

Week 42, Lecture 138, Jonathan Maccabee Begins to Rule.¹ 1 Maccabees 9:23-73.

Context, 1 Maccabees 9. We have already studied 1 Macc 9:1-22, the story of the death of Judas . After the army of Judas killed Nicanor in battle, King Demetrius sent General Bacchides. Many of the army of Judas flee at the sight of the great host. Those still loyal to Judas encourage him to retreat and to fight another day. Judas prefers to die with honor to a dishonorable retreat, and leads his army into battle. When he falls in battle the rest of his troops flee (1 Macc 9:18). His brothers, Jonathan and Simon, bury Judas in the ancestral tomb at Modein (1 Macc 9:19).

Context, 2 Maccabees. 2 Maccabees does not recount the death of Judas!

The author ends his story right after the victory of Judas over Nicanor. Collins comments:

2 Maccabees can project a belief in the invincibility of the Jews **because it never acknowledges their defeats** – the one at Beth-zachariah (1 Mac 6:32-47) or the more embarrassing one at the hands of Bacchides in which Judas was killed (1 Mac 9:1-22). **This refusal to face up to the fact that even the pious Judas was defeated is surely a significant deficiency** in 2 Maccabees.²

Review. 1 & 2 Maccabees are not like the other “book pairs” in the Bible.

1-2 Samuel; 1-2 Kings, 1-2 Chronicles, 1-2 Corinthians, 1-2 Thessalonians.

In each of these paired books the second book basically continues the story of the first book.

By contrast, although 1 Maccabees starts **before** 2 Maccabees (which we would expect)

1 Maccabees **continues the story** after the end of 2 Maccabees. Here is a **graphic representation.**

1 Maccabees 

Review. (Continued)

It recounts the death of Judas (9:1-22) which we have already read – probably should have saved that till now!

I am learning as I go along!

It then recounts the stories of his brothers Jonathan (chapters 9-12) and Simon (chapters 13-16).

Our goal today is to start the story of Jonathan, chapters 9 & 10.

Outline of 1 Maccabees 9³

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|-------------------------------------|---------|-------------------------------|
| I. The Death of Judas | 9:1-22 | already covered (lecture 131) |
| II. Jonathan's Rise to Power | 9:23-73 | |
| A. The Succession of Jonathan | 9:23-31 | |
| B. Early Campaigns of Jonathan | 9:32-49 | |
| C. The Strategy of Bacchides | 9:50-53 | |
| D. The Death of Alcimus | 9:54-57 | |
| E. The Last Expedition of Bacchides | 9:58-73 | |

Let's take a look at these one at a time.

A. The Succession of Jonathan, 9:23-31. [No need to read the passage aloud. Give Summary.]

Now after the death of Judas the wicked began to put forth their heads in all the coasts of Israel, and there arose up all such as wrought iniquity.²⁴ In those days also was there a very great famine, by reason whereof the country revolted, and went with them.²⁵ Then Bacchides chose the wicked men,

¹ Lectures numbered consecutively. This is this week's 1st lecture, but its number reflects its place in the **total** sequence.

² Collins, *1-2 Maccabees*, 332.

³ Generally I will follow the divisions of Doran in the *New Interpreter's Bible*, vol. 4, pp. 112-119. He usually follows the paragraphing of the two translations he is using, the NAB and the NRSV.

and made them lords of the country. ²⁶ And they made enquiry and search for Judas' friends, and brought them to Bacchides, who took vengeance upon them, and used them despitefully. ²⁷ So there was great affliction in Israel, the like whereof was not since the time that a **prophet was not seen** among them.

²⁸ Then all Judas' friends came together, and said to Jonathan, ²⁹ Since your brother Judas died, we have no man like him to go forth against our enemies, and Bacchides, and against them of our nation that are adversaries to us. ³⁰ Now therefore we have chosen you this day to be our prince and captain in his stead, that you may fight our battles. ³¹ Upon this Jonathan took the governance upon him at that time, and rose up instead of his brother Judas. (Scripture Version⁴)

The book of Judges presents the history of Israel as a cycle.

