

## Week 39, Lecture 123.<sup>1</sup> Where Do We Go From Here?

We have spent 9 sessions on Maccabees.

### What We Have Covered.

|   |                 |                          |
|---|-----------------|--------------------------|
| Background: From Alexander to Antiochus IV        | 1 Macc 1:1-10   |                          |
| The Decline of the High Priesthood, Hellenization | 1 Macc 1:11-15  | 2 Macc 2:19-4:50         |
| Imposition of Hellenism, Persecution, Martyrdom   | 1 Macc 1:16-54  | 2 Maccabees 5-7          |
| Resistance Under Mattathias                       | 1 Macc 2:1-70   |                          |
| Early Successes of Judas Maccabee                 | 1 Maccabees 3-4 | 2 Maccabees 8            |
| The Death of Antiochus                            | 1 Macc 6:1-17   | 2 Macc 9:1-29            |
| Purification & Dedication of the Temple           | 1 Macc 4:36-61  | 2 Macc 10:1-9; 1:10-2:18 |

### Method of Procedure

We have gone back and forth between 1 and 2 Maccabees, in rough chronological order.

Second Maccabees ends with the death of Judas Maccabee

It is harder to coordinate the material in 1 & 2 Maccabees at this point.

Therefore we will cover larger blocks

### To Be Covered

|   |                   |                     |
|---|-------------------|---------------------|
| From the Dedication of the Temple to the Death of Judas | 1 Macc 5:1-9:22   |                     |
| From the Dedication of the Temple to the Death of Judas |                   | 2 Macc 10:10 -15:39 |
| Jonathan Continues the Struggle                         | 1 Macc 9:23-12:54 |                     |
| Simon as Leader of the Jews                             | 1 Maccabees 13-16 |                     |
| Later Events (Letter prefixed to 2 Maccabees)           |                   | 2 Macc 1:1-10       |

**Synopsis of 1 & 2 Maccabees.** For more details, see the Synopsis of 1 & 2 Maccabees.

I will give it out as a separate document in class.

It will be **attached as an appendix** to the online version of the notes.

## Week 39, Lecture 124. Victories of Judas, Part 1. 1 Macc 5:1-36

**Context.** First Maccabees reports the victories in this lecture **before** the death of Antiochus in 6:1-17.

We covered his death when we got to that point in 2 Maccabees 9. [Lectures 117, 118, 119].

Second Maccabees reports the victories in this lecture **after** the death of Antiochus.

In this lecture I go back to get the material in 1 Maccabees that we skipped over.

**5:1-3, Idumea**, formerly “Edom,” named after Esau south of the Dead Sea. This is desert country.

Related to *'adōm*, “red.” 2 stories: “Give me some of the red stuff” (Gen 25:30); he had red hair (Gen 25:25)

In NT times, Herod the Great, an Idumean, would rule in the name of Rome.

The **rebuilding of the sanctuary** has angered the surrounding nations.

It was a sign of Jewish nationalism.

They respond, not by attacking Judea, but by attacking “local Jews” who live in their territories.

This is what prompts Judas to wage war upon them.

It is good not to take war propaganda (even biblical!) at face value.

One of the pretexts of Hitler for annexing parts of Czechoslovakia was the mistreatment of local Germans.

No need to read text in class.

**1 Maccabees 5:1** And it came to pass that when the nations round about heard that the altar was built and the sanctuary renewed as before, they were greatly angered. <sup>2</sup> they planned to

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<sup>1</sup> Lectures are numbered consecutively. This is this week's first lecture, but it is number 123 in the **total** sequence.

wipe out the race of Jacob that was among them. So they began to kill and destroy the people. <sup>3</sup> Then Judas fought against the children of **Esau in Idumea** at **Akrabattene**, because they were besieging Israel: and he struck them a mighty blow, abased them, and took spoils from them. <sup>2</sup>

### A Hermeneutical Thought.

How much tension in the modern Near East is because Arabs see their people as being mistreated by Israel? What they regard as a “defensive war,” contemporary Israel regards as “terrorism.” How would the “defensive war” of Judas have been perceived by the surrounding nations?

### 5:4-8 Judas Attacks Ammon

“Canaanite shift.” Long **ā** in early Semitic become long **ō** in Hebrew.

Post-lecture: linguistically, Hebrew is a dialect of the Canaanite language.

Ammon is north of Idumea, on the east side of the Jordan River.

Modern **Amman**, the capital of Jordan is a bit north of the Dead Sea.

Ammon did not reach the Jordan River. Gilead was between Ammon and the River.

Between Edom and Ammon in pre-exilic times had been the Moabites.

I am not sure if they were still there or not.

Most of this campaign takes place east of the Jordan river, in modern day Jordan.

No need to read text in class.

<sup>4</sup> Also he remembered the wickedness of the children of Baean, who had been a snare and a stumbling block for the people, in that they used to lay in wait for them along the roadways.

