Refers to the generals who divided up Alexander's empire.
- Hasmoneans** Named for Hasmonay, an ancestor of of the Maccabees (Greenspoon, 439). The Maccabees were the first Hasmonean rulers. This dynasty ruled Judea from 165-37 B.C. The first century was an independent Jewish state. After the Romans arrived (60's) it was as their vassals.
- Ptolemies** Successors after Alexander's general Ptolemy. They ruled in **Egypt**. This was a much smaller area. However, it was more easily defended than the sprawling Seleucid Empire. Egypt was also extremely wealthy.
- Seleucids** Successors after Alexander's general Seleucus. At one time their part of his empire stretched from Asia Minor (modern day Turkey) to India. Their local "base of operations" was Damascus in **Syria**.

### In the Bible we have several sets of "1 & 2 Books"

1 & 2 Samuel	1 & 2 Kings	1 & 2 Chronicles
1 & 2 Corinthians	1 & 2 Thessalonians	1 & 2 Timothy

We could also include Luke-Acts, which **could** have been named 1 & 2 Luke (and perhaps Ezra-Nehemiah in the OT) In **all** of these, the second volume continues the story of the first volume.

In most of them the **author** of both volumes is the **same**, or the authors come from the **same school** of thought.

2 Thessalonians is disputed (Paul or a disciple?)

1 & 2 Timothy were almost certainly written by a disciple of Paul -- but by the **same** disciple?

**1 & 2 Maccabees.** For those used to the "normal" biblical 1 & 2, Maccabees comes has **some surprises!**

The books were written by different authors, with very different outlooks on history.

The books contain different literary genres. Also, 2 Maccabees was written **before** 1 Maccabees.

Like many biblical books, the current name was not given by the author. The names come from **later** tradition.

### Simplified Temporal Schematic

**1 Maccabees -----|-----2 Maccabees -----|----- 1 Maccabees**

One "within" the other! 1 Maccabees tells a "big story"

2 Maccabees begins **after** first Maccabees begins. 2 Maccabees ends **before** first Maccabees ends.

**Synopsis.** In a **separate document** I supply you with a more detailed outline of the interrelationships of these books.

I have copied Neil McEleney's outlines from the *New Jerome Biblical Commentary*.

The outline of 1 Maccabees is in a black font; [the outline for 2 Maccabees is in a blue font.](#)

**This outline is attached as APPENDIX 2 to this online version of my lecture notes.**

**Lecture Plan.** I have combined the outlines in the chronological order suggested by McEleney. .

It will serve as the **overall outline** for the order in which we will cover the material in this course.

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<sup>4</sup> When an editor allows an author to write 100 - 1,000 pages on a book, the author can go into much more detail.

## Week 30, Lecture 93. Introduction to 1 & 2 Maccabees, Part 2.

**Canonicity.** There are 4 books of Maccabees. None of them are found in the Jewish Bible, the *Tanakh*)

T N K for *Torah* (Law, Instruction) *Nevi'im* (Prophets) *Khetuvim* (Writings)

None of them are accepted as biblical works by Protestants. They call them "apocryphal."

Catholics and Orthodox accept 1 & 2 Maccabees as biblical. They call the "deutero-canonical."

They were written by Jews, for Jews, and were part of the Greek Bible once used by Jews, the LXX.

The Orthodox accept 3 Maccabees as biblical. They include 4 Maccabees as an "appendix" to their Bible.

According to *Wiki*, the Orthodox Church of Georgia (Russia) considers [4 Maccabees](#) as biblical.

Roman Catholics regard both 3 & 4 Maccabees as apocryphal.

**Location: Catholic Bibles.** In Catholic Bibles, 1 & 2 Maccabees are usually printed with the "historical books"

After Ezra & Nehemiah come three short "novellas:" Tobit, Judith, Esther; then 1 & 2 Maccabees

Then the "wisdom books" begin with Job.

**Study Bibles "with Apocrypha".** Certain study Bibles (e.g. RSV and NRSV) add the "Apocrypha"

Depending on the publisher, these books sometimes appear **between** the OT and the NT

or the publisher might place them as an **appendix** to the Bible **after** the NT.

