

Week 44, Lecture 142.¹ Jewish Independence! 1 Maccabees 13.

Collin's Outline of 1 Maccabees (Overview)

The Introduction	1:1-10
Part 1: The Persecution	1:11-2:70
Part 2: The Career of Judas	3:1-9:22
Part 3: The Career of Jonathan	9:23-12:53
Part 4: The Career of Simon	13:1-16:24

If I use this to “adjust” the Roman Numerals I gave you in Lecture 140, it would look something like this

Outline of 1 Maccabees 9-12² [No need to go over outline aloud in lecture]

II. The Death of Judas	9:1-22	(Lecture 131)
III. The Career of Jonathan	9:23-12:53	
A. Jonathan's Rise to Power	9:23-73	Lecture 138
1. The Succession of Jonathan	9:23-31	
2. Early Campaigns of Jonathan	9:32-49	
3. The Strategy of Bacchides	9:50-53	
4. The Death of Alcimus	9:54-57	
5. The Last Expedition of Bacchides	9:58-73	
B. Jonathan's Rule	10:1-12:53	Lecture 139
1. Jonathan & King Demetrius I	10:1-14	
2. Jonathan & Alexander Epiphanes	10:15-21	
3. The Reaction of Demetrius I	10:22-45	
4. Jonathan & Alexander	10:46-66	
5. The Uprising of Demetrius II	10:67-69	
6. The Coming of Ptolemy VI	11:1-19	Lecture 140
7. Demetrius II	11:20-53	
a. Demetrius II's Rise to Power	11:20-37	
b. The Rule of Demetrius II	11:38-53	
8. Jonathan & Antiochus IV	11:54-74	
9. The Relationship with Rome	12:1-23	Lecture 141
10. Further Campaigns for Antiochus VI	12:24-38	
11. The Capture of Jonathan	12:39-53	

To this I will now add the career of Simon, following the main divisions of Doran

IV. The Career of Simon	13:1-16:24	Lecture 142 (this lecture)
A. Simon Replaces Jonathan	13:1-30	
1. Simon Takes Command	13:1-11	
2. Trypho's Invasion	13:12-24	
3. Jonathan's Tomb	13:25-30	
B. Judea Gains Independence	13:31-14:3	
1. The Removal of Tribute	13:31-42	
2. Further Acquisitions by Simon	13:43-53	
3. The Capture of Demetrius	14:1-3	Lecture 143
C. The Praise of Simon	14:4-49	

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

² Generally I will follow the divisions of Doran in the *New Interpreter's Bible*, vol. 4, pp. 112-178. He usually follows the paragraphing of the two translations he is using, the NAB and the NRSV.

1. Hymn of Praise	14:4-15	
2. Diplomacy with Rome and Sparta	14:16-24	
3. "The Great Assembly"	14:25-49	
D. Further Seleucid Threats	15:1-16:10	Lecture 144 (next week)
1. The Rise of Antiochus VII, Sidetes	15:1-14	
2. Continued Roman Support	15:15-24	
3. Antiochus's Change of Heart	15:25-36	
4. The Expedition of Cendebeus	15:37-16:10	Lecture 145 (next week) ³
E. The Death of Simon	16:11-22	
F. Conclusion	16:23-24	

Simon Replaces Jonathan, 13:1-30. [Scripture Version⁴]

This has 3 sections: 1) Simon Takes Command (1-11); 2) Trypho's Invasion (12-24); 3) Jonathan's Tomb (25-30)

Simon Takes Command, 13:1-11. Now when Simon heard that Trypho had gathered together a great host to invade the land of Judea, and destroy it, ² and saw that the people was in great trembling and fear, he went up to Jerusalem, and gathered the people together, ³ And gave them exhortation, saying, You yourselves know what great things I, and my brothers, and my father's house, have done for the laws and the sanctuary, the battles also and troubles which we have seen. ⁴ By reason whereof all my brothers are slain for Israel's sake, and I am left alone. ⁵ Now therefore be it far from me, that I should spare mine own life in any time of trouble: **for I am no better than my brothers.** ⁶ Doubtless I will avenge my nation, and the sanctuary, and our wives, and our children: for all the Gentiles are gathered to destroy us of very malice. ⁷ Now as soon as the people heard these words, their spirit revived. ⁸ And they answered with a loud voice, saying, You will be our leader instead of Judas and Jonathan your brother. ⁹ Fight our battles, and whatsoever, you command us, that will we do. ¹⁰ So then he gathered together all the men of war, and made haste to finish the walls of Jerusalem, and he fortified it round about. ¹¹ Also he sent Jonathan the son of Absalom, and with him a great army, to Joppa: who casting out them that were inside remained there in it.