<sup>5</sup> They were shut up by him in the towers, and he encamped against them, and **put them under the ban**: he **burned the towers of that place with fire, along with all that were inside them.** <sup>6</sup> Afterward he crossed over against the children of Ammon, where he found a mighty force -- many people, with Timothy leading them. <sup>7</sup> He joined in many battles with them, and they were crushed before him; he struck them down. <sup>8</sup> He also took Jazer **and its daughters**; then he returned into Judea.

**under the ban. Hebrew: *herem*.** (related to the Arabic word “harem,” the “forbidden” quarters of the house.)

This is “holy war,” such as was fought in the book of Joshua.

some excessive cruelty – burning people alive.

Moderns who have used flame-throwers, napalm, and chemical weapons cannot cast stones.

### V. 8, “and its daughters.”

In Hebrew, all cities and towns are feminine. Hence they are always personified as women.

E. G. “Daughter Zion”

The suburbs and districts of a city are its “daughters.”

This is evidence the book was written in Hebrew and translated (literally) into Greek.

### Words Matter.

Many scholars are convinced that most of the slaughters in the book of Joshua are not in fact historical.

Rather they are depictions of what the DH thinks the Israelites **should have done**.

In the time of Maccabees these “ancient slaughters” now provide the rationale for the annihilation of Gentiles.

Fast forward 2,000 years, and these stories will provide the rationale for the slaughter of native Americans.

### 5:9-54. Battles in Gilead & Galilee, Return to Jerusalem

Gilead is on the East side of the Jordan, between the Dead Sea and the Sea of Galilee.

It is between Ammon (also East of the Jordan) and the Jordan River.

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<sup>2</sup> The English is based on Brenton’s 19<sup>th</sup> century version, accessed via *BibleWorks*. At times I modify it considerably to make it more literal. I have also Americanized (honour > honor) and updated (followeth > follows) the spelling.

### 5:9-20 Jews in other countries appeal to Judas; Judas Responds

Gentiles in Gilead take hostile action against the Jews, who flee to a fortress.

Judas gets a letter that says: "Come help us now, or we are all dead!"

Dramatically, before they are finished reading that letter, a second letter arrives.

Judas gives his brother Simon 3,000 troops to fight in Galilee; he takes 8,000 troops to battle in Gilead.

No need to read text in class.

<sup>9</sup> Then the Gentiles who were in Gilead assembled themselves against the Israelites who were in their territories to destroy them, but they [the Israelites] fled to the fortress of Dathema.

<sup>10</sup> They sent a letter to Judas and his brothers, saying:

**The First Letter.** The Gentiles that are round about us are assembled together against us to wipe us out. <sup>11</sup> They are preparing to come and take the fortress into which we have fled, and Timothy is leading their force. <sup>12</sup> So come now! Deliver us from their hands, for many of us have fallen. <sup>13</sup> Indeed, all our brothers that were in the places of the Tobiads<sup>3</sup> have been put to death, and they have taken captive their wives and children, and borne away their goods; and they have destroyed about a thousand men there.

<sup>14</sup> While this letter was still being read, behold, other messengers came from Galilee, having rent their garments, who reported similarly. <sup>15</sup> They said,

**The Second Letter.** "The men of Ptolemais, of Tyre, of Sidon, and all Galilee of the Gentiles, have assembled against us to annihilate us."

**Response.** <sup>16</sup> Now when Judas and the people heard these words, there assembled a great **congregation** together, to plan what they should do for their brothers who were in trouble, and being attacked. <sup>17</sup> Then Judas said to Simon his brother, "Choose men for yourself, and go and deliver your brothers that are in Galilee. I myself and Jonathan my brother will go into Gilead."

<sup>18</sup> Then he left Joseph the son of Zacharias, and Azariah, a leader of the people, with the rest of the force in Judea to keep it. <sup>19</sup> And he gave them an order, saying: "Take charge of this people, and do not join battle against the Gentiles until we return."

<sup>20</sup> 3,000 men were given to Simon to go into Galilee, and to Judas 8,000 men for Gilead.

**A Great "Congregation."** Greek: *ekklesia*. ("Ecclesiology" = "the study of the Church")

The word is *ekklesia*. In the NT, this word is almost universally translated "church."

The main point I am making is that **this word is very Jewish!**

There were two synonyms for "assembly, congregation," *ekklesia* / *synagōgē*

James 2:2 uses the word *synagōgē* to describe a **Christian** gathering!

**5:21-23, Simon Fights in Galilee.** No need to read text in class.

<sup>21</sup> Then Simon went into Galilee, where he fought many battles with the Gentiles, so that the Gentiles were crushed before him. <sup>22</sup> He pursued them to the gate of Ptolemais. **3,000 men of the Gentiles fell**, and he despoiled them. <sup>23</sup> Then Simon took the (Jewish) men in Galilee, and in Arbatta, along with their wives and their children, and all that they had, and **brought them into Judea with great joy.**

Simon is victorious in Galilee. 3,000 Fell. This corresponds exactly to the number of his own soldiers!

