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# Μακκαβαίων Α'    □    1<sup>ST</sup> MACCABEES

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## INTRODUCTION

The *First Book of Maccabees* is not in the Jewish Canon of Scripture but is considered deuterocanonical by the Catholic and Orthodox Churches. The title of the book is derived from the name Maccabaeus, conferred on the central figure of the story (2:4), and later passed on to his brothers. The narrative covers 40 years, from the ascension of Antiochus Epiphanes in 175 BCE to the death of Simon and the ascension of John Hyrcanus in 134 BCE. The book is invaluable as a history of the times, though allowances must always be made in such types of literature for the influence of the ancient chronicles of Israel on which they are modelled, and also for the intentions of the author. For, despite the space he devotes to battle and political intrigue, the author means to write a religious history. For him, the nation's distress is a punishment for sin, and the successes of his leading figures are won by the help of God. He is a Jew, jealous for the faith that he perceives to be at stake in the struggle between Gentile infiltration and ancestral custom. He is therefore an uncompromising foe of hellenisation and an ardent admirer of the heroes who fought for Law and Temple, winning, first, religious liberty and, next, national independence. His story tells how Judaism, the trustee of revelation, was preserved for the world.

## AUTHORSHIP AND DATES

The book was written in Hebrew but has come down to us only in a Greek translation. Its author is a Palestinian Jew writing after 134 BCE but before the capture of Jerusalem by Pompey in 63 BCE. The last lines of the book, 16:23–24, show that it was written, at the earliest, around the end of the reign of John Hyrcanus, most probably shortly after his death, in 104 BCE.

All extant manuscripts of 1<sup>st</sup> Maccabees are in Greek or Latin, the original Hebrew having been lost at an early time. The text has come down to us in three uncial Codices: *Sinaiticus*, *Alexandrinus* and *Venetus*, and in thirty or so minuscules. *Codex Sinaiticus* is perhaps the best witness; the minuscules, deriving from the recension made by the priest Lucian (300 CE), occasionally preserve a more ancient text than that of the other Greek manuscripts, and one used by the historian, Flavius Josephus, in his 'Antiquities of the Jews'. The *Vetus Latina* also follows a lost Greek text, which is frequently better than that of the manuscripts known to us.

## Μακκαβαιων Α' Ι

<sup>1</sup> Καὶ ἐγένετο μετὰ τὸ πατάξαι Ἀλέξανδρον τὸν Φιλίππου Μακεδόνα, ὃς ἐξῆλθεν ἐκ γῆς Χεττιμ, καὶ ἐπάταξεν τὸν Δαρεῖον βασιλέα Περσῶν καὶ Μήδων καὶ ἐβασίλευσεν αὐτὸς αὐτοῦ, πρότερον ἐπὶ τὴν Ἑλλάδα. <sup>2</sup> καὶ συνεστήσατο πολέμους πολλοὺς καὶ ἐκράτησεν ὀχυρωμάτων καὶ ἔσφαξεν βασιλεῖς τῆς γῆς. <sup>3</sup> καὶ διῆλθεν ἕως ἁκρῶν τῆς γῆς καὶ ἔλαβεν σκυῖλα πλήθους ἐθνῶν. καὶ ἡσύχασεν ἡ γῆ ἐνώπιον αὐτοῦ, καὶ ὑψώθη, καὶ ἐπήρθη ἡ καρδιά αὐτοῦ. <sup>4</sup> καὶ συνῆξεν δύναμιν ἰσχυρὰν σφόδρα καὶ ἤρξεν χωρῶν ἐθνῶν καὶ τυράννων, καὶ ἐγένοντο αὐτῷ εἰς φόρον. <sup>5</sup> καὶ μετὰ ταῦτα ἔπεσεν ἐπὶ τὴν κοίτην καὶ ἔγνω ὅτι ἀποθνήσκει. <sup>6</sup> καὶ ἐκάλεσεν τοὺς παῖδας αὐτοῦ τοὺς ἐνδόξους τοὺς συνεκτρόφους αὐτοῦ ἐκ νεότητος καὶ διεῖλεν αὐτοῖς τὴν βασιλείαν αὐτοῦ ἔτι αὐτοῦ ζῶντος. <sup>7</sup> καὶ ἐβασίλευσεν Ἀλέξανδρος ἔτη δώδεκα καὶ ἀπέθανεν. <sup>8</sup> καὶ ἐπεκράτησαν οἱ παῖδες αὐτοῦ, ἕκαστος