**Aside on [The Central Verse of the Bible](#).** What verse is at the center depends on **how many** books and **what order!**

**RSV & NRSV "Catholic Edition."** Both the RSV and the NRSV are available in "Catholic Editions."

These place 1 & 2 Maccabees in their regular "Catholic order."

"Catholic Editions," unlike Bibles "with Apocrypha" do not contain 3 and 4 Maccabees.

Personal note: in the early 90's I encouraged an Orthodox to buy an NRSV with Apocrypha.

At that time it was the only English Bible that had all the books his Church considered sacred & canonical.

Since then in 2008 the [Orthodox Study Bible](#) has been published by the St. Athanasius Academy of Orthodox Theology.

**Relationship to Daniel.** The books of Maccabees cover roughly the same period of history as the book of Daniel.

They give historical background essential for understanding the visions of Daniel in their historical context.

**2 Maccabees, Author.** In Egypt, Jason of Cyrene wrote a 5-volume history of the period between 180-160 B.C.

Cyrene is located in modern Libya, just west of Egypt

He was "a man steeped in orthodox Judaism and skilled in the Hellenistic art of rhetorical narration."<sup>5</sup>

Our current 2 Maccabees is an epitome (digest) of this five-volume work, done by an author called "the epitomist."

In the introduction to the work we read

[all this, which has been set forth by Jason of Cyrene in five volumes, we shall attempt to condense into a single book.](#)

[\(2 Macc 2:23, RSV\)](#)

We know less about the epitomist than we know about Jason, but he was obviously sympathetic to the same values.

### 2 Maccabees, Date

Jason of Cyrene probably wrote his 5-volume history shortly after 160 B.C.<sup>6</sup>

The epitomist appears to have completed his digest about **124 B.C.**

There are two letters which serves as a "preface" to 2 Maccabees. In one of them we read:

[And now see that you keep the feast of booths in the month of Chislev, in the \*\*one hundred and eighty-eighth year.\*\*](#)

[\(2 Macc 1:9 RSV\)](#)

The 188<sup>th</sup> year would be the "Year of the Greeks." I am not sure exactly when the first year is in that calendar, but it would have to be sometime shortly after Alexander. 188 + 124 gives 312 B.C.

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<sup>5</sup> McEleney, "1-2Maccabees," *NJBC*, 423.

<sup>6</sup> *Ibid.*.

## 2 Maccabees, Literary Style

Written in the genre of **pathetic or rhetorical history**, 2 Macc is characterized by **exaggerated numbers** (as is 1 Macc), the **invention of dialogue**, and the introduction of **miracles**. . . . In this genre, **truth** alone is not the writer's aim; he also seeks to give **pleasure** by stimulating the reader's **emotions** [Greek *pathos*, PJM]. . . .

To **edify** is also the epitomist's aim. He tells the reader that he is not concerned with exact detail (2:28), leaving that to Jason (2:30); instead he aims to please (2:25).

**Remarks.** The Greek word *pathos* refers to the emotions. "Pathetic" history deliberately stimulates the reader's emotions. The "invention of dialogue" was a common device used by ancient historians.

**Authors often composed speeches** based on their knowledge of a person's character & the significance of the occasion. There were **no stenographers** who recoded the speeches.

**Sometimes** the author might have interviewed people who had been present; often not.

[Monty Python's *Life of Brian*, "[Sermon on the Mount](#)."]

**In the NT, Acts, Luke** has done a magnificent job constructing a "continuous account" with very little data.

Note how much of Acts consists of **dialogue** and **speeches**.

This is the literary world of 2 Maccabees.

**1 Maccabees, Literary Style.** <sup>7</sup> The author "made little attempt at literary artifice." A contrast with 2 Maccabees. Scholars believe the work was originally written in Hebrew! Now lost. Another contrast with 2 Maccabees. He frequently begins his sentence with a simple "and" (common in simple Hebrew narrative).

Sometimes translators "add variety" to alleviate the repetitiousness.

He includes poetry, but his work can be overall characterized as "sober history."

This is a contrast with 2 Maccabee's playing to the emotions of the reader.