The Jews "return" to Judea **with great joy**. This seems to reflect the prophecies of 2<sup>nd</sup> Isaiah (Isaiah 40-55).

"Then the redeemed of the Lord shall return . . ."

I put "return" in quotes because they probably had been living there for centuries during the Persian period.

**Hermeneutical observations.** Today Jews from around the world can "return" to Israel.

Part of current Mid-East tensions stem from British Imperial politics at the beginning of the 20<sup>th</sup> century.

Promises were made to both Arabs and Jews!

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<sup>3</sup> Brenton had written "Tobie." The NABRE renders this "the Tobiads," and gives the following note: Tobiads: a prominent Jewish family that settled east of the Jordan.

**5:24-44, Judas Fights in Gilead.** Judas receives information from the Nabateans.

If you have ever visited Petra in Jordan, this was a Nabatean city.

In one of the Indiana Jones movies he finds the Holy Grail in Petra.

Judas attacks several cities and **slays all the males**. This is similar to the holy wars of Joshua.

However, he regularly takes spoil / booty, which was not allowed in Joshua's wars.

### **Siege Lifted.**

Next he attacks at Dathema, where Jews have fled. The fortress is surrounded, and they are being attacked.

The "battle plan" includes trumpets and loudly shouted prayers. Shades of Jericho!

Judas is successful in lifting the siege.

Just as Simon's force killed 3,000 of the enemy (corresponding to their own number)

here in one battle the force of Judas kills 8,000 (corresponding to **their** number!)

Timothy is the main leader of the enemy force; he and his army are routed.

**No need to read this aloud in class.**

**Information from the Nabateans.** <sup>24</sup> Judas Maccabeus and also his brother Jonathan went over the Jordan, and travelled three days' journey in the wilderness, <sup>25</sup> They encountered the **Nabateans**, who came to them peacefully, and told them everything that had happened to their brothers in Gilead: <sup>26</sup> They also said that many of them were shut up in Bozrah and Bosor, in Alema, Chaspho, Maked, and Carnaim. All these cities are strong and large, <sup>27</sup> and that [others] were shut up in the rest of the cities of Gilead, and that on the next day [the enemy] was planning to besiege the forts, to take them, and to destroy them all in one day.

**Bozrah.** <sup>28</sup> Then Judas and his force turned suddenly into the wilderness of Bozrah. He took the city, he **slew all the males** with the edge of the sword, despoiled them all, and burned the city with fire.

**Fortress of Dathema.** <sup>29</sup> then he departed from there by night, and traveled until he came to the fortress. <sup>30</sup> And it happened that in the morning they looked up, and, behold, there was an innumerable people bearing ladders and machines to take the fortress [of Dathema]. They (the Gentiles) were assaulting them (the Jews inside). <sup>31</sup> Judas saw that the battle had begun, and that the cry of the city went up to Heaven with trumpets and loud shouting, <sup>32</sup> and he said to the men of his force, "Fight this day for your brothers." <sup>33</sup> He went forth behind the enemy in three companies, and they sounded their **trumpets, and cried out in prayer.** <sup>34</sup> Then the army of Timothy realized that it was Maccabeus, and they fled from him. He stuck a great blow against them, and that day **about 8,000 men** of the enemy fell.

**Other Cities.** <sup>35</sup> Then Judas turned toward Alema.<sup>4</sup> He assaulted it, and took it. He **slew all its males**, despoiled them and burnt it with fire. <sup>36</sup> From thence went he, and took Chaspho, Maked, Bosor, and the other cities of the country of Gilead.

## **Week 39, Lecture 125. Victories of Judas, Part 2. 1 Maccabees 5:37-68**

**Second Battle with Timothy, 5:37-44.** Timothy gathers another army.

Judas (like Joshua) sends spies. They report that Arabs / Arabians have joined his forces.

Greek *arabos* can mean either "Arab" or "Arabian."

Timothy hopes that Judas will be overly cautious, and encamp on the far side of stream before attacking.

Judas, however -- like a previous incarnation of General Patton -- goes straight into battle. He is victorious.

The Gentiles are defeated. They throw down their weapons and run to the temple.

Judas shows no respect for the local god. He burns the temple, along with all the people hiding inside.

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<sup>4</sup> NABRE note: Alema: see v. 26; other manuscripts read Maapha, which may be Mizpah of Gilead.

No need to read text in class.

**Report of Judas' Spies.** <sup>37</sup> After these things Timothy gathered another army and encamped against Raphon beyond the brook. <sup>38</sup> Judas sent men to spy on the encampment, and they brought him word, saying, "All the Gentiles around us have assembled with him, a very large force. <sup>39</sup> He has also hired **Arabians** to help them and they have pitched their tents beyond the brook, ready to come and into battle against you." So Judas went to meet them.