## 1 MACCABEES 1

<sup>1</sup> After Alexander of Macedon, the son of Philip, came from the land of Kittim and defeated Darius king of the Persians and Medes, he succeeded him as ruler, at first of Hellas. <sup>2</sup> He undertook many campaigns, took possession of many fortresses, and put the kings of the earth to death. <sup>3</sup> Thus, he advanced to the ends of the earth, plundering nation after nation; the earth grew silent before him and his heart swelled with pride. <sup>4</sup> He gathered together a very powerful army and subdued provinces, nations and princes, who became his tributaries. <sup>5</sup> Yet, after these things, the time came when Alexander took to his bed, in the knowledge that he was dying. <sup>6</sup> He summoned his officers, noblemen who had been brought up with him from his youth, and divided his kingdom among them while he was still alive. <sup>7</sup> Alexander had reigned twelve years when he died. <sup>8</sup> Each of his officers

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### 1 MACCABEES 1

- <sup>1</sup> The 'Kittim' (Χεττιμ) were the inhabitants of Kition in Cyprus, and so by extension Cypriots in general (Gn 10:4, 1Ch 1:7, Is 23:1). Later, the term was further extended to the Mediterranean islands (Jr 2:10, Ezk 27:6) and to regions further west, such as Macedonia (8:5), and finally to the whole Roman world. 'Hellas' (Ἑλλάδα) was not restricted to Greece proper but more strictly means Ionia in Asia Minor; cf. 1:10 & 6:2.
- <sup>2</sup> The NJB has 'local kings' in place of 'kings of the earth', here following the WEBBE.
- <sup>3</sup> After taking Egypt, Mesopotamia and Persia, Alexander advanced to Bactria and India.
- <sup>4</sup> For 'powerful forces', here following the NJB, the NRSV has 'strong army'; and, for 'provinces', it reads 'countries'.
- <sup>5</sup> Alexander fell sick in Babylon.
- <sup>6</sup> Alexander's summoning of his generals (June, 323 BCE) gave rise to the legend of the partitioning of the empire at his death; in fact, however, the attempts to divide the empire succeeded only after the battle of Ipsus, in 301 BCE. Dn 8:8, 22 also alludes to the splitting of the empire.
- <sup>7</sup> The NRSV translates this verse more literally: "And after Alexander had reigned twelve years, he died."
- <sup>8</sup> By 275 BCE, three dynasties were established: the Antigonids of Macedonia, the Ptolemies of Egypt, and the Seleucids of Syria.

ἐν τῷ τόπῳ αὐτοῦ. <sup>9</sup> καὶ ἐπέθεντο πάντες διαδήματα μετὰ τὸ ἀποθανεῖν αὐτὸν καὶ οἱ υἱοὶ αὐτῶν ὀπίσω αὐτῶν ἔτη πολλὰ καὶ ἐπλήθυναν κακὰ ἐν τῇ γῇ. <sup>10</sup> καὶ ἐξῆλθεν ἐξ αὐτῶν ῥίζα ἀμαρτωλὸς Ἀντίοχος Ἐπιφανῆς υἱὸς Ἀντίοχου τοῦ βασιλέως, ὃς ἦν ὄμηρα ἐν Ῥώμῃ· καὶ ἐβασίλευσεν ἐν ἔτει ἑκατοστῷ καὶ τριακοστῷ καὶ ἐβδόμῳ βασιλείας Ἑλλήνων.

<sup>11</sup> Ἐν ταῖς ἡμέραις ἐκείναις ἐξῆλθον ἐξ Ἰσραὴλ υἱοὶ παράνομοι καὶ ἀνέπεισαν πολλοὺς λέγοντες Πορευθῶμεν καὶ διαθώμεθα διαθήκην μετὰ τῶν ἐθνῶν τῶν κύκλῳ ἡμῶν, ὅτι ἀφ' ἧς ἐχωρίσθημεν ἀπ' αὐτῶν, εὗρεν ἡμᾶς κακὰ πολλὰ. <sup>12</sup> καὶ ἡγαθύνθη ὁ λόγος ἐν ὀφθαλμοῖς αὐτῶν, <sup>13</sup> καὶ προεθυμήθησαν τινες ἀπὸ τοῦ λαοῦ καὶ ἐπορεύθησαν πρὸς τὸν βασιλέα, καὶ ἔδωκεν αὐτοῖς ἐξουσίαν ποιῆσαι τὰ δικαιώματα τῶν ἐθνῶν. <sup>14</sup> καὶ ὠκοδόμησαν γυμνάσιον ἐν

established himself in his own region. <sup>9</sup> They all assumed crowns after his death, they and their descendants after them for many years, bringing increasing evils on the world. <sup>10</sup> From these, there grew a wicked offshoot, Antiochus Epiphanes son of King Antiochus; once a hostage in Rome, he became king in the one hundred and thirty-seventh year of the kingdom of the Greeks.