5, No better than my brothers. At this point, Simon thinks that Jonathan is dead. He is mistaken. More on this shortly.

13:1-6, Remarks from Collins

Typically 1 Maccabees suggests that all the nations are about to destroy the Jews and the sanctuary. We may recall the rebellion of the nations against Yahweh and his anointed in Psalm 2. Here Simon takes over the role of the Lord's anointed [= Messiah! PJM] ⁵

Trypho's Invasion, 13:12-24. Summarize. So Trypho moved from Ptolemais with a great army to invade the land of Judea, and **Jonathan was with him as a prisoner.** ¹³ But Simon pitched his tents at Adida, over against the plain. ¹⁴ Now when Trypho knew that Simon was risen up instead of his brother Jonathan, and meant to join battle with him, he sent messengers to him, saying, ¹⁵ Whereas we have Jonathan your brother in hold, it is for money that he is owing to the king's treasure, concerning the business that was committed to him. ¹⁶ Therefore now send an hundred talents of silver, and two of his sons for hostages, that when he is at liberty he may not revolt from us, and we will let him go. ¹⁷ Hereupon Simon, albeit he perceived that they spoke deceitfully to him yet sent he the money and the children, lest peradventure he should procure to himself great hatred of the people: ¹⁸ Who might have said, Because I sent him not the money and the children, therefore is Jonathan

³ At this point I have not decided if I will follow the chapter divisions in my lectures, or Doran's outline.

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 (honor > honor) and updated (followeth > follows) the spelling.

⁵ John J. Collins, *Daniel, 1-2 Maccabees*, OT Message vol. 15 (M. Glazier, 1981) p. 237.

dead. ¹⁹ So he sent them the children and the hundred talents: howbeit Trypho dissembled neither would he let Jonathan go. ²⁰ And after this came Trypho to invade the land, and destroy it, going round about by the way that leads to Adora: but Simon and his host marched against him in every place, wherever he went. ²¹ Now they that were in the Citadel sent messengers to Trypho, to the end that he should hasten his coming to them by the wilderness, and send them victuals. ²² Therefore Trypho made ready all his horsemen to come that night: but there fell a very great snow, by reason whereof he came not. So he departed, and came into the country of Gilead. ²³ And when he came near to Baskama **he slew Jonathan**, who was buried there. ²⁴ Afterward Trypho returned and went into his own land.

Summary of 12-24. Trypho invades, with Jonathan as his prisoner.

He claims Jonathan owed back taxes, and if Simon pays up he will release Jonathan.

Trypho demands two sons of Jonathan as hostages to be sure there will be no revolt after his release.

Simon knows Trypho is lying, but he worries people will say that he did not do everything possible for his brother.

He accedes to Trypho's demands.

Jonathan as Prisoner! Remember the "translation problem" at 12:50?

All the translations (except the old NAB) had Jonathan dead at that time.

Turns out the NAB was "translating away a difficulty."

I.e., the NAB translation of 12:50 is less grammatically accurate -- but more historically correct!

Here (for the first time!) we learn that Jonathan had been taken alive. Jonathan is **finally killed in verse 23.**

Observations by Doran

The author does not mention that the sons of Jonathan might have been a potential source of opposition to Simon as leader and that, in agreeing to Trypho's demands, Simon might not have been too unhappy to have them out of the way. We do not know how old the two boys were, nor are we told what subsequently happened to them. Perhaps Trypho killed them when he killed Jonathan (v. 23).⁶

Jonathan's Tomb, 13:25-30. Then sent Simon, and took the bones of Jonathan his brother, and buried them in Modein, the city of his fathers. ²⁶ And **all Israel** made great lamentation for him, and bewailed him many days. ²⁷ Simon also built a monument upon the tomb of his father and his brothers, and raised it aloft to the sight, with hewn stone behind and before. ²⁸ Moreover he set up seven pyramids, one against another, for his father, and his mother, and his four brothers. ²⁹ And in these he made cunning devices, about the which he set great pillars, and upon the pillars he made all their armor for a perpetual memory, and by the armor ships carved, that they might be seen of all that sail on the sea. ³⁰ This is the tomb which he made at Modein, and it stands yet to this day.