**1 Maccabees, Author.** From remarks in the text, McEleney describes the author as:

. . . a Jew, an ardent nationalist, and apparently an enthusiastic supporter of the Hasmoneans (5:61-62). Both his intimate knowledge of Palestinian topography – which marks him out as a resident there, probably in Jerusalem – and the vivid detail with which he describes the events he narrates show that he had access to the participants in the struggle for liberation.

### A Word of Caution about "Vivid Narration"

John Meier's discussion of criteria for historicity "Criteria: How Do We Decide What Comes from Jesus?"<sup>8</sup>

**1 Maccabees, Date.** The book has a friendly view toward the Romans. Pompey captured Jerusalem in 63 B.C.

So the book had to have been written **before** then.

Most scholars think the Hebrew original was written about **100 B.C.** When it was translated to Greek is not known.

**McEleney's Remarks on Historical Value .** The author of 1 Macc has his faults

The nationalism of its author and the exaggerated importance he gives to Judean events . . . are said to make his objectivity suspect. He is anti-Seleucid . . . and . . . shows ignorance of the history, geography, and political organization of foreign peoples. His Jewish nationalism leads he to inflate the numbers of the enemy, so as to have a more striking divine intervention on behalf of the Hasmoneans. And he has erred in placing the death of Antiochus IV after the dedication of the Temple.

Nevertheless, within the cultural understanding of ancient historiography he is a trustworthy witness.

We have to make greater allowances for the **Historiography of 2 Maccabees** because of his stated goals of giving pleasure, and his overt appeal to emotions. However, he cannot be simply "written off." The Jewish historian Josephus independently confirms some of what he writes.

<sup>7</sup> Ibid. I am following McEleney' *NJBC* article for this introductory lecture.

<sup>8</sup> John P. Meier, *A Marginal Jew: Rethinking the Historical Jesus. Volume 1: The Roots of the Problem and the Person*, chapter 6.

## APPENDIX 1: Cast of Characters in 1 & 2 Maccabees<sup>9</sup>

Programs! Get your programs! You can't know the players without a program!

[Note to self: Check *ABD* for: Alexander Balas, Kendebaios, Seleucus, Ptolemy]

Alcimus	Jewish high priest, opposed to the Maccabees. He was appointed high priest by General Lysias (effectively the ruler after the death of Antiochus IV) when Lysias got tired of what he regarded as the incompetence of the high priest Menelaus. Alcimus had a reputation for personal piety that contrasted favorably with Menelaus. He was from a priestly family, but had no "high priestly" credentials (G. 441).
Alexander the Great	son of Philip of Macedon. Began to rule at his Philip's assassination, 333 B.C. d. 323 B.C.
Alexander Balas	Seleucid general who usurped the kingdom at the death of Demetrius I. Eventually defeated by Demetrius II. He fled to Egypt, where he was assassinated.
Alexander Janneus	(103-76) Jewish Hasmonean Ruler. Note his Greek name!
Apollonius	Seleucid general sent to Jerusalem by Antiochus IV (G. 436), eventually defeated by Jonathan M.
Apollonius	Finance minister of Ptolemy I of Egypt
Antiochus I Soter <sup>10</sup>	"Savior." 281-261
Antiochus II Theos	"God." 261-246
Antiochus III the Great	(223-187) gains control of southern Syria, Phoenicia, and Judea from Ptolemy V. Supported by the Tobiad family and the high priest Simon "the Just." Father of Seleucus IV. He was defeated by the Romans in Asia Minor in 189, and forced to pay great indemnities, but remained a powerful emperor. He was succeeded by his son Seleucus IV.
Antiochus IV Epiphanes	"[God] Manifest" (175-164) lived as hostage in Rome. Ruled Judea when Maccabee revolt began. Ordered out of Egypt by the Roman General C. Popilius Laenas. The main "villain" in Daniel and 1-2 Maccabees.
Antiochus V Eupator	"Born of a Noble Father"(164 - 162) A "boy king," (age 9) with General Lysias in effective control of the empire. Eventually murdered (by Demetrius I)
Antiochus VI E. Dionysus	"Dionysus Manifest" (145-142) Another boy king. He was murdered by General Tryphon.
Antiochus VII Sidetes	"From the city of Side"(138-129)
Antiochus VIII Grypus	"Hook-nosed" (125-96)
Antiochus X Eusebes	"Pious" (95-83)
Antiochus XIII Asiaticus	(69-64)
Bacchides	Seleucid general. Important supporter of Demetrius I (162-150). Judas Maccabee fell in battle against him.
Demetrius I Soter	"Savior" (162-150). Seleucid King, son of Seleucus IV Philopator and nephew of Antiochus IV. His father Seleucus IV sent Demetrius to Rome as a hostage in "exchange" for Antiochus, who was currently serving as hostage. Antiochus was thus "one the scene" and