<sup>11</sup> In those days, certain transgressors of the law emerged from Israel, who led many people astray. "Come," they said, "let us ally ourselves with the gentiles surrounding us, for, since we separated ourselves from them, many misfortunes have overtaken us." <sup>12</sup> This proposal proved acceptable to them, <sup>13</sup> and a number of the people eagerly approached the king, and he authorised them to practice the ordinances of the gentiles. <sup>14</sup> So, they built a gymnasium in Jerusalem,

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<sup>9</sup> In place of 'descendants', here following the NRSV, the NJB has 'heirs'.

<sup>10</sup> Antiochus IV (175–164 BCE) was the younger brother of Seleucus IV and son of Antiochus III (the Great, 223–187 BCE). The royal epithet 'Epiphanes', which means 'who reveals himself in splendour', indicates the king's claim to be the earthly manifestation of Zeus. He had been among the hostages handed over to the Romans by his father in 169 BCE, after his defeat at Magnesia in Sipyle.

The 'kingdom of the Greeks' was the era of the Seleucids, beginning in Syria in the autumn of 312 BCE (the theoretical date of the founding of Antioch) and in Babylonia in the spring of 311. In place of 'one hundred and thirty-seventh', the NJB has '107<sup>th</sup>' (probably a misprint – the 1<sup>st</sup> edition has '137<sup>th</sup>'); the date was circa 175/6 BCE.

<sup>11</sup> The term, 'transgressors of the Law', in the LXX usually translates the Hebrew 'sons of Belial' (Dt 13:14); these were led by Jason, whom Antiochus appointed in place of his brother Onias III (2M 4:7). The term is used throughout the book to describe Jews who did not support the Hasmonaeans. The word translated 'gentiles' can also be mean 'nations'.

<sup>12</sup> In place of 'proved acceptable to', here following the NJB, the NRSV has 'pleased'.

<sup>13</sup> An alternative reading for 'a number' is simply 'some'. The word translated 'gentiles' can also be mean 'nations'.

<sup>14</sup> In place of 'according to the custom of the gentiles', here following the WEBBE, the NJB has 'such as the gentiles have'. Cf 2M 4:9, 12.

Ἱεροσολύμοις κατὰ τὰ νόμιμα τῶν ἔθνων <sup>15</sup> καὶ ἐποίησαν ἑαυτοῖς ἀκροβυστίας καὶ ἀπέστησαν ἀπὸ διαθήκης ἁγίας καὶ ἐξευγίσθησαν τοῖς ἔθνεσιν καὶ ἐπράθησαν τοῦ ποιῆσαι τὸ πονηρόν.

<sup>16</sup> Καὶ ἡτοιμάσθη ἡ βασιλεία ἐνώπιον Ἀντιόχου, καὶ ὑπέλαβεν βασιλεῦσαι γῆς Αἰγύπτου, ὅπως βασιλεύσῃ ἐπὶ τὰς δύο βασιλείας. <sup>17</sup> καὶ εἰσῆλθεν εἰς Αἴγυπτον ἐν ὄχλῳ βαρεῖ, ἐν ἄρμασιν καὶ ἐλέφασιν καὶ ἐν ἵππευσιν καὶ ἐν στόλῳ μεγάλῳ <sup>18</sup> καὶ συνεστήσατο πόλεμον πρὸς Πτολεμαῖον βασιλέα Αἰγύπτου· καὶ ἐνετράπη Πτολεμαῖος ἀπὸ προσώπου αὐτοῦ καὶ ἔφυγεν, καὶ ἔπεσον τραυματαῖαι πολλοί. <sup>19</sup> καὶ κατελάβοντο τὰς πόλεις τὰς ὀχυράς ἐν γῇ Αἰγύπτῳ, καὶ ἔλαβεν τὰ σκῦλα γῆς Αἰγύπτου. <sup>20</sup> καὶ ἐπέστρεψεν Ἀντίοχος μετὰ τὸ πατάξαι Αἴγυπτον ἐν τῷ ἑκατοστῷ καὶ τεσσαρακοστῷ καὶ τρίτῳ ἔτει καὶ ἀνέβη ἐπὶ Ἰσραὴλ καὶ ἀνέβη εἰς Ἱεροσόλυμα ἐν ὄχλῳ βαρεῖ. <sup>21</sup> καὶ εἰσῆλθεν εἰς τὸ ἅγιασμα ἐν ὑπερηφανίᾳ καὶ ἔλαβεν τὸ θυσιαστήριον τὸ

according to the custom of the gentiles. <sup>15</sup> They disguised their circumcision, and abandoned the Holy Covenant, and submitted themselves to gentile rule as willing slaves of impiety.