**Timothy's preparations.** <sup>40</sup> Then Timothy said to the leaders of his force, "When Judas and his army come near the brook, if he crosses over to us first, we shall not be able to resist him; for he will certainly prevail over us: <sup>41</sup> But if he shows fear, and encamps on the other side of the river, we will cross over to him, and prevail over him."

**Judas Attacks and Is Victorious.** <sup>42</sup> Now when Judas approached the brook, he stationed **the scribes of the people** beside the brook, and he commanded them, saying, "Do not allow any man to remain in the camp, but let all come to the battle." <sup>43</sup> So he crossed over first to them, and all the people after him. Then all the Gentiles were crushed before him, and they threw down their weapons, and fled to the temple at Carnaim. <sup>44</sup> But they took the city, and burned the temple with fire **along with all inside it**. So Carnaim was subdued, and they could notneither could they stand against Judas any longer.

**V. 42, Scribes.** (Greek *grammateis* pl. of *grammateus*) Both NABRE and NRSV render this as "officers!" KJA, RSV, Brenton, NETS all render it as "scribes."

### 5:45-54, The Return to Jerusalem

Then Judas gathered together all Israel that was in Gilead, from the least to the greatest, even their wives and their children, and their belongings -- a very large company -- to go to the land of Judea. <sup>46</sup> Now when they came to Ephron, (this was a great city on the road, very well fortified) they could not turn from it, either on the right hand or the left, but had to pass through the middle of it. <sup>47</sup> Then the people from the city shut them out, and blockaded the gates with stones. [Remember, Judas and his warriors have just burned down a temple with a lot of people inside it -- maybe the inhabitants of Ephron are "nervous"?] <sup>48</sup> Then Judas sent to them with peaceful words, saying, "**We will pass** [All translations render this "Let us pass," but it is not a subjunctive; it is a future] through your land to go away to our own country. No one shall do you any harm; we will just pass through on foot." But they refused to open [the gates] for him.

<sup>49</sup> Then Judas commanded a proclamation to be made throughout the camp, that every man should pitch his tent in the place where he was. <sup>50</sup> So the soldiers encamped, and assaulted the city all that day and all that night, and the city was delivered into his hands.

<sup>51</sup> Then he **slew all the males** with the edge of the sword. He razed [literally "uprooted"] the city, despoiled it, and passed through it on top of the slain.

<sup>52</sup> Then they crossed the Jordan into the great plain before Beth-shan. <sup>53</sup> And Judas was continually gathering those lagging behind, and exhorting the people during the entire journey, until he came into the land of Judea. <sup>54</sup> So they went up to mount Sion with joy and gladness, where they offered holocausts, because not one of them were slain **until** they had returned in peace.

### Slew all the males.

We are not told what happened to the women and children. Presumably they were taken captive.

**V. 54, A Hebrew "Until."** Does not mean that **after** they got back some of them **were** slain! Matthew's Gospel. Joseph did not have relations with Mary "until" she bore her first-born son (Matt 1:25). Book of Job. A man will not rise from the grave "until" the sun and moon are no more (Job 14:7-12).

### 5:55-62, Joseph and Azariah Are Defeated. No need to read text in class.

<sup>55</sup> Now in those days in which Judas and Jonathan were in Gilead, and Simon his brother in the Galilee before Ptolemais, <sup>56</sup> Joseph the son of Zacharias, and Azariah, captains of the garrisons, heard of the valiant acts and brave deeds which they had done. <sup>57</sup> So they said, "Let's also get make a name for ourselves; let's go fight against the Gentiles around us. <sup>58</sup> So they gave orders to the garrison that was with them, and they went toward Jamnia. <sup>59</sup> Then Gorgias and his men came out of the city to do battle. <sup>60</sup> And Joseph and Azariah were put to

flight, and pursued to the borders of Judea: and there were slain that day about two thousand men of the people of Israel. <sup>61</sup> Thus was there a great rout among the people because they were not obedient to Judas and his brothers as they were thinking about brave deeds. <sup>62</sup> Moreover **these men were not of the offspring** [literally “seed”] **of those by whose hand deliverance was given to Israel.**

The **main point** of this short story is that God does not support just any Jew. Rather, God has chosen the Maccabees. Those who ignore their authority can expect defeat.

**Hermeneutical observation.** The victories of Judas are seen as a sign of divine approval. This can be a dangerous theological assumption!

### 5:63-68, Victories against Edom and the Philistines

**Summary Statement.** <sup>63</sup> The man Judas and his brothers were greatly honored before all Israel and all the Gentiles, wherever their name was heard. <sup>64</sup> They used to gather around them with joyful acclamations.