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<sup>9</sup> This "cast" of characters actually includes people who appear after the death of Simon Maccabee up to the time of 63 B.C., when the Roman general Pompey entered Jerusalem.

<sup>10</sup> The dates for all of the kings named Antiochus, as well as the translations of their epithets, are conveniently found in John Whitehorne's article "Antiochus (Person)" *ABD* 1. 269-272.

Demetrius II, Nicator	able to take over as king, while Demetrius continued as a hostage in Rome. When he finally escaped from Rome, he returned and murdered the young Antiochus V "Victor." (145-140 & 129-125) Seleucid King, son of Demetrius I. Before assuming power, he had to defeat the usurper Alexander Balas. Allied with Jonathan Maccabee vs. General Tryphon, who was allegedly fighting on behalf of Antiochus VI.
<i>Diodochoi</i>	Greek for "successors." Refers to the generals who divided Alexander's empire.
Hasmoneans	Named for Hasmonay an ancestor of the Maccabees (G. 439). The Maccabees were the first Hasmonean rulers. This dynasty ruled Judea from 165-37 B.C. The first century was an independent Jewish state. After the Romans arrived (60's) it was as their vassals.
Heliodorus	Finance Minister of Seleucus IV who attempted to extract money from Jerusalem Temple. Eventually he assassinated Seleucus IV.
Jason	Note his Greek name! Younger brother of high priest Onias III, so he himself was an "Oniad." He bribed Antiochus IV to depose his older brother, and appoint him high priest. He promoted the Hellenization of Jerusalem, including the establishment of a Greek gymnasium. Jason's <b>bribery</b> for the high priesthood "became a precedent" (G. 434).
John Hyrcanus	135-104. Hasmonean successor to the Maccabees
Jonathan	see Maccabee, Jonathan
Judas	see Maccabee, Judas
Kendebaios	Seleucid general who opposed Simon M.
Lysias	Seleucid general under King Antiochus IV. Fought vs. Judas M. After the death of Antiochus IV, he was the effective ruler while Antiochus V was effectively a "boy king."
Maccabee, Mattathias	father of three sons who fought the Syrian Seleucids
Maccabee, Judas	1st son of Matthias to fight against the Syrian Seleucids. Died in battle vs. Bacchides
Maccabee, Jonathan	2 <sup>nd</sup> son of Matthias to fight against the Syrian Seleucids. Killed by General Tryphon.
Maccabee, Simon	3 <sup>rd</sup> son of Matthias to fight against the Syrian Seleucids. Murdered by ambitious relatives.
Mattathias	see Matthias Maccabee
Menelaus	Sent on a mission to Antioch by the high priest Jason, he used the opportunity to out-bribe Jason, and buy the high priesthood for himself from Antiochus IV. Eventually the Tobiad family on the east bank of the Jordan also supported him vs. Jason. Menelaus killed Onias III. Unlike Onias III and Jason, Menelaus had no genealogical "credentials." He supported the "withdrawal of treasures" from the Jerusalem Temple by Antiochus IV in 169 B.C. (G. 435)
Nicanor	Seleucid general
Oniads	traced their lineage back to Zadok, whom Solomon has appointed as high priest. They were recognized as legitimate by Jews throughout the world (G. 434)