<sup>16</sup> Once the kingdom was established in Antiochus' eyes, he determined to make himself king of Egypt and the ruler of both kingdoms. <sup>17</sup> And he marched into Egypt in massive strength, with chariots, with elephants, with cavalry, and with a large fleet. <sup>18</sup> He engaged in battle against Ptolemy, king of Egypt, and Ptolemy turned back and fled before his advance, and many were wounded and fell to their death. <sup>19</sup> They took hold of the fortified cities in the land of Egypt and he plundered the land. <sup>20</sup> And, after Antiochus had conquered Egypt, in the one hundred and forty-third year, he turned about and went up against Israel and Jerusalem with a great multitude. <sup>21</sup> And he entered into the sanctuary and removed the golden altar and the lampstand for the

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<sup>15</sup> Religion, the Law, and ancestral custom isolated the Jews as a foreign community inside the oriental world, which had been united and Hellenised since Alexander's conquest.

<sup>16</sup> This was the first campaign against Ptolemy VI Philometor (180–145 BCE), in 169 BCE. The author of 2M omits it, mentioning only the 'second attack' (2M 5:1), which is omitted here. The sequence of events is easier to follow in the Book of Daniel (11:25–27, 1<sup>st</sup> campaign; v. 28, pillage of the Temple; v. 29, 2<sup>nd</sup> campaign and intervention of the Romans; v. 30, repression in Jerusalem; vv. 31–39, suppression of public worship).

<sup>17</sup> The 'elephants' came from India; the training ground for these beasts of combat (see Ch. 6) was Apamaea.

<sup>18</sup> In place of 'and many were wounded and fell', here following the NRSV, the NJB has 'leaving many casualties'.

<sup>19</sup> The NJB uses 'Antiochus' in place of 'he', here following the LXX & NRSV.

<sup>20</sup> Antiochus' conquest of Egypt was in 169 BCE. He returned because the Roman envoy threatened him with war if he annexed Egypt; also, news of internal strife in Jerusalem had reached him and he feared a revolt (2M 5:11–16). The literal translation of 'great' is 'heavy'.

<sup>21</sup> See Is 10:5–11.



χρυσοῦν καὶ τὴν λυχνίαν τοῦ φωτὸς καὶ πάντα τὰ σκεύη αὐτῆς <sup>22</sup> καὶ τὴν τράπεζαν τῆς προθέσεως καὶ τὰ σπονδεῖα καὶ τὰς φιάλας καὶ τὰς θύσκας τὰς χρυσᾶς καὶ τὸ καταπέτασμα καὶ τοὺς στεφάνους καὶ τὸν κόσμον τὸν χρυσοῦν τὸν κατὰ πρόσωπον τοῦ ναοῦ καὶ ἐλέπισεν πάντα· <sup>23</sup> καὶ ἔλαβεν τὸ ἀργύριον καὶ τὸ χρυσίον καὶ τὰ σκεύη τὰ ἐπιθυμητὰ καὶ ἔλαβεν τοὺς θησαυροὺς τοὺς ἀποκρύφους, οὓς εὗρεν· <sup>24</sup> καὶ λαβὼν πάντα ἀπῆλθεν εἰς τὴν γῆν αὐτοῦ. καὶ ἐποίησεν φονοκτονίαν καὶ ἐλάλησεν ὑπερηφανίαν μεγάλην. <sup>25</sup> καὶ ἐγένετο πένθος μέγα ἐπὶ Ἰσραηλ ἐν παντὶ τόπῳ αὐτῶν. <sup>26</sup> καὶ ἐστέναξαν ἄρχοντες καὶ πρεσβύτεροι, παρθένοι καὶ νεανίσκοι ἡσθένησαν, καὶ τὸ κάλλος τῶν γυναικῶν ἡλλοιώθη. <sup>27</sup> πᾶς νυμφίος ἀνέλαβεν θρῆνον, καὶ καθήμενὴ ἐν παστῶ ἐπένθει. <sup>28</sup> καὶ ἐσείσθη ἡ γῆ ἐπὶ τοὺς κατοικοῦντας αὐτήν, καὶ πᾶς ὁ οἶκος Ἰακωβ ἐνεδύσατο αἰσχύνην. <sup>29</sup> Μετὰ δύο ἔτη ἡμερῶν ἀπέστειλεν ὁ βασιλεὺς ἄρχοντα φορολογίας εἰς τὰς πόλεις Ἰουδα, καὶ ἦλθεν εἰς Ἱερουσαλημ

light, along with all its utensils; <sup>22</sup> and he removed the table for the loaves of permanent offering, and the libation vessels, and the cups, and the golden censers, and the veil, and the crowns, and the golden decoration on the front of the Temple, which he stripped of everything. <sup>23</sup> He made off with the silver, and the gold, and the precious vessels; and he discovered the secret treasures and seized them <sup>24</sup> and, when he had removed all these, he went back to his own land, having shed much blood and uttering arrogant words.