**Edom & Hebron.** <sup>65</sup> Then Judas went out with his brothers and made war against the children of Esau in the land toward the south. He struck Hebron **and her daughters** [see comment on verse 8, previous lecture], and pulled down its fortress, and burned the towers all around it.

**Philistine Territory.** <sup>66</sup> Then he set out to go into the land of the Philistines, and passed through **Marisa**. <sup>67</sup> At that time **certain priests**, desirous to show their valor, fell in battle because they went out to battle recklessly. <sup>68</sup> Judas turned to Azotus in the land of the Philistines. He pulled down their altars, burned the carved images of their gods with fire, and despoiled their cities. Then he returned into the land of Judea

**V. 66, Marisa. Some translations read “Samaria.”** [Have not had time to check Greek manuscripts] This is supported by the Vulgate and the Syriac.

Samaria would be out of the way (a northern detour) going from Jerusalem to Philistia.

**Post lecture notes:** Some Greek manuscripts do indeed read “Samaria.”

Since “Marisa” makes better sense, it is the **less likely** reading, according to “general” text-critical principles.

Of course, there are exceptions to every “rule.”

Robert Doran remarks:

Judas had previously fought against the sons of Esau (5:3) and then traveled counter clockwise northward on the eastern side of the Jordan. Now he fights against them in the south and travels clockwise to the coastal plain. **Marisa lies to the west of Hebron.**<sup>5</sup> [Hebron is south of Jerusalem, PJM.]

### V. 67, Certain Priests.

This seems to be a “stray remark” out of context. It would have fit better with the previous story.

**The Philistine War.** Unlike the previously narrated battles, was not to defend “local Jews.”

Did Judas regard this as a precautionary “defensive” war?

Often what is “defense” and what is “offense” depends on one’s perspective.

**Notes to self.** After finishing the edits, rename to Wk039Mac10, and upload to Bravenet.

It will automatically overwrite the file of the same name previously uploaded.

Next week’s lectures will eventually be added to it as well.

Change page orientation [here](#).

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<sup>5</sup> Robert Doran, “The First Book of Maccabees,” in *New Interpreter’s Bible*, vol. 4 (Nashville: Abingdon, 1996) 81.



**Appendix: Synopsis of 1 & 2 Maccabees**

This synopsis is based on McEleney's article "1-2 Maccabees" *JBC*. 461-486.<sup>6</sup>

Black type indicates the information comes from 1 Maccabees, [Blue type from the outline for 2 Maccabees](#).

| <b>Event</b>  | <b>Reference</b> | <b>Reference</b> |
|---|------------------|------------------|
| <b>Preliminary Materials</b>  |                  |                  |
| <b>I. Preamble</b>  |                  |                  |
| A. Alexander and the Diadochoi <sup>7</sup>                                     |                  |                  |
| 12-year reign of Alexander the Great (336-323 B.C.)                             |                  |                  |
| High Priest Onias I writes letters to Rome & Sparta (ca. 300 B.C.) <sup>8</sup> |                  |                  |
| Ptolemies, Rulers of Egypt, also rule Judea (ca. 310 B.C.)                      |                  |                  |
| Seleucids replace Ptolemies as rulers of Judea (198 B.C.)                       |                  |                  |
| Onias III begins to rule as High Priest (196 B.C.) <sup>9</sup>                 |                  |                  |
| [Romans impose Tribute on Antiochus III (188 B.C.) <sup>10</sup> ]              |                  |                  |
| Antiochus IV seizes power (175 B.C.)  | 1 Macc 1:10      |                  |
| II. The Epitomist's Preface   |                  | 2 Macc 2:19-32   |
| III. The Decline of the High Priesthood <sup>11</sup>                           |                  | 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    |
| Jason becomes High Priest (175 B.C.) <sup>12</sup>                              |                  | 4:10             |
| D. Antiochus is Received by Jason in Jerusalem                                  |                  | 2 Macc 4:21-22   |
| E. Menelaus as High Priest (172 B.C.) <sup>13</sup>                             |                  | 2 Macc 4:23-50   |
| C. Antiochus' First Campaign in Egypt (169 B.C.) <sup>14</sup>                  | 1 Macc 1:16-19   |                  |
| D. Antiochus Despoils the Temple  | 1 Macc 1:20-24a  |                  |

<sup>6</sup> This article is substantially reproduced in the *NJBC*, pages 421-446. **Updated with Dates from the notes to the NABRE**

<sup>7</sup> *Diadochoi* is the Greek word for the "successors" to Alexander the Great. Sometimes called *Diodochoi*, the Latin form of the Greek.

<sup>8</sup> NABRE note to 1 Macc 12:7; McEleney, "1-2 Maccabees," *NJBC* 422.

<sup>9</sup> **NABRE note to 2 Macc 3:1.**

<sup>10</sup> Tribute is the motive for the need for cash by Antiochus IV, see NABRE note to 2 Macc 8:10. See also NABRE note to 1 Macc 8:6.