Onias III	Jewish high priest who succeeded the highly regarded Simon the Just. Onias was the older brother of Jason – who bribed Antiochus IV to depose Onias. He was later slain by the next high priest, Menelaus, who had out-bid Jason (G. 435)
Onias IV	When Alcimus was appointed high priest by General Lysias, Onias IV fled to Egypt where he founded a Jewish Temple in Leontopolis (G. 441).
Ptolemy I	(323-282) One of the <i>diodochoi</i> . Founded Ptolemaic dynasty which ruled Egypt & (sometimes) Palestine.
Ptolemy II, Philadelphus	Freed thousands of Jews brought to Egypt as slaves by his father, Ptolemy I. Eventually the amalgamated into the Egyptian society. (G, 425-6).
Ptolemy V	(202-198) lost control of Judea to Antiochus III.
Ptolemy VI Philometor	Ruled Egypt. Nephew & eventual opponent of Antiochus IV.
Salome Alexandra	(76-67) Jewish Hasmonean ruler of Judea.
Seleucus I	(312/311-281) One of the <i>diodochoi</i> . Founded Seleucid dynasty which ruled from Asia Minor to India.
Seleucus IV	(187- 175) Son of Antiochus III. Followed his father's lenient policy toward Jews at beginning of his reign. Later he sent his finance minister Heliodorus to withdraw funds from the Jerusalem Temple. Eventually Heliodorus murdered him. (G, 431-432). Heliodorus hoped to rule, but Antiochus IV successfully prevented that.
Simon Maccabee	see Maccabee, Simon
Simon the Just	Jewish high priest who supported Antiochus III and was rewarded by him (G, 430). Succeeded by Onias III (G, 432).
Simon	Attempted (unsuccessfully) to bribe Seleucus IV to depose Onias III, and to appoint him as high priest (G. 432). He was the brother of Menelaus.
Tobiads	Tax farmers, connected to Jerusalem priests. Collected taxes first for Ptolemies, then for Seleucids (G, 424-425).
Tryphon	Seleucid general. Eventually he took Jonathan prisoner and killed him. He also murdered the boy king Antiochus VI, one whose behalf he had at first pretended to rule.
Zenon	Government Official of Ptolemy I who toured Palestine, and left a set of documents that have been unearthed in Egypt.

### Sources

Greenspoon, Leonard. "Between Alexandria and Antioch: Jews and Judaism in the Hellenistic Period." Chapter 9 of *The Oxford History of the Biblical World*.

Lillie, Betty Jane. "Demetrius (Person)." *ABD*. 135-137.

Rappaport. Uriel. "Bacchides (Person)." *ABD*. 1. 566-577

Whitehorne, John. "Antiochus (Person)." *ABD* 1. 269-272.

**APPENDIX TWO: Combined Overview of 1 & 2 Maccabees (Roughly Chronological Order)**

This synopsis is based on the article "1-2 Maccabees" *JBC*. 461-486. I have combined the outlines for both books.

Black type indicates the information comes from 1 Maccabees, Blue type from the outline for 2 Maccabees

<b>Event</b>	<b>Reference</b>
<b>Preliminary Materials</b>	
I. Two Letters to the Jews of Egypt	2 Macc 1:1-2:18
II. The Epitomist's Preface	2 Macc 2:19-32
<b>I. Preamble</b>	
A. Alexander and the Diadochoi <sup>11</sup>	1 Macc 1:1-10
III. The Decline of the High Priesthood	2 Macc 3:1-4:6
A. Episode of Heliodorus	2 Macc 3:1-40
B. Simon's Plot against Onias	2 Macc 4:1-6
B. Hellenizers	1 Macc 1:11-15
C. Jason, the High Priest, Introduces Hellenism	2 Macc 4:7-20
D. Antiochus is Received by Jason in Jerusalem	2 Macc 4:21-22
E. Menelaus as High Priest	2 Macc 4:23-50
C. Antiochus' First Campaign in Egypt	1 Macc 1:16-19
D. Antiochus Despoils the Temple	1 Macc 1:20-24a
IV. B. Antiochus Despoils the Temple	2 Macc 5:15-23 <sup>12</sup>
E. Dirge	1 Macc 1:24b-28
IV. A. Antiochus Punishes Jerusalem	2 Macc 5:1-14
F. Apollonius Attacks Jerusalem (167 B.C.)	1 Macc 1:29-35
C. Apollonius Attacks Jerusalem	2 Macc 5:23b-26
G. Dirge	1 Macc 1:36-40
H. Antiochus Proscribes Judaism & Imposes Pagan Practices	1 Macc 1:41-51a
I. The Execution of Antiochus' Edict	1 Macc 1:51b-64
E. Antiochus Imposes Hellenism	2 Macc 6:1-11
F. The Epitomist's Evaluation	2 Macc 6:12-17
G. The Martyrdom of Eleazar	2 Macc 6:18-31
H. The Martyrdom of the Mother and Her Seven Sons	2 Macc 7:1-42
<b>II. Mattathias Begins Active Resistance</b>	
A. Mattathias' Lament	1 Macc 2:1-14
B. Resistance Flares	1 Macc 2:15-28
IV. D. Judas Maccabeus in the Desert	2 Macc 5:27
C. The Slaughter on the Sabbath and Its Sequel	1 Macc 2:29-41
D. The Hasideans	1 Macc 2: 42-48
E. Mattathias' Testament	1 Macc 2:49-70