26, "all Israel." This, of course, means all those who supported the Maccabees!

As far as our author is concerned, those who did not support them, were not really part of "Israel."

13:25-30, The Tomb. Remark from Collins

The dynastic implications are strengthened by the erection of the family tomb in Modein.⁷

Judea Gains Independence! 13:31-42.

Doran includes the first 3 verse of chapter 14. But this lecture will be long enough without them.

The Removal of Tribute, 13:31-42. **[Summarize 31-34.]** Now Trypho dealt deceitfully with the young king Antiochus, and slew him. ³² And he reigned in his stead, and crowned himself king of Asia, and brought a great calamity upon the land. ³³ Then Simon built up the strong holds in Judea, and fenced

⁶ Robert Doran, "The First Book of Maccabees," in *New Interpreter's Bible*, vol. 4 (Abingdon, 1996), 151–152.

⁷ Collins, *1 Maccabees*, 237.

them about with high towers, and great walls, and gates, and bars, and laid up victuals therein.³⁴ Moreover Simon chose men, and sent to king Demetrius, to the end he should give the land an immunity, because all that Trypho did was to spoil.

Summary of 13:31-34. Trypho kills young king Antiochus, and makes himself king.

This means **he** is now the main rival to King Demetrius.

Simon strengthens the fortifications, and takes advantage of the politics to gain concessions from Demetrius. Demetrius is not in firm control of the kingdom at this point, so he is forced to make concessions.

³⁵ **Then King Demetrius answered and wrote the following letter:**

³⁶ King Demetrius to Simon the high priest, and friend of kings, as also to the elders and nation of the Jews, Greetings! ³⁷ **The golden crown, and the palm branch**, which you sent to us, we have received: and we are ready to make a steadfast peace with you, and to write to our officials, to confirm the immunities which we have granted. ³⁸ And whatsoever covenants we have made with you shall stand; and the strongholds, which you have built, shall be your own. ³⁹ As for any oversight or fault committed to this day, we forgive it, and the crown tax also, which you owe us: and if there were any other tribute paid in Jerusalem, it shall no more be paid. ⁴⁰ And look who are meet among you to be in our court, let them be enrolled, and let there be peace between us.

⁴¹ Thus the yoke of the Gentiles was taken away from Israel in the **hundred and seventieth year.**

⁴² Then the people of Israel began to write in their instruments and contracts, "In the first year of Simon the high priest, the governor and leader of the Jews."

Golden Crown & Palm Branch.

The crown of gold shows that Simon recognizes that Demetrius is King. The Palm Branch is an offer of peace. Demetrius is in a weak position; he needs Simon's support. His terms are therefore very generous.

13:41, Jewish Independence. 170th year [of the rule of the Greeks] = **142 B.C.**⁸

According to Doran, there is some dispute about the date. Some place it as late as 139 B.C.⁹

13:42, Simon, the Great High Priest. Remark from Collins

Simon succeeds to the high-priesthood, and thus makes the breach with the traditional line all the more permanent.¹⁰

Simon Captures Gazara, 13:43-48. [Summarize.] In those days Simon camped against Gazara and besieged it round about; he made also an engine of war, and set it by the city, and battered a certain tower, and took it. ⁴⁴ And they that were in the engine leaped into the city; whereupon there was a great uproar in the city: ⁴⁵ Insomuch as the people of the city rent their clothes, and climbed upon the walls with their wives and children, and cried with a loud voice, beseeching Simon to grant them peace. ⁴⁶ And they said, Deal not with us according to our wickedness, but according to your mercy. ⁴⁷ So Simon was appeased toward them, and fought no more against them, but put them out of the city, and cleansed the houses wherein the idols were, and so entered into it with songs and thanksgiving. ⁴⁸ He put all uncleanness out of it, and placed there **men who observed the law**, and made it stronger than it was before, and built there a dwelling place for himself.

Summary of 14:43-48, Gazara falls to the Jews -- an important location between Jerusalem and Joppa, a seaport.

Simon assures his access to the sea; he also puts up a defense against enemies who might approach from there.