<sup>11</sup> **NABRE Note to 2 Macc 3:3. Seleucus IV, Philopator, reigned from 187 - 175. B.C.** Antiochus IV followed him.

<sup>12</sup> **NABRE Note to 2 Macc 3:1 states that the rule the High Priest Onias ended in 175.B.C.**

<sup>13</sup> NABRE Note to 2 Macc 4:23. Menelaus begins his reign as High Priest in 172 B.C.

<sup>14</sup> Date from NABRE note to 2 Macc 5:1.

|  |                         |                                    |
|--|-------------------------|------------------------------------|
| <b>IV. B. Antiochus Despoils the Temple</b>  |                         | <b>2 Macc 5:15-23<sup>15</sup></b> |
| E. Dirge   | 1 Macc 1:24b-28         |                                    |
| <b>IV. A. Antiochus Punishes Jerusalem (167 B.C.)<sup>16</sup></b>                 |                         | <b>2 Macc 5:1-14</b>               |
| F. Apollonius Attacks Jerusalem (167 B.C.)   | 1 Macc 1:29-35          |                                    |
| C. Apollonius Attacks Jerusalem  |                         | 2 Macc 5:23b-26                    |
| <b>IV. D. Judas Maccabeus in the Desert</b>  |                         | <b>2 Macc 5:27</b>                 |
| 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<br><b>(December 6, 167 B.C.)<sup>17</sup></b> | 1 Macc 1:51b-64<br>1:54 |                                    |
| 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                      |
| <br>   |                         |                                    |
| <b>II. Mattathias Begins Active Resistance</b>                                     | <b>1 Macc 2:1-70</b>    |                                    |
| A. Mattathias' Lament  | 1 Macc 2:1-14           |                                    |
| B. Resistance Flares   | 1 Macc 2:15-28          |                                    |
| 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 <b>(166 B.C.)<sup>18</sup></b>                            | 1 Macc 2:49-70          |                                    |
| <br>   |                         |                                    |
| <b>III. Judas Maccabeus Takes Command of the Struggle</b>                          | <b>1 Macc 3:1-9:22</b>  |                                    |
| A. Praise of Judas   | 1 Macc 3:1-9            |                                    |
| B. Judas Defeats Apollonius and Seron  | 1 Macc 3:10-26          | no parallel                        |
| C. Antiochus Goes East <b>(Spring, 165 B.C.)<sup>19</sup></b>                      | 1 Macc 3:27-37          |                                    |
| D. Judas Defeats Gorgias and Nicanor   | 1 Macc 3:38-4:27        |                                    |
| E. Judas Defeats Lysias at Beth-zur <sup>20</sup>                                  | 1 Macc 4:28-35          |                                    |
| <b>V. A. Judas Organizes Resistance to the Persecution</b>                         |                         | 2 Macc 8:1-7                       |
| B. Judas Defeats Gorgias and Nicanor   |                         | 2 Macc 8:8-29, 34-36 [30-33, next] |

<sup>15</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.

<sup>16</sup> NABRE note to 2 Macc 5:1.

<sup>17</sup> NABRE note to 1 Macc 1:54.

<sup>18</sup> NABRE note to 1 Macc 2:70.

<sup>19</sup> NABRE note to 1 Macc 3:37.

<sup>20</sup> 1 Maccabees places this battle **before** the dedication of the Temple. 2 Maccabees places it **after** the dedication of the Temple.



C. Judas' Other Victories [Commentators argue these verses are out of order]<sup>21</sup>

2 Macc 8:30-33?

**The Death of Antiochus<sup>22</sup>**

|  |                             |               |
|--|-----------------------------|---------------|
| III. H. The Death of Antiochus Epiphanes | 1 Macc 6:1-17 <sup>23</sup> |               |
| V. D. The Death of the Persecutor        |                             | 2 Macc 9:1-29 |

**Purification & Dedication of the Temple (Hanukkah)**

|   |                              |                   |
|---|------------------------------|-------------------|
| III. F. The Purification & Dedication of the Temple (Dec 14, 164 B.C.)      | 1 Macc 4:36-61 <sup>24</sup> |                   |
| V. E. Judas Purifies the Temple   |                              | 2 Macc 10:1-9     |
| I. B. "Second" <sup>25</sup> of Two Letters to the Jews of Egypt (164 B.C.) |                              | 2 Macc 1:10b-2:18 |