<sup>25</sup> There was deep mourning for Israel throughout the land:

<sup>26</sup> Rulers and elders groaned;  
 girls and young men wasted away;  
 the women's beauty suffered a change.

<sup>27</sup> Every bridegroom took up a dirge,  
 the bride sat grief-stricken on her marriage bed.

<sup>28</sup> The earth quaked because of its inhabitants  
 and all the House of Jacob was clothed with shame.

<sup>29</sup> After two years, the king sent the chief collector of tribute through the cities in Judah and he came to Jerusalem with an

<sup>22</sup> An alternative rendition of 'loves of permanent offering', here following the NJB, is 'bread of the Presence' (following the NRSV).

<sup>23</sup> For 'precious', here following the NJB, the NRSV has 'costly'.

<sup>24</sup> The pride of Epiphanes, who considered himself the equal of Zeus, amazed his contemporaries who, punning on his name, used to call him 'Epimanes' ('the mad man' – see 2M 5:17,21, 9:4–11, Dn 7:8,25, 11:36).

<sup>25</sup> Vv. 25–28 comprise a fragment of a contemporary poem.

<sup>26</sup> For the 2<sup>nd</sup> line, here following the NJB, the NRSV reads, "young women and young men became faint."

<sup>27</sup> For the 2<sup>nd</sup> line, here following the NJB, the NRSV reads, "she who sat in the bridal chamber was mourning."

<sup>28</sup> For the 1<sup>st</sup> line, here following the NJB, the NRSV reads, "Even the land trembled for its inhabitants."

<sup>29</sup> The NJB lacks 'chief', here following the NRSV. Cf. 2M 5:24. A more literal translation of 'impressive' is 'heavy'.

ἐν ὄχλῳ βαρεῖ. <sup>30</sup> καὶ ἐλάλησεν αὐτοῖς λόγους εἰρηνικοὺς ἐν δόλῳ, καὶ ἐνεπίστευσαν αὐτῷ. καὶ ἐπέπεσεν ἐπὶ τὴν πόλιν ἐξάπινα καὶ ἐπάταξεν αὐτὴν πληγὴν μεγάλην καὶ ἀπώλεσεν λαὸν πολὺν ἐξ Ἰσραηλ. <sup>31</sup> καὶ ἔλαβεν τὰ σκυῖλα τῆς πόλεως καὶ ἐνέπρησεν αὐτὴν πυρὶ καὶ καθεῖλεν τοὺς οἴκους αὐτῆς καὶ τὰ τείχη κύκλῳ. <sup>32</sup> καὶ ἠχμαλώτισαν τὰς γυναῖκας καὶ τὰ τέκνα, καὶ τὰ κτήνη ἐκκληρονόμησαν. <sup>33</sup> καὶ ὠκοδόμησαν τὴν πόλιν Δαυιδ τείχει μεγάλῳ καὶ ὀχυρῷ, πύργοις ὀχυροῖς, καὶ ἐγένετο αὐτοῖς εἰς ἄκραν. <sup>34</sup> καὶ ἔθηκαν ἐκεῖ ἔθνος ἀμαρτωλόν, ἄνδρας παρανόμους, καὶ ἐνίσχυσαν ἐν αὐτῇ. <sup>35</sup> καὶ παρέθεντο ὅπλα καὶ τροφὴν καὶ συναγαγόντες τὰ σκυῖλα Ἱερουσαλημ ἀπέθεντο ἐκεῖ καὶ ἐγένοντο εἰς μεγάλην παγίδα.

<sup>36</sup> καὶ ἐγένετο εἰς ἔνεδρον τῷ ἁγιάσματι καὶ εἰς διάβολον πονηρὸν τῷ Ἰσραηλ διὰ παντός.

<sup>37</sup> καὶ ἐξέχεαν αἷμα ἁθῶν κύκλῳ τοῦ ἁγιάσματος καὶ ἐμόλυναν τὸ ἁγίασμα.

<sup>38</sup> καὶ ἔφυγον οἱ κάτοικοι Ἱερουσαλημ δι' αὐτούς,

impressive force; <sup>30</sup> and, addressing them with seemingly peaceful words, he gained their confidence; then, suddenly, he fell upon the city, striking it very severely, and destroying many of the people of Israel. <sup>31</sup> And he pillaged the city and set it on fire and tore down its houses and its encircling wall. <sup>32</sup> And they took the women and children captive and commandeered the cattle. <sup>33</sup> They then fortified the City of David with a great wall and strong towers, and they made this their Citadel. <sup>34</sup> And there, they then installed a brood of sinners, lawbreakers, and they strengthened themselves inside it. <sup>35</sup> And they stored up arms and provisions; and, gathering the loot they had collected from Jerusalem, they stored it there; they were to prove a great trouble.