- 1) The LORD saves Israel through a “judge” (more a military officer than a court official).
- 2) As long as the judge lives, Israel is faithful.
- 3) Once the judge dies, Israel falls back into sinful ways.
- 4) The LORD punishes Israel by allowing them to be oppressed.
- 5) They call out to the LORD for relief from oppression. [Back to step 1].

Summary of 1 Macc 9:23-31. The author of 1 Maccabees uses this pattern.

Now that Judas is dead, the wicked prevail, leading Israel astray.

They are being punished as their enemy General Bacchides oppresses them.

The people call upon Johnathan Maccabee to help them.

The scene has echoes of the Israelites pleading with Jephthah to lead them in Judges 11.

Verse 27, Since the time of a Prophet

Recall that the author of 1 Maccabees regards the age of prophecy as past.

When the Temple was purified in chapter 4, they did not know what to do with the defiled stones of the true altar. So they put them aside “**until a prophet would come**” to give them instructions (4:46).

B. Early Campaigns of Jonathan, 9:32-49. [No need to read the passage aloud. Give Summary.]

But when Bacchides discovered this, he sought to kill him. ³³ Then Jonathan, and Simon his brother, and all that were with him, perceiving that, fled into the wilderness of Tekoa, and pitched their tents by the water of the pool Asphar. ³⁴ Which when Bacchides understood, he came near to Jordan with all his host upon the sabbath day.

³⁵ Now Jonathan had sent **his brother John**, a captain of the people, to pray his friends the Nabateans, that they might leave with them their baggage, which was much. ³⁶ But the children of Jambri came out of Medaba, and took **John**, and all that he had, and went their way with it. ³⁷ After this came word to Jonathan and Simon his brother, that the children of Jambri made a great marriage, and were bringing the bride from Nadabath with a great train, as being the daughter of one of the great princes of Canaan. ³⁸ Therefore they remembered John their brother, and went up, and hid themselves under the covert of the mountain: ³⁹ Where they lifted up their eyes, and looked, and, behold, there was much ado and great carriage: and the bridegroom came forth, and his friends and brethren, to meet them with drums, and instruments of music, and many weapons. ⁴⁰ Then Jonathan and they that were with him rose up against them from the place where they lay in ambush, and made a slaughter of them in such sort, as many fell down dead, and the remnant fled into the mountain, and they took all their spoils. ⁴¹ Thus was the marriage turned into mourning, and the noise of their melody into lamentation. ⁴² So when they had avenged fully the blood of their brother, they turned again to the marsh of Jordan.

⁴ The English is based on Brenton's 19th century version, accessed via *BibleWorks*. At times I modify it to make it more literal. I have also Americanized (honour > honor) and updated (followeth > follows) the spelling.

Johnathan has a brother named “John!” There is no “John” in the Hebrew OT. It is usually short for “Jonathan.” The name does not actually appear in verse 35 (despite many translations), but it is there in verse 36. The name “John” appears in the Catholic-Orthodox OT only in 14 times, 12x in 1 Maccabees and 2x in 2 Maccabees. Perhaps “brother” is being used here in a “loose” way. Maybe he is cousin, rather than a sibling.

Summary of 9:32-42.

Jonathan sends his brother John on a mission to leave their baggage with friendly Nabateans. Raiders from Medaba, “children of Jambri” intercept him, and steal all the baggage. John is killed. Jonathan and Simon hear about this, and take vengeance. They attack a wedding celebration in Medaba, slaughter them all, and take their property as spoils. I am pretty sure Medaba is modern Madaba, in Jordan near the NE corner of the Dead Sea.

9:43-49. Now when Bacchides heard about this, he came on the sabbath day to the banks of Jordan with a great force. ⁴⁴ Then Jonathan said to his company, Let us go up now and fight for our lives, for it stands not with us today, as in time past: ⁴⁵ For, behold, the battle is before us and behind us, and the water of Jordan on this side and that side, the marsh likewise and wood, neither is there place for us to turn aside. ⁴⁶ So cry now to Heaven, that you may be delivered from the hand of your enemies. ⁴⁷ With that they joined battle, and Jonathan stretched forth his hand to strike Bacchides, but he turned back from him. ⁴⁸ Then Jonathan and they that were with him leapt into Jordan, and swam over to the other bank: but they [the enemy] did not cross the Jordan after them. ⁴⁹ So there were slain of Bacchides' side that day about a thousand men.