⁸ Collins, *1 Maccabees*, 238.

⁹ Doran, "First Maccabees," 154.

¹⁰ Collins, *1 Maccabees*, 238.

Mercy for the Inhabitants. Unlike Judas, Simon does not impose “the ban” on those defeated. He allows them, their wives, and their children to live. However, they are now refugees. Their homes & property will be given to his supporters.

48, “Men who observed the Law.” Remark from Collins

. . . it is difficult to draw a line between religious and nationalistic fervor. The worship of idols was symbolic of foreign rule. Observance of the Jewish law was a gesture of Jewish independence. In NT times, the friendliness of Jewish Christians to Gentile Christians was seen by ultra patriots as being anti Jewish.

Reflections on More Recent History. Poland. During the Cold War, being Catholic was being patriotic. Earlier: Ireland. Being a loyal Catholic was part of resistance to English domination.

“If England had remained Catholic, the Irish would be the most rabid Protestants in the world.”

Simon Captures the Citadel (the Acra), 13:49-53. Those who were in the citadel in Jerusalem were prevented from going out and back to buy food. Therefore they were starving, and a great number of them perished through famine.⁵⁰ Then they cried to Simon, beseeching him to be at peace with them: a proposal to which he agreed; and when he had put them out from there, he cleansed the Citadel from pollutions:⁵¹ And entered into it the **23rd day of the 2nd month in the year 171**, with thanksgiving, and branches of palm trees, and with harps, and cymbals, and with viols, and hymns, and songs: because there was destroyed a great enemy out of Israel.⁵² He ordained also that that day should be kept every year with gladness. Moreover the hill of the temple that was by the Citadel he made stronger than it had been, and there he dwelt himself with his company.⁵³ And when Simon saw that John his son was a valiant man, he made him captain of all the hosts; and he dwelt in Gazara.

23rd day, 2nd month, Year 171 [of Greek rule]. According to the NABRE note, this is **June 3, 141 B.C.**

13:49-52, The Citadel is in Jewish Hands! Remarks from Collins

The importance of the . . . event can hardly be exaggerated. The Akra had withstood the Jews for fully a quarter of a century. Besides the practical nuisance of a hostile garrison in Jerusalem, its symbolic significance was great. It represented the dominion of the Syrians over the most sacred Jewish place.¹¹

Week 44, Lecture 143. Praising Simon’s Accomplishments. 1 Maccabees 14.

Remarks on “Realized” Eschatology.

14:1-15. Collins gives the title “**Simon’s Reign as a Messianic Age.**” to these verses.¹²

“Messianic” need not mean “end of the world.” This is **realized** eschatology.

Most NT eschatology if **future** directed. Realized eschatology focuses on God’s blessings **in the present**.

In the NT, the Gospel of John has the most “realized” eschatology.

Some contemporary theologians think that “the last day” is as outmoded as a “flat earth.”

Contemporary theology needs to rethink the meaning of these ancient symbolic expressions.¹³

There is a wonderful article about this in the current issue of *Commonweal*.

Division of Verses 1-15.

Doran divides them into two sections: The Capture of Demetrius (1-3) and a “Hymn of Praise” (4-15).

I like Doran’s division better, but I decided to put 1-3 with this chapter “for lecture purposes.”

¹¹ Collins, *1 Maccabees*, 238.

¹² Collins, *1 Maccabees*, 238.

¹³ See John Farrell, “[Saving Adam](#): Evolution and Original Sin,” *Commonweal*, July 6, 2018.

The last lecture was already long enough!

The Capture of Demetrius, 14:1-3. ~~[Deleted¹⁴]~~ Now in the **year 172** King Demetrius gathered his forces together, and went into Media to get help to fight against Trypho. ² But when Arsaces, the king of Persia and Media, heard that Demetrius had entered within his borders, he sent one of his princes to take him alive. ³ He went and attacked the army of Demetrius, captured him, and brought him to Arsaces; he in turn put him under guard.

1, Year 172 [of the rule of the Greeks] = 140 B.C. (NRSV note)

Note from Doran.

Mithradates treated Demetrius honorably, settling him in Hyrcania and marrying him to one of his daughters (See Diodorus Siculus 33.28; 34.15; Appian *Syriaca* 67–68; Justin *Epitome* 36.1.2–6; 38.9.2–3.).¹⁵

The Praise of Simon, 14:4-49. This contains 3 sub-sections.