**From the Dedication of the Temple to the Death of Judas (1 Macc 5:1-9:22; 2 Macc 10:10-15:39)**

|   |                              |                                    |
|---|------------------------------|------------------------------------|
| III. G. Judas Battles with Neighboring Peoples                              | 1 Macc 5:1-68                |                                    |
| a. Idumea   | 1 Macc 5:3-5                 |                                    |
| b. Ammon  | 1 Macc 5:6-8                 |                                    |
| c. Gilead   | 1 Macc 5:9-13, 24-54         |                                    |
| d. Galilee  | 1 Macc 5:14-23               |                                    |
| e. The Land of the Philistines  | 1 Macc 5:55-68               |                                    |
| [H. The Death of Antiochus Epiphanes  | 1 Macc 6:1-17 <sup>26</sup>  | Already done – see previous page]. |
| I. Siege of the Citadel (Oct. 163 – 162 B.C.) <sup>27</sup>                 | 1 Macc 6:18-27 <sup>28</sup> |                                    |
| J. Lysias' Second Campaign in Judah   | 1 Macc 6:28-63               |                                    |
| K. The Expedition of Bacchides and Alcimus (Spring, 161 B.C.) <sup>29</sup> | 1 Macc 7:1-25                |                                    |
| L. The Defeat of Nicanor (March 27, 160 B.C.) <sup>30</sup>                 | 1 Macc 7:26-50               |                                    |

<sup>21</sup> McEleney, *JBC, NJBC, #27:74*. Doran ("2 Maccabees," *NIB*, 4.249-250) also argues that they are out of order, even though they have been literarily integrated into the context.

<sup>22</sup> 1 Maccabees places this **after** the dedication of the Temple; 2 Maccabees places it **before** the dedication of the Temple. McEleney (*JBC*, 27:38) argues that the order of 2 Maccabees is better.

<sup>23</sup> Belongs **before** the Purification and Dedication of the Temple (III. F.) according to McEleney.

<sup>24</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. See also notes to 1 Macc 4:52 and 6:16.

<sup>25</sup> Two letters appear in the Preface of 2 Maccabees (1:1-2:18). This one, the "second" in the text, was actually written 40 years **before** the "first" one (1:1-9).

<sup>26</sup> Belongs **before** the Purification and Dedication of the Temple (III. F.) according to McEleney.

<sup>27</sup> NABRE note to 6:20.

<sup>28</sup> Picking up chapter 6. We did 6:1-17, the death of Antiochus, **before** the Purification of the Temple, where most scholars put it chronologically.

<sup>29</sup> NABRE note to 1 Macc 7:1-3.

|  |   |
|--|---|
| M. Judas' Treaty with the Romans   | 1 Macc 8:1-32                                     |
| N. The Defeat and Death of Judas<br>Demetrius encamps against Jerusalem (April/May 160 B.C.)                 | 1 Macc 9:1-22<br>9:3 <sup>31</sup>                |
| VI. A. Suicide of Ptolemy Macron   | 2 Macc 10:10-13 <sup>32</sup>                     |
| B. Judas Fights in Idumea  | 2 Macc 10:14-23                                   |
| C. "Judas" Defeats Timothy   | 2 Macc 10:34-38 <sup>33</sup>                     |
| D. Victory over Lysias at Beth-zur – the “1st campaign” of Lysias <sup>34</sup>                              | 2 Macc 11:1-15; 12:1                              |
| E. Three Letters (164 B.C.)  | 2 Macc 11:16-21,27-38 [22-26 below] <sup>35</sup> |
| F. The Battles with Neighboring Peoples  | 2 Macc 12:2-45                                    |
| G. Lysias' Second Campaign in Judah (163 B.C.)<br>Death of High Priest Menelaus (162 B.C.)                   | 2 Macc 13:1-26<br>13:7                            |
| E. Letter  | 2 Macc 11:22-26 <sup>36</sup>                     |
| H. The Accession of Demetrius I Soter (161-B.C.) <sup>37</sup>   | 2 Macc 14:1-2                                     |
| I. The Hostility of Alcimus <sup>38</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   | 2 Macc 15:1-37a                                   |
| M. Epilogue of the Epitomist   | 2 Macc 15:37-39                                   |
| <b>IV. Jonathan Continues the Struggle</b>   | <b>1 Macc 9:23-12:54</b>                          |
| 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<br>Alcimus orders Temple destruction (May 159 B.C.) <sup>39</sup> | 1 Macc 9:50-57<br>9:54                            |

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<sup>30</sup> NABRE note to 1 Macc 7:49.

<sup>31</sup> NABRE note to 1 Macc 9:3.

<sup>32</sup> Picking up 2 Maccabees 10. These verses follow immediately 10:1-9, 2 Maccabees' version of the Purification of the Temple.

<sup>33</sup> McEleney, (484) argues that this victory belongs to Simon, and is misplaced. The name "Judas" does not appear in the passage.

<sup>34</sup> 1 Maccabees places this battle **before** the dedication of the Temple. 2 Maccabees places it **after** the dedication of the Temple.

<sup>35</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>36</sup> "The Letter of 2 Mc 11:22-26 belongs here chronologically." McEleney, "1-2Maccabees," 485.