Remarks. Bacchides is portrayed as running away from a personal encounter with Jonathan. A “glorious event” masks the fact that this was a defeat for Jonathan. Jonathan and his men manage to escape with their lives from a desperate battle by swimming the Jordan.

C. The Strategy of Bacchides, 9:50-53. [No need to read the passage aloud. Give Summary.]

⁵⁰ Afterward returned Bacchides to Jerusalem and repaired the fortified cities in Judea; the fort in Jericho, and Emmaus, and Beth-horon, and Bethel, and Timnath, Pharathon, and Tephon, these did he strengthen with high walls, with gates and with bars. ⁵¹ And in them he set a garrison, that they might work malice upon Israel. ⁵² He fortified also the city Beth-zur, and Gazara, and the tower, and put forces in them, and provision of food. ⁵³ Besides, he took the chief men's sons in the country for **hostages**, and put them into the tower at Jerusalem to be kept.

Summary of 50-53. The response of Bacchides is to build several forts from which his troops can control the land. He takes the sons of leading citizens as **hostages** in the tower in Jerusalem, still under his control.

D. The Death of Alcimus, 9:54-57 [No need to read the passage aloud. Give Summary.]

⁵⁴ Moreover 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 pulled down also the works of the prophets. ⁵⁵ And as he began to pull down, even at that time was Alcimus plagued, and his enterprises hindered: for his mouth was stopped, and he had a stroke [literally, “was stricken”], so that he could no more speak anything, nor give order concerning his house. ⁵⁶ So Alcimus died at that time with great torment. ⁵⁷ Now when Bacchides saw that Alcimus was dead, he returned to the king: whereupon the land of Judea was in rest two years.

Summary of 9:54-57. Year 153 [of Greek rule] = **159 B.C.** (NRSV note).

The hellenizing High Priest Alcimus pulls down a wall in the Temple. Commentators are not sure exactly which wall this was. One theory is that it was the one wall separating Jews from Gentiles who visited the Temple. This would increase Hellenization by minimizing the importance of Jewish identity. If this theory is correct, this would be the wall that Paul says Christ (metaphorically) destroyed.⁵

⁵ See Gal 3:28. Can't find exact reference I want; I think it is in Colossians or Ephesians. **Post-lecture note: Eph. 2:14.**

E. The Last Expedition of Bacchides, 9:58-73. [No need to read the passage aloud. Give Summary.]

9:58-64. Then all the ungodly men held a council, saying, Behold, Jonathan and his company are at ease, and dwell without care: now therefore we will bring Bacchides here, and he will capture them all in one night. ⁵⁹ So they went and consulted with him. ⁶⁰ Then he left, and came with a great host, and sent letters privately to his adherents in Judea, that they should capture Jonathan and those that were with him: however, they could not, because their plan became known to them. ⁶¹ So they took some of the men of the country, that were authors of that mischief, about fifty persons, and slew them. ⁶² Afterward Jonathan, and Simon, and they that were with him, got them away to Bethbasi, which is in the wilderness, and they repaired the decays thereof, and made it strong. ⁶³ Which thing when Bacchides knew, he gathered together all his host, and sent word to them that were of Judea. ⁶⁴ Then went he and laid siege against Bethbasi; and they fought against it a long season and made engines of war.

Summary of 9:58-64. The enemies of Jonathan promise Bacchides and easy victory if he attacks Jonathan. Their plan becomes known, and Jonathan escapes. Bacchides takes out his anger by killing 50 of those who plotted against Jonathan. I cannot help but remember the Iraqis who promised the outside power (U.S.A.) an “easy victory.”

9:65-69. But Jonathan left his brother Simon in the city, and went forth himself into the country, and with a certain number went he forth. ⁶⁶ And he smote Odomera and his kindred, and the children of Phasiron in their tent. ⁶⁷ And when he began to smite them, and came up with his forces, Simon and his company went out of the city, and burned up the engines of war, ⁶⁸ and fought against Bacchides, who was crushed by them, and they afflicted him greatly: for his plan and enterprise had been in vain. ⁶⁹ **So he was very angry at the wicked men that gave him counsel to come into the country,** so he slew many of them, and purposed to return into his own country.