1) a Hymn of Praise (4-15) 2) Diplomacy with Rome & Sparta (16-24) 3) “The Great Assembly” (25-49)

I will read through the poem. Note how often poetic **parallelism** is apparent.

The NABRE -- and commentators -- note parallels¹⁶ to earlier events, as well as to references in the Torah & Prophets.

Hymn of Praise, 14:4-15.

The land was at rest all the days of Simon,
who sought the good of his nation.

His rule delighted his people

and his glory all his days. ^a

⁵ As his crowning glory he took Joppa for a port

and made it a gateway to the isles of the sea. ^b

⁶ He enlarged the borders of his nation

and gained control of the country.

⁷ He took many prisoners of war

and made himself master of Gazara, Beth-zur, and the citadel.

He cleansed the citadel of its impurities;

there was no one to withstand him.

⁸ The people cultivated their land in peace;

the land yielded its produce,

the trees of the field their fruit. ^c

⁹ Old men sat in the squares,

all talking about the good times,

while the young men put on the glorious raiment of war. ^d

¹⁰ He supplied the cities with food

and equipped them with means of defense,

till his glorious name reached the ends of the earth.

¹¹ He brought peace to the land,

and Israel was filled with great joy. ^e

¹² Every one sat under his vine and fig tree,

with no one to disturb them. ^f

¹³ No attacker was left in the land;

the kings in those days were crushed.

¹⁴ He strengthened all **the lowly** among his people

Parallels, NABRE¹⁷

1 Macc 3:3-9

1 Macc 12:33; 13:11

Lev 26:3-4; Zech 8:12

Zech 8:4-5.

Lev 26:6

Mic 4:4; Zech 3:10

Luke 1:52

¹⁴ I read this aloud in class, but deleted it to keep the video lecture short. Before “edits” it was 22 minutes, 45 seconds.

¹⁵ Doran, “First Maccabees,” *NIB* vol. 4, 157.

¹⁶ “Poetic parallelism” is essentially different from the type of “parallelism” that we find in biblical notes. Poetic parallelism is about the relations of the various clauses **within a verse**. The notes refer to ideas that occur **in other books** of the Bible.

¹⁷ My own parallels are **in red**.

and was zealous for the law;
he destroyed the **lawless and the wicked**.
¹⁵ The sanctuary he made splendid
and multiplied its furnishings. (NABRE).

Remarks. (I give the NABRE translation, along with its poetic divisions.)

V. 14. “**The Lowly**” are those mentioned in Mary’s Magnificat (Luke 1:52)

Remember, “the **lawless and the wicked**” are fellow Jews! They disagree with the Maccabees interpretation of Torah.

Broad and Narrow Interpretations of the Law: Ancient & Modern

I once heard a priest tell medical students if they gave out birth control devices they were **excommunicated**.

Suppose we had somebody with ideas like that in a high position of authority in the Church!

The problem with Simon & his supporters is that they have a **very narrow** interpretation of “Jewish.”

Allusions to the Prophets. There are allusions not only to the Torah (Leviticus), but also to “the Prophets.”

The “canonization **process**” has begun! The NT will mention “The Law and the Prophets” in the same phrase.

At the time of Jesus, the Sadducees accepted the Torah, but not the Prophets. The Pharisees accepted both.

Samaritans (to this day) have only the Torah in their Bible -- no prophets.

The **final category** of the Jewish Bible is “the writings.”

Disputes between Catholics & Protestants about which books belong all involve “the Writings.”

Diplomacy with Rome and Sparta, 14:16-24. [Do no read aloud. Skip to Summary.]

Now when it was heard at Rome, and as far as Sparta, that Jonathan was dead, they were deeply grieved. ¹⁷ But as soon as they heard that his brother Simon was made high priest in his stead, and ruled the country, and the cities in it, ¹⁸ they wrote to him on tables of brass, to renew the friendship and league which they had made with Judas and Jonathan his brothers. ¹⁹ These writings were read before the assembly at Jerusalem.