<sup>36</sup> It became an ambush for the sanctuary, an evil adversary for Israel at all times.

<sup>37</sup> They shed innocent blood all round the sanctuary and defiled the sanctuary itself.

<sup>38</sup> The citizens of Jerusalem fled because of them,

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<sup>30</sup> The NRSV opens this verse with, "Deceitfully, he spoke peaceable words to them, and they believed him."

<sup>31</sup> The NRSV has 'plundered' instead of 'pillaged', here following the NJB.

<sup>32</sup> In place of 'commandeered the cattle', here following the NJB, the NRSV has 'seized the livestock'.

<sup>33</sup> The name 'City of David' (πόλιν Δαυιδ) had grown to cover the large western hill of Jerusalem (cf. Is 22:9 and 1K 11:27). When converted into the 'Citadel' (ἄκρα), this quarter housed the Syro-Macedonian garrison and the Hellenising Jews.

<sup>34</sup> In place of 'brood of sinners', here following the NJB, the NRSV has 'sinful people'.

<sup>35</sup> The NRSV has 'spoils' in place of 'loot', here following the NJB.

<sup>36</sup> The NRSV opens the verse with 'the Citadel' in place of 'it', here following the LXX (and NJB). Compare vv. 36–40 with Psalms 74 & 79.

<sup>37</sup> For the 2<sup>nd</sup> line, here following the NJB, the NRSV reads, "they even defiled the sanctuary."

<sup>38</sup> In place of 'estranged from', here following the NJB, the NRSV has 'became strange to'.

καὶ ἐγένετο κατοικία ἀλλοτρίων·  
καὶ ἐγένετο ἀλλοτρία τοῖς γενήμασιν αὐτῆς,  
καὶ τὰ τέκνα αὐτῆς ἐγκατέλιπον αὐτήν.

<sup>39</sup> τὸ ἁγίασμα αὐτῆς ἡρημώθη ὡς ἔρημος,  
αἱ ἐορταὶ αὐτῆς ἐστράφησαν εἰς πένθος,  
τὰ σάββατα αὐτῆς εἰς ὀνειδισμόν,  
ἡ τιμὴ αὐτῆς εἰς ἐξουδένωσιν.

<sup>40</sup> κατὰ τὴν δόξαν αὐτῆς ἐπληθύνθη ἡ ἀτιμία αὐτῆς,  
καὶ τὸ ὕψος αὐτῆς ἐστράφη εἰς πένθος.

<sup>41</sup> Καὶ ἔγραψεν ὁ βασιλεὺς πάσῃ τῇ βασιλείᾳ αὐτοῦ εἶναι  
πάντας εἰς λαὸν ἓνα <sup>42</sup> καὶ ἐγκαταλιπεῖν ἕκαστον τὰ νόμιμα  
αὐτοῦ. καὶ ἐπεδέξαντο πάντα τὰ ἔθνη κατὰ τὸν λόγον τοῦ  
βασιλέως. <sup>43</sup> καὶ πολλοὶ ἀπὸ Ἰσραὴλ εὐδόκησαν τῇ λατρείᾳ  
αὐτοῦ καὶ ἔθυσαν τοῖς εἰδώλοις καὶ ἐβεβήλωσαν τὸ  
σάββατον. <sup>44</sup> καὶ ἀπέστειλεν ὁ βασιλεὺς βιβλία ἐν χειρὶ  
ἀγγέλων εἰς Ἱερουσαλὴμ καὶ τὰς πόλεις Ἰουδα πορευθῆναι  
ὀπίσω νομίμων ἀλλοτρίων τῆς γῆς <sup>45</sup> καὶ κωλύσαι  
ὀλοκαυτώματα καὶ θυσίαν καὶ σπονδὴν ἐκ τοῦ ἁγιάσματος  
καὶ βεβηλῶσαι σάββατα καὶ ἐορτὰς <sup>46</sup> καὶ μιᾶναι ἁγίασμα

she became a dwelling-place of strangers;  
estranged from her own offspring,  
her children forsook her.

<sup>39</sup> Her sanctuary became as forsaken as a desert,  
her feasts were turned into mourning,  
her Sabbaths into a mockery,  
her honour into reproach.

<sup>40</sup> Her dishonour now matched her former glory;  
her greatness was turned into grief.