Remarks. I cannot help but think of a contemporary example. I cannot help but remember the Iraqis who promised the outside power (U.S.A.) an “easy victory.”

9:70-73, Jonathan as Diplomat. When Jonathan found out, he sent ambassadors to him, to the end he should make peace with him, and deliver them the prisoners. ⁷¹ He accepted the proposal, and did according to his demands, and swore to him that he would never do him harm all the days of his life. ⁷² So when he had restored to him the prisoners that he had previously taken out of the land of Judea, he returned and went his way into his own land, and he did not come any more into their borders. ⁷³ Thus the sword ceased from Israel: but Jonathan dwelt at Michmash, and began to govern the people; and he destroyed the **ungodly men** out of Israel.

Final Comments.

Jonathan shows that he is not simply a warrior, like his brother Judas. He is also a diplomat. Diplomacy will be a characteristic of his rule. The “ungodly men” Jonathan is destroying are Jews who want to hellenize. There is a “gap” in the story. Recall that 9:54 gives us the date that corresponds to **159 B.C.** 10:1 will correspond to **152. B.C.** What was Jonathan doing during these 7 years?

Week 42, Lecture 139. Jonathan’s Rule, Part 2, 1 Maccabees 10.

Outline of 1 Maccabees 10

Doran entitles chapters 10-12, “Jonathan’s Rule.”⁶ Continuing our outline begun in the last class.

⁶ Doran, *New Interpreter’s Bible*, vol. 4, pp. 120-148.

III. Jonathan's Rule	10:1-12:53	Lecture 139 (This lecture)
A. Jonathan & King Demetrius I	10:1-14	
B. Jonathan & Alexander Epiphanes	10:15-21	
C. The Reaction of Demetrius I	10:22-45	
D. Jonathan & Alexander	10:46-66	
E. The Uprising of Demetrius II	10:67-69	
F. The Coming of Ptolemy VI	11:1-19	Lecture 140 (next time)
G. Demetrius II	11:20-53	
H. Jonathan & Antiochus IV	11:54-74	
I. The Relationship with Rome	12:1-23	Lecture 141 (next time)
J. Further Campaigns for Antiochus VI	12:24-38	
K. The Capture of Jonathan	12:39-53	

We will now examine chapter 10, leaving chapters 11 & 12 for next time.

A. Jonathan & King Demetrius I 10:1-14 [No need to read the passage aloud. Give Summary.]

10:1-5. In the hundred and sixtieth year Alexander, the son of Antiochus surnamed Epiphanes, went up and took Ptolemais: for the people had received him, by means whereof he reigned there, ² Now when king Demetrius heard thereof, he gathered together an exceeding great host, and went forth against him to fight. ³ Moreover Demetrius sent letters to Jonathan with loving words, so as he magnified him. ⁴ For said he, Let us first make peace with him, before he join with Alexander against us: ⁵ Else he will remember all the evils that we have done against him, and against his brethren and his people.

10:6-14. So he gave him authority to gather together an host, and to provide weapons, that he might aid him in battle: he commanded also that the hostages that were in the tower should be delivered him. ⁷ Then came Jonathan to Jerusalem, and read the letters in the audience of all the people, and of them that were in the tower: ⁸ Who were sore afraid, when they heard that the king had given him authority to gather together an host. ⁹ Whereupon they of the tower delivered their hostages to Jonathan, and he delivered them to their parents. ¹⁰ This done, Jonathan settled himself in Jerusalem, and began to build and repair the city. ¹¹ And he commanded the workmen to build the walls and the mount Sion and about with square stones for fortification; and they did so. ¹² Then the strangers, that were in the fortresses which Bacchides had built, fled away; ¹³ Insomuch as every man left his place, and went into his own country. ¹⁴ Only at Beth-zur certain of those that had forsaken the law and the commandments remained still: for it was their place of refuge.

Summary of 10:1-14. Year 160 [of Greek rule] = **152 B.C.** (NRSV note).

Here we meet Alexander, often called "Alexander Balas" by historians.

He claimed to be the son of Antiochus IV, and was a rival to King Demetrius I.