²⁰ **And this is the copy of the letters that the Spartans sent;**

The rulers of the Spartans, with the city, to Simon the high priest, and the elders, and the priests, and residue of the people of the Jews, our brothers, Greetings! ²¹ The ambassadors that were sent to our people certified us of your glory and honor: therefore we were glad of their coming, ²² And did register the things that they spoke in the council of the people in this manner; Numenius son of Antiochus, and Antipater son of Jason, the Jews' ambassadors, came to us to renew the friendship they had with us. ²³ And it pleased the people to entertain the men honorably, and to put the copy of their words in public records, to the end the people of the Spartans might have a memorial thereof: furthermore we have written a copy thereof to Simon the high priest.

²⁴ After this Simon sent Numenius to Rome with a **great shield of gold** of a **thousand minas weight** to confirm the league with them.

Summary of 16-24. Rome & Sparta grieve over Jonathan. They renew friendship with the Jews.

The Spartans send a letter, renewing their friendship. The letter is read to the assembly in Jerusalem.

Simon sends a “**great shield of gold**” to the Romans.

Verse 24, The shield weighs **1000 minas** = ca. **862 pounds** of gold.

This is almost half a ton! Doran calls it a “significant gift.”¹⁸

“**The Great Assembly,**” **14:25-49.** [Omit¹⁹.] When the people heard about this, they said, What thanks shall we give to Simon and his sons? ²⁶ For he and his brothers and the house of his father

¹⁸ Doran, “First Maccabees,” 4. 161.

¹⁹ I read this aloud in class, but deleted it from the recording to keep the online lecture relatively short. It started out 22:45 long!

have established Israel, and chased away in fight their enemies from them, and confirmed their liberty.
²⁷ So then they wrote it in tables of brass, which they set upon pillars in mount Zion:

This is the copy of the writing;

Doran notes that the “genre” of **commemorative inscriptions** of this era typically contain three parts:

1) Preface 2) Historical Achievements 3) Resolution.

Preface. The eighteenth day of the month **Elul, in the year 172**, being the third year of Simon the high priest, ²⁸ At Asaramel in the great congregation of the priests, and people, and rulers of the nation, and elders of the country, these things were notified to us.

The year 172 = 140 B.C. (NRSV Note). Doran states that the month of **Elul** corresponds to September.²⁰

Historical Achievements, 14:29-40. [No need to read aloud. Skip to Summary.] Forasmuch as oftentimes there have been wars in the country, wherein for the maintenance of their sanctuary, and the law, Simon the son of Mattathias, of the posterity of Joarib, together with his brothers, put themselves in jeopardy, and resisting the enemies of their nation did their nation great honor: ³⁰ (For after that Jonathan, having gathered his nation together, and been their high priest, was added to his people, ³¹ Their enemies prepared to invade their country, that they might destroy it, and lay hands on the sanctuary: ³² At which time Simon rose up, and fought for his nation, and spent much of his own substance, and armed the valiant men of his nation and gave them wages, ³³ And fortified the cities of Judea, together with Beth-zur, that lies upon the borders of Judea, where the armor of the enemies had been before; but he set a garrison of Jews there: ³⁴ Moreover he fortified Joppa, which lies upon the sea, and Gazara, that borders upon Azotus, where the enemies had dwelt before: but he placed Jews there, and furnished them with all things convenient for the reparation thereof.) ³⁵ The people therefore sang the acts of Simon, and to what glory he thought to bring his nation, made him their governor and chief priest, because he had done all these things, and for the justice and faith which he kept to his nation, and for that he sought by all means to exalt his people.

³⁶ For in his time things prospered in his hands, so that the Gentiles were taken out of their country, and they also that were in the city of David in Jerusalem, who had made themselves a **Citadel**, out of which they issued, and polluted all about the sanctuary, and did much hurt in the holy place: ³⁷ But he placed Jews therein. and fortified it for the safety of the country and the city, and raised up the walls of Jerusalem. ³⁸ **King Demetrius also confirmed him in the high priesthood** according to those things, ³⁹ And made him one of his friends, and honored him with great honor. ⁴⁰ For he had heard say, that the Romans had called the Jews their friends and confederates and brothers; and that they had entertained the ambassadors of Simon honorably;

Summary of Historical Section. I will not spend lecture time going into the “historical recap.”

It is interesting to see what is in it, and what has been left out, what problems are mention, which ones glossed over. Alas, we could spend an entire lecture on these verses.

Here I will simply note that the reoccupation of the **Citadel** is placed in a prominent place!