<sup>41</sup> The king then issued an edict to his whole kingdom that all  
were to become one people, <sup>42</sup> and that each nation should  
renounce its own customs. All the gentiles conformed to the  
king's decree <sup>43</sup> and many of the Israelites accepted his  
religion, sacrificing to idols and profaning the Sabbath.  
<sup>44</sup> And the king sent letters by messengers to Jerusalem and  
to the towns of Judah, ordering them to adopt customs  
foreign to the country, <sup>45</sup> and that they should ban the high-  
offerings, the sacrifices, and the libations in the sanctuary,  
should profane Sabbaths and feasts, <sup>46</sup> and defile the sanc-

<sup>39</sup> The NRSV has 'contempt' in place of 'reproach', here following the NJB. Cf. 2M 6:6.

<sup>40</sup> For the last line, here following the NJB, the NRSV reads, "her exaltation was turned into mourning."

<sup>41</sup> Vv. 41–64 describe the first outright religious persecution of the Jews, which is also reflected in Dn 11:29–39 (compare 2M 6:1–11).

<sup>42</sup> The king decrees that all his subjects should be unified in language, religion, culture, and even dress; Judaism opposed this.

<sup>43</sup> The NRSV includes v. 42 in this verse; therein, v. 42 comprises the final clause of v. 41 ('each ... customs'); here we follow the LXX (and NJB).

<sup>44</sup> Antiochus Epiphanes imposed gentile practices on the Jews, thus abrogating the charter granted them by Antiochus III in 198 BCE, by which the Mosaic Law was recognised as Jewish civil law (as also by the Persian kings when the Jews returned from exile).

<sup>45</sup> Throughout the text, the NRSV uses 'drink offerings' in place of 'libations', here following the NJB.

<sup>46</sup> In place of 'everything holy', here following the NJB, the NRSV has 'priests', more closely following the LXX (ἀγίους).

καὶ ἁγίους, <sup>47</sup> οἰκοδομῆσαι βωμοὺς καὶ τεμένη καὶ εἰδώλια καὶ θύειν ὕεια καὶ κτήνη κοινὰ <sup>48</sup> καὶ ἀφιέναι τοὺς υἱοὺς αὐτῶν ἀπεριτμήτους βδελύξαι τὰς ψυχὰς αὐτῶν ἐν παντὶ ἀκαθάρτῳ καὶ βεβηλώσει <sup>49</sup> ὥστε ἐπιλαθῆσθαι τοῦ νόμου καὶ ἀλλάξαι πάντα τὰ δικαιώματα. <sup>50</sup> καὶ ὃς ἂν μὴ ποιήσῃ κατὰ τὸν λόγον τοῦ βασιλέως, ἀποθανεῖται. <sup>51</sup> κατὰ πάντας τοὺς λόγους τούτους ἔγραψεν πάσῃ τῇ βασιλείᾳ αὐτοῦ καὶ ἐποίησεν ἐπισκόπους ἐπὶ πάντα τὸν λαὸν καὶ ἐνετείλατο ταῖς πόλεσιν Ἰουδα θυσιάζειν κατὰ πόλιν καὶ πόλιν. <sup>52</sup> καὶ συνηθροίσθησαν ἀπὸ τοῦ λαοῦ πολλοὶ πρὸς αὐτούς, πᾶς ὁ ἐγκαταλείπων τὸν νόμον, καὶ ἐποίησαν κακὰ ἐν τῇ γῇ <sup>53</sup> καὶ ἔθεντο τὸν Ἰσραὴλ ἐν κρύφοις ἐν παντὶ φυγαδευτηρίῳ αὐτῶν. <sup>54</sup> καὶ τῇ πεντεκαιδέκτῃ ἡμέρᾳ Χασελευ τῷ πέμπτῳ καὶ τεσσαρακοστῷ καὶ ἑκατοστῷ ἔτει ὠκοδόμησεν βδέλυγμα ἐρημώσεως ἐπὶ τὸ θυσιαστήριον. καὶ ἐν πόλεσιν Ἰουδα κύκλῳ ὠκοδόμησαν βωμούς. <sup>55</sup> καὶ ἐπὶ τῶν θυρῶν τῶν οἰκιῶν καὶ ἐν ταῖς πλατείαις ἐθυμίων. <sup>56</sup> καὶ τὰ βιβλία τοῦ νόμου, ἃ

tuary and those who were holy; <sup>47</sup> that they should build altars, shrines, and temples for idols, to sacrifice pigs and unclean beasts, <sup>48</sup> leaving their sons uncircumcised. They prostituted themselves to all kinds of impurity and evil, <sup>49</sup> so that they forgot the Law and revoked all observance of it. <sup>50</sup> He added that anyone disobeying the king's command was to be put to death. <sup>51</sup> Writing in such terms to every part of his kingdom, the king appointed inspectors for all the people and directed all the towns of Judah to offer sacrifice city by city. <sup>52</sup> Many of the people – that is, every apostate from the Law – rallied to them and so committed evil in the country, <sup>53</sup> forcing Israel into hiding in any possible place of refuge. <sup>54</sup> On the fifteenth day of the month of Chisleu, in the one hundred and forty-fifth year, the king built the appalling abomination on the altar of high-offering. They also built altars in the towns around Judah <sup>55</sup> and offered incense at the doors of houses and in the streets. <sup>56</sup> Any books of the Law

<sup>47</sup> 'Unclean beasts' were not dirty but ritually impure and unacceptable for sacrifice (Lv 22:17–30).