From extra-biblical evidence we learn that Alexander succeeded in getting the support of the Roman senate.

King Demetrius now needs the support of Jonathan.

Demetrius grants many concessions, much to the dismay of his supporters in Judea.

With the support of King Demetrius, Jonathan enters Jerusalem.

The hostages in the Acra are released, and Jonathan sends them home. He fortifies Jerusalem.

The foreign mercenaries flee from the forts that Bacchides had built - except Beth-zur.

The "Bidding War." Verses 15-45 are essentially a "bidding war." **Summary.**

Alexander and Demetrius vie with each other making promises to Jonathan. Both are eager for his support.

The politics of the Seleucid Empire & Rome begin to play an ever larger role the history of Judea.

I am going to skip the gory details of their proposals -- literally "too good to be true," and pick up in verse 46.

B. Jonathan & Alexander Epiphanes, 10:15-21. [skip; it has been summarized]

¹⁵ Now when king Alexander had heard what promises Demetrius had sent to Jonathan: when also it was told him of the battles and noble acts which he and his brethren had done, and of the pains that they had endured, ¹⁶ He said, Shall we find such another man? now therefore we will make him our friend and confederate. ¹⁷ Upon this he wrote a letter, and sent it to him, according to these words, saying, ¹⁸ King Alexander to his brother Jonathan sends greeting: ¹⁹ We have heard of you, that you are a man of great power, and meet to be our friend. ²⁰ Wherefore now this day we ordain you to be the high priest of your nation, and to be called the king's friend; (and therewithal he sent him a purple robe and a crown of gold:) and require you to take our part, and keep friendship with us. ²¹ So 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 much armor.

C. The Reaction of Demetrius I, 10:22-45 [skip; it has been summarized. Go to 10:46]

10:22-24. When Demetrius heard of this, he was very sorry, and said, ²³ What have we done, that Alexander hath prevented us in making amity with the Jews to strengthen himself? ²⁴ I also will write to them words of encouragement, and promise them dignities and gifts, that I may have their aid.

10:25-28. He sent to them therefore to this effect: King Demetrius to the people of the Jews sends greeting: ²⁶ Whereas you have kept covenants with us, and continued in our friendship, not joining yourselves with our enemies, we have heard hereof, and are glad. ²⁷ So now continue to be faithful to us, and we will well recompense you for the things you do in our behalf, ²⁸ And will grant you many immunities, and give you rewards.

10:29-35. And now do I free you, and for your sake I release all the Jews, from tributes, and from the customs of salt, and from crown taxes, ³⁰ And from that which appertains to me to receive for the third part or the seed, and the half of the fruit of the trees, I release it from this day forth, so that they shall not be taken of the land of Judea, nor of the three governments which are added thereunto out of the country of Samaria and Galilee, from this day forth for evermore. ³¹ Let Jerusalem also be holy and free, with the borders thereof, both from tenths and tributes. ³² And as for the tower which is at Jerusalem, I yield up authority over it, and give the high priest, that he may set in it such men as he shall choose to keep it. ³³ Moreover I freely set at liberty every one of the Jews, that were carried captives out of the land of Judea into any part of my kingdom, and I will that all my officers remit the tributes even of their cattle. ³⁴ Furthermore I will that all the feasts, and sabbaths, and new moons, and solemn days, and the three days before the feast, and the three days after the feast shall be all of immunity and freedom for all the Jews in my realm. ³⁵ Also no man shall have authority to meddle with or to molest any of them in any matter.

10:36-37. I will further, that there be enrolled among the king's forces about thirty thousand men of the Jews, to whom pay shall be given, as belongs to all king's forces. ³⁷ And of them some shall be placed in the king's strong holds, of whom also some shall be set over the affairs of the kingdom, which are of trust: and I will that their overseers and governors be of themselves, and that they live after their own laws, even as the king hath commanded in the land of Judea.