<sup>11</sup> *Diadochoi* is the Greek word for the "successors" to Alexander the Great. Sometimes they are referred to as *Diodochi*, which would be the Latin form of the Greek Word.

<sup>12</sup> "Although 2 Mc 5:15-21 places this event after the **second** campaign in Egypt, Dan 11:2-30 (esp. 28) shows it to belong after the **first**." McEleney, "1-2 Maccabees," *JBC*, 466.



### III. Judas Maccabeus Takes Command of the Struggle

A. Praise of Judas	1 Macc 3:1-9
V. A. Judas Organizes Resistance to the Persecution	2 Macc 8:1-7
B. Judas Defeats Apollonius and Seron	1 Macc 3:10-26 no parallel
C. Antiochus Goes East	1 Macc 3:27-37
D. Judas Defeats Gorgias and Nicanor	1 Macc 3:38-4:27
V. B. Judas Defeats Nicanor and Gorgias	2 Macc 8:8-29, 34-36 [30-33 below]
E. Judas Defeats Lysias at Beth-zur	1 Macc 4:28-35
VI. D. Victory over Lysias at Beth-zur	2 Macc 11:1-15; 12:1
E. Letters	2 Macc 11:16-21, 27-38 [22-26 below] <sup>13</sup>
G. Judas Battles with Neighboring Peoples	1 Macc 5:1-68
a. Idumea	1 Macc 5:3-5
VI. B. Judas Fights in Idumea	2 Macc 10:14-23
b. Ammon	1 Macc 5:6-8
V. C. Judas' Other Victories	2 Macc 8:30-33?
c. Gilead	1 Macc 5:9-13, 34-54
VI. F. The Battles with Neighboring Peoples (12:2-45)	2 Macc 12:10-31
d. Galilee	1 Macc 5:14-23
e. The Land of the Philistines	1 Macc 5:55-68
VI. F. The Battles with Neighboring Peoples (12:2-45)	2 Macc 12:3-9, 32-45 [10-31, above]
H. The Death of Antiochus Epiphanes	1 Macc 6:1-17 <sup>14</sup>
V. D. The Death of the Persecutor	2 Macc 9:1-29
F. The Purification and Dedication of the Temple	1 Macc 4:36-61 <sup>15</sup>
V. E. Judas Purifies the Temple	2 Macc 10:1-9
VI. A. Suicide of Ptolemy Macron	2 Macc 10:10-13
I. Siege of the Citadel	1 Macc 6:18-27
J. Lysias' Second Campaign in Judah	1 Macc 6:28-63
VI. G. Lysias' Second Campaign in Judah (163 B.C.)	2 Macc 13:1-26
E. Letter	2 Macc 11:22-26 <sup>16</sup>
K. The Expedition of Bacchides and Alcimus	1 Macc 7:1-25
V. I. The Hostility of Alcimus <sup>17</sup>	2 Macc 14:3-11
J. Judas and Nicanor	2 Macc 14:12-36
K. The Death of Razis (no parallel in 1 Maccabees)	2 Macc 14:37-46
L. The Defeat of Nicanor	1 Macc 7:26-50
L. The Defeat of Nicanor	2 Macc 15:1-37a
M. Epilogue of the Epitomist	2 Macc 15:37-39
M. Judas' Treaty with the Romans	1 Macc 8:1-32
N. The Defeat and Death of Judas	1 Macc 9:1-22

<sup>13</sup> According to McEleney ("1-2 Maccabees," 484), "The three letters in vv. 16,21, 27-33, and 34-38 belong to the peace negotiations following Lysias' campaign. The letter in vv. 22-26 belongs to Eupator's reign). That would put 2 Macc 11:22-26 chronologically after 13:1-26.