In the previous lecture I mentioned Collins’ remarks on this. No need to repeat them here.

We will move on to the “Resolution,” the main political point of the memorial inscription.

Resolution, 14:41-45. Also that the Jews and priests were well pleased that Simon should be their governor and high priest **for ever, until there should arise a faithful prophet;** ⁴² Moreover that he should be their captain, and should take charge of the sanctuary, **to set them over their works,** and over the country, and over the armor, and over the fortresses, [. . . omitted from recording²¹] that, I say, he should take charge of the sanctuary; ⁴³ Beside this, that he should be **obeyed by every man,** and that **all the contracts** in the country should be made

²⁰ Doran, “First Maccabees,” 4. 163.

²¹ I read this aloud in class, but am deleting it to reduce the lecture from 22 minutes 45 seconds in length.

in his name, and that he should be clothed in purple, and wear gold: ⁴⁴ Also that it should be unlawful for any of the people or priests to break any of these things, or to gainsay his words, or to gather an assembly in the country without him, or to be clothed in purple, or wear a buckle of gold; ⁴⁵ And whosoever should do otherwise, or break any of these things, he should be punished.

Resolution. Verse 41. Forever. (*Eis ton aiōna*). Doran notes that in biblical usage this typically means “for life.”²² Later Christianity will take this phrase, and apply it to Jesus. Because Christians believe that Jesus continues to live, through his resurrection, “forever” takes on a new meaning!

Verse 41, “A faithful prophet.” Remarks from Doran

The role of the “trustworthy prophet” has been variously interpreted: (1) The prophet is to replace Simon. (2) The prophet is to decide whether Simon is fit to be ruler. (3) Only a prophet, not an assembly of people and priests, has the right to appoint a ruler, as the trustworthy prophet Samuel (1 Sam 3:20) had anointed Saul and David (1 Sam 10:1; 16:13). Most scholars seem to agree that the prophet will decide whether Simon is fit to be a ruler, but the recognition by the priests and the people of their own limitations may be more likely.²³

Verses 42-45. Simon’s Authority is Absolute.

He has the power to “set them over their works,” i.e., to appoint whomever he pleases. He is to be obeyed by every man. His name must appear on all contracts made in the entire country. He wears purple and gold. It is unlawful to oppose him! It is also unlawful to gather an assembly without Simon. Nobody else can wear purple and gold!

Reflections on the Canon Law of the Catholic Church.

The powers of bishops and pastors are very similar to those that Simon claims here. This seems strange to Americans because our American law is based on English Common Law. However, Church law is based on Roman Law, which gave monarchs much more absolute power. There are some who would want to claim that the absolutism of Roman law reflects God’s will better than the less absolutistic English Common Law!²⁴

14:46-49, Conclusion of the Resolution. Thus it pleased all the people to deal with Simon, and to do as has been said. ⁴⁷ Then Simon accepted these terms, and was well pleased to be high priest, and captain [or “general”] and governor [“ethnarch”] of the Jews and priests, and to defend them all. ⁴⁸ So they commanded that this writing should be put in tables of brass, and that they should be set up within the compass of the sanctuary in a conspicuous place; ⁴⁹ Also that the copies thereof should be laid up in the treasury, to the end that Simon and his sons might have them.

Summary by Doran.

With this decree in honor of Simon, the book of 1 Maccabees seems to reach a climax. The wrongs of chapters 1 and 2 have been righted, and Judea is free from the yoke of the Gentiles and under its own ethnarch. The paeans to Judas (3:3–9) and Simon (14:4–15) round out the grand exploits of the Hasmoneans. Antiochus IV had polluted the Temple, outlawed Jewish religion, and installed a citadel in Jerusalem. In contrast, Judas had cleansed the Temple and restored ancestral religion, and Simon had rid Jerusalem of the citadel. Both of these deeds were celebrated with songs and music (4:52–59; 13:51–52). The testamentary hymn of Mattathias (2:49–68) had foretold the pre-eminence of these two men.²⁵

²² Doran, “First Maccabees,” 4. 164.

²³ Doran, “First Maccabees,” 4. 164.

²⁴ My comment on this theory is the exclamation point. I do not think such a claim even deserves a one sentence comment.

²⁵ Doran, “First Maccabees,” 4. 165.