10:38-45. And concerning the three governments that are added to Judea from the country of Samaria, let them be joined with Judea, that they may be reckoned to be under one, nor bound to obey other authority than the high priest's. ³⁹ As for Ptolemais, and the land pertaining thereto, I give it as a free gift to the sanctuary at Jerusalem for the necessary expenses of the sanctuary. ⁴⁰ Moreover I give every year fifteen thousand shekels of silver out of the king's accounts from the places appertaining. ⁴¹ And all the surplus, which the officials have not paid as in previous years, from now on shall be given toward the works of the temple. ⁴² And beside this, the five thousand shekels of silver, which they took from the uses of the temple out of the accounts year by year, even those things shall be released, because they appertain to the priests that minister. ⁴³ And whosoever they be that flee to the temple at Jerusalem, or be within the liberties hereof, being indebted to the king, or for any other matter, let them be at liberty, and all that they have in my realm. ⁴⁴ For the building also and repairing of the works of the sanctuary expenses shall be given of the king's accounts. ⁴⁵ Yea, and for the building of the walls of Jerusalem, and the fortifying thereof round about, expenses shall be given out of the king's accounts, as also for the building of the walls in Judea.

D. Jonathan & Alexander, 10:46-66 [Summarize 46-55]

10:46-47. Now when Jonathan and the people heard these words, they gave no credit to them, nor received them, because they remembered the great evil that he had done in Israel; for he had afflicted them very sore. ⁴⁷ But with Alexander they were well pleased, because he was the first that entreated of true peace with them, and they were allies with him always. ⁴⁸ Then king Alexander gathered great forces, and camped over against Demetrius. ⁴⁹ And after the two kings had joined battle, Demetrius' host fled: but Alexander followed after him, and prevailed against them. ⁵⁰ And he continued the battle very strongly until sunset: and that day Demetrius was Demetrius.

Summary of 10:46-55. Jonathan and his followers decide to support Alexander rather than Demetrius. The two Kings join in battle, and Alexander is victorious. Johnathan has backed the right horse!

Summarize 51-58, no need to read aloud

10:51-58. Afterward Alexander sent ambassadors to Ptolemy king of Egypt with a message to this effect: ⁵² Since I have come again to my realm, and am set in the throne of my ancestors, and have gotten the dominion, and overthrown Demetrius, and recovered our country; ⁵³ For after I had joined battle with him, both he and his host was crushed by us, so that we sit in the throne of his kingdom: ⁵⁴ So now let us establish friendship, and give me now your daughter as (my) wife: and I will be your son in law, and will treat both you and her as according to your dignity.

10:55-56. Then Ptolemy the king gave answer, saying, Happy be the day wherein you did return into the land of your fathers, and sat in the throne of their kingdom. ⁵⁶ And now will I do to you, as you have written: meet me therefore at Ptolemais, that we may see one another; for I will marry my daughter to you according to your desire.

10:57-58. So Ptolemy went out of Egypt with his daughter Cleopatra, and they came to Ptolemais in **the hundred sixty-second year**: ⁵⁸ Where king Alexander meeting him, he gave to him his daughter Cleopatra, and celebrated her marriage at Ptolemais with great glory, as the manner of kings is.

Summary of 10:51-58. King Alexander shores up his position by entering into an alliance with Egypt. He proposes to King Ptolemy that he marry his daughter Cleopatra. Ptolemy is agreeable. The marriage takes place in **Year 162 [of Greek rule] = 150 B.C.** (NRSV note)
Note that Jonathan is now an **ally of the Seleucid Empire!**

10:59-66, Jonathan in the Company of Kings. Now king Alexander had written to Jonathan, that he should come and meet him. ⁶⁰ So he went honorably to Ptolemais, where he met the two kings, and gave them and their friends silver and gold, and many presents, and found favor in their sight. ⁶¹ At that time certain pestilent fellows of Israel, men of a wicked life, assembled themselves against him, to accuse him: but the king would not hear them. ⁶² Even more than that, the king commanded to take off his garments, and clothe him in purple: and they did so. ⁶³ And he made him sit by himself, and said into his princes, Go with him into the midst of the city, and make proclamation, that no man complain against him of any matter, and that no man trouble him for any manner of cause.

⁶⁴ Now when his accusers saw that he was honored according to the proclamation, and clothed in purple, they fled all away. ⁶⁵ So the king honored him, and wrote him among his **Chief Friends** [i.e., even higher rank than "King's Friend"], and made him a duke, and partaker of his dominion. ⁶⁶ Afterward Jonathan returned to Jerusalem with peace and gladness.