<sup>14</sup> Belongs **before** the Purification and Dedication of the Temple (III. F.) according to McEleney.

<sup>15</sup> Although 1 Mc narrates the Temple's dedication following the early victories of Judas, the death of Antiochus IV Epiphanes (6:1-16 and the accession of Antiochus V Eupator (6:17) preceded this event. 2 Mc retains the right sequence. McEleney, "1-2 Maccabees," *JBC*, 469.

<sup>16</sup> "The Letter of 2 Mc 11:22-26 belongs here chronologically." McEleney, "1-2Maccabees," 485.

<sup>17</sup> "2 Mc omits Bacchides' expedition." *Ibid.*

#### IV. Jonathan Continues the Struggle

A. Jonathan Succeeds Judas as Leader	1 Macc 9:23-34
B. Jonathan Avenges His Brother John	1 Macc 9:35-42
C. Bacchides Ambushes Jonathan	1 Macc 9: 43-49
D. Bacchides Fortifies Judea; Alcimus Dies	1 Macc 9:50-57
E. Jonathan Escapes and Frustrates Bacchides	1 Macc 9:58-73
F. Alexander Balas (150-145) Claims Demetrius' Throne	1 Macc 10:1-14
G. Jonathan Supports Alexander Balas and Becomes High Priest	1 Macc 10:15-50
H. At Alexander's Marriage, Jonathan is Promoted	1 Macc 10:51-66
I. Jonathan Defeats Apollonius, the General of Demetrius II	1 Macc 10:67-89
J. The Alliance Between Demetrius II and Ptolemy	1 Macc 11:1-13
K. The Deaths of Alexander and Ptolemy	1 Macc 11:14-19
L. Jonathan's Pact with Demetrius	1 Macc 11:20-37
M. Trypho's Intrigue against Demetrius	1 Macc 11:38-40
N. Jonathan Aids Demetrius	1 Macc 11:41-53
O. Jonathan's Alliance with Trypho	1 Macc 11:54-62
P. War Between Jonathan and Demetrius	1 Macc 11:63-74
Q. Treaties of Friendship with the Romans and Spartans	1 Macc 12:1-23
R. Military Activities of Jonathan and Simon	1 Macc 12:24-38
S. The Capture of Jonathan	1 Macc 12:39-54

#### V. Simon as Leader of the Jews

A. Simon Becomes Leader of the Jews	1 Macc 13:1-11
B. Simon Blocks Trypho	1 Macc 13:12-24
VI. C. "Judas" Defeats Timothy	2 Macc 10:34-38 <sup>18</sup>
C. Simon Constructs a Family Monument at Modin	1 Macc 13:25-30
D. Simon Joins Demetrius II	1 Macc 13:31-42
E. The Capture of Gazara and the Citadel	1 Macc 13:43-50
F. Demetrius II Is Captured by the Parthians	1 Macc 14:1-3
G. The Glory of Simon	1 Macc 14:4-15
H. Renewal of the Alliances with Rome and Sparta	1 Macc 14:16-24
I. Decree of the Jews Honoring Simon	1 Macc 14:25-49
J. Antiochus VII Grants Privileges to Simon and Besieges Trypho	1 Macc 15:1-14
K. The Return of the Embassy Sent to Rome	1 Macc 15:15-24
L. Antiochus Breaks His Alliance with Simon	1 Macc 15:25-36
M. John Hyrcanus and Judas defeat Cendebaeus	1 Macc 15:37-16:10
N. The Murder of Simon and His Two Sons	1 Macc 16:11-22
O. Conclusion to 1 Maccabees	1 Macc 16:23-24

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<sup>18</sup> McEleney, ("1-2 Maccabees, " 484) argues that this victory belongs to Simon, and is misplaced. The name "Judas" does not appear in the passage.