<sup>37</sup> According to McEleney (446), he ruled from 161-160 B.C.

<sup>38</sup> "2 Mc omits Bacchides' expedition." Ibid.

|  |                          |                                     |
|--|--------------------------|-------------------------------------|
| E. Jonathan Escapes and Frustrates Bacchides<br>Jonathan at Michmash (157-152 B.C.) <sup>40</sup>  | 1 Macc 9:58-73<br>9:73   |                                     |
| F. Alexander Balas Claims Demetrius' Throne (152 B.C.) <sup>41</sup>   | 1 Macc 10:1-14           |                                     |
| G. Jonathan Backs Alexander Balas, Becomes High Priest (Oct. 152 B.C.) <sup>42</sup>   | 1 Macc 10:15-50          |                                     |
| H. At Alexander's Marriage, Jonathan is Promoted (151-150 B.C.) <sup>43</sup>  | 1 Macc 10:51-66          |                                     |
| I. Jonathan Defeats Apollonius, the General of Demetrius II (147 B.C.) <sup>44</sup><br>Rome crushes revolt of Achaean League (146 B.C.) <sup>45</sup> | 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 (145 B.C.) <sup>46</sup>  | 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          |                                     |
| <b>V. Simon as Leader of the Jews</b>  | <b>1 Macc 13:1-16:24</b> |                                     |
| A. Simon Becomes Leader of the Jews  | 1 Macc 13:1-11           |                                     |
| B. Simon Blocks Trypho   | 1 Macc 13:12-24          |                                     |
| <b>VI. C. "Judas" Defeats Timothy</b>  |                          | <b>2 Macc 10:34-38<sup>47</sup></b> |
| C. Simon Constructs a Family Monument at Modein  | 1 Macc 13:25-30          |                                     |
| D. Simon Joins Demetrius II<br>170 <sup>th</sup> year = <b>March 142 – April 141 B.C.</b> <sup>48</sup>  | 1 Macc 13:31-42<br>13:41 |                                     |
| E. The Capture of Gazara and the Citadel ( <b>June 3, 141 B.C.</b> ) <sup>49</sup>   | 1 Macc 13:43-53          |                                     |

<sup>39</sup> NABRE note to 1 Macc 9:54.

<sup>40</sup> NABRE note to 1 Macc 9:73.

<sup>41</sup> NABRE note to 1 Macc 10:1.

<sup>42</sup> NABRE note to 1 Macc 10:21.

<sup>43</sup> NABRE Note to 1 Macc 10:57.

<sup>44</sup> NABRE Note to 1 Macc 10:67.

<sup>45</sup> Referred to the "Eulogy of the Romans" in 1 Maccabees 8. See NABRE note to 1 Macc 8:9-10.

<sup>46</sup> NABRE Note to 1 Macc 11:67.

<sup>47</sup> McEleney, (484) argues that this victory belongs to Simon, and is misplaced. The name "Judas" does not appear in the passage.

<sup>48</sup> NABRE note to 1 Macc 13:41.

|   |                    |
|---|--------------------|
| F. Demetrius II Is Captured by the Parthians (141/140 B.C.) <sup>50</sup>           | 1 Macc 14:1-3      |
| G. The Glory of Simon   | 1 Macc 14:4-15     |
| H. Renewal of the Alliances with Rome and Sparta (142 B.C.) <sup>51</sup>           | 1 Macc 14:16-24    |
| Simon expels Seleucid Troops from Jerusalem Citadel (141 B.C.) <sup>52</sup>        |                    |
| I. Decree of the Jews Honoring Simon (Sept. 13, 140 B.C.) <sup>53</sup>             | 1 Macc 14:25-49    |
| J. Antiochus VII Grants Simon Privileges & Besieges Trypho (138 B.C.) <sup>54</sup> | 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 (Jan-Feb 134 B.C.) <sup>55</sup>            | 1 Macc 16:11-22    |
| O. Conclusion to 1 Maccabees  | 1 Macc 16:23-24    |
| John Hyrcanus, Ruler & High Priest (134-104 B.C.) <sup>56</sup>                     | 16:23-24           |

#### Later Events

I. A. "First" Letter to the Jews of Egypt (124 B.C.)

2 Macc 1:1-10a

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<sup>49</sup> NABRE note to 1 Macc 13:51.

<sup>50</sup> NABRE note to 1 Macc 14:1.

<sup>51</sup> NABRE note to 1 Macc 14:16.

<sup>52</sup> Antiochus IV had installed the garrison; it was not until 141 B.C. that Simon expelled it (NABRE Note to 1 Macc 1:33).

<sup>53</sup> NABRE note to 1 Macc 14:27.

<sup>54</sup> NABRE note to 1 Macc 15:10.

<sup>55</sup> NABRE note to 1 Macc 16:14.

<sup>56</sup> NABRE note to 1 Macc 16:23-24.