A Remarkable change of fortune!

Jonathan has gone from being an outlaw on the run, a guerilla warrior / terrorist, to a companion of kings!

Reflections on a Modern Analogy. The transition of Menachem Begin. One person's "terrorist" is another person's "freedom fighter."

E. The Uprising of Demetrius II, 10:67-69 Summarize 67-73.

10:67-69. Furthermore in the; **hundred sixty-fifth year** came **Demetrius son of Demetrius** out of Crete into the land of his fathers: ⁶⁸ When king Alexander heard of this, he was very sorry, and returned into Antioch. ⁶⁹ Then Demetrius made Apollonius the governor of Coelesyria his general, who gathered together a great host, and camped in Jamnia, and sent to Jonathan the high priest, saying, **10:70-73, the Message of Demetrius II.** You alone lift up yourself against us, and I am laughed to scorn for your sake, and reproached: and why do you vaunt your power against us in the mountains? ⁷¹ Now therefore, if you trust in your own strength, come down to us into the plain field, and there let us try the matter together: for with me is the power of the cities. ⁷² Ask and learn who I am, and the rest that take our part, and they shall tell you that your foot is not able to stand before our face; for your fathers have twice been put to flight in their own land. ⁷³ Wherefore now you will not be able to abide the horsemen and so great a power in the plain, where is neither stone nor flint, nor place to flee unto.

Summary of 10:67-73.

Demetrius II is son of Demetrius I. His father has been killed by Alexander. He was only a boy when that happened. Now he has an army, and he is spoiling for a fight.

The Response: Jonathan and Simon prepare for battle with an army of 10,000. **Pick up in verse 77.**

10:74-76. So when Jonathan heard these words of Apollonius, he was moved in his mind, and choosing ten thousand men he went out of Jerusalem, where Simon his brother met him for to help him. ⁷⁵ And he pitched his tents against Joppa: but; they of Joppa shut him out of the city, because Apollonius had a garrison there. ⁷⁶ Then Jonathan laid siege to it: whereupon they of the city let him in for fear: and so Jonathan won Joppa.

10:77, Preparations for Battle. So when Apollonius heard, he took three thousand horsemen, with a great host of footmen, and went to Azotus as one that journeyed, and therewithal drew him forth into the plain. because he had a great number of horsemen, in whom he put his trust.

If you have a lot of cavalry, it is to your advantage to fight on the plain, rather than in the mountains.

10:78-81, The Battle Begins. Then Jonathan followed after him to Azotus, where the armies joined battle. ⁷⁹ Now Apollonius had left a thousand horsemen in ambush. ⁸⁰ And Jonathan knew that there was an ambush behind him; for they had compassed in his host, and cast darts at the people, from morning till evening. ⁸¹ But the people stood still, as Jonathan had commanded them: and so the enemies' horses were tired.

The image seems to be that they have formed a defensive circle, and are protected by their shields. As the day goes on, the cavalry, wearing heavy armor in the heat, begins to tire.

10:82-89. Then Simon brought forth his host, and set them against the infantry, (for the cavalry were weary) who were crushed by him, and fled. ⁸³ The cavalry, being scattered in the field, fled to Azotus, and went into Beth-dagon, their idol's temple, for safety. ⁸⁴ But Jonathan set fire on Azotus, and the cities round about it, and took their spoils; and the temple of Dagon, with them that were fled into it, he burned with fire. ⁸⁵ Thus there were burned and slain with the sword about 8,000 men. ⁸⁶ And from there Jonathan moved his army, and camped against Askalon, where the men of the city came forth, and met him with great pomp. ⁸⁷ After this Jonathan and his army returned to Jerusalem, having many spoils. ⁸⁸ Now when king Alexander heard these things, he honored Jonathan yet more. ⁸⁹ And sent him a buckle of gold, as the use is to be given to such as are of the King's Blood (**the King's Kinsmen**) [i.e., even higher than "King's Friends" or "King's Chief Friends"]: he gave him also Ekron with the borders thereof in possession.

Warrior & Diplomat.

Jonathan is not just a warrior, he is also a diplomat.

At this point the politics of the Seleucid Empire are working for his advantage.