<sup>48</sup> For the last sentence, the NRSV reads, "They were to make themselves abominable by everything unclean and profane."

<sup>49</sup> In place of 'revoke all observance of it', the NRSV has 'change all the ordinances'.

<sup>50</sup> The NJB lacks 'he added that', here following the NRSV.

<sup>51</sup> The NRSV has 'town by town' in place of 'city by city' (πόλιν καὶ πόλιν), here following the NJB.

<sup>52</sup> In place of 'that is, every apostate of the Law', the NRSV has 'everyone who forsook the Law'.

<sup>53</sup> In place of 'every possible place of refuge', here following the NJB, the NRSV has 'every place of refuge that they had'.

<sup>54</sup> The 145<sup>th</sup> year of the Seleucid era was 167 BCE. Two different Greek words are used for 'altar' in this verse.

<sup>55</sup> The offering of incense outside of the Temple was a great sacrilege.

<sup>56</sup> Books of the 'Covenant' or of the 'Law' here refer to the Pentateuch.



εὑρον, ἐνεπύρισαν ἐν πυρὶ κατασχίσαντες. <sup>57</sup> καὶ ὅπου εὑρίσκετο παρὰ τινι βιβλίον διαθήκης, καὶ εἴ τις συνευδόκει τῷ νόμῳ, τὸ σύγκριμα τοῦ βασιλέως ἐθανάτου αὐτόν. <sup>58</sup> ἐν ἰσχύι αὐτῶν ἐποιοῦν τῷ Ἰσραὴλ τοῖς εὐρισκομένοις ἐν παντὶ μηνὶ καὶ μηνὶ ἐν ταῖς πόλεσιν. <sup>59</sup> καὶ τῇ πέμπτῃ καὶ εἰκάδι τοῦ μηνὸς θυσιάζοντες ἐπὶ τὸν βωμόν, ὃς ἦν ἐπὶ τοῦ θυσιαστηρίου. <sup>60</sup> καὶ τὰς γυναῖκας τὰς περιτετμηκυίας τὰ τέκνα αὐτῶν ἐθανάτωσαν κατὰ τὸ πρόσταγμα <sup>61</sup> καὶ ἐκρέμασαν τὰ βρέφη ἐκ τῶν τραχήλων αὐτῶν, καὶ τοὺς οἴκους αὐτῶν καὶ τοὺς περιτετμηκότας αὐτούς.

<sup>62</sup> καὶ πολλοὶ ἐν Ἰσραὴλ ἐκραταιώθησαν καὶ ὠχυρώθησαν ἐν αὐτοῖς τοῦ μὴ φαγεῖν κοινὰ <sup>63</sup> καὶ ἐπεδέξαντο ἀποθανεῖν, ἵνα μὴ μιανθῶσιν τοῖς βρώμασιν καὶ μὴ βεβηλώσωσιν διαθήκην ἁγίαν, καὶ ἀπέθανον. <sup>64</sup> καὶ ἐγένετο ὀργὴ μεγάλη ἐπὶ Ἰσραὴλ σφόδρα.

that they found, they tore up and burned. <sup>57</sup> Anyone found possessing a copy of the Covenant or practising the Law, the king's decree sentenced to death. <sup>58</sup> Every month, they took harsh action against any offenders they found in the towns of Israel. <sup>59</sup> On the twenty-fifth day of the month, sacrifice was offered on the altar built on the altar of burnt offering. <sup>60</sup> Women who had children circumcised were put to death according to the edict <sup>61</sup> with their babies hung round their necks, and their household members and those who had performed the circumcision were executed with them.

<sup>62</sup> Yet, there were many in Israel who stood firm and found the courage to refuse unclean food. <sup>63</sup> They chose death over contamination by such fare or profanation of the Holy Covenant, and they were executed. <sup>64</sup> A truly dreadful retribution visited Israel.

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<sup>57</sup> For this verse, here following the NJB, the NRSV reads: "Anyone found possessing the book of the covenant, or anyone who adhered to the law, was condemned to death by decree of the king."

<sup>58</sup> The 25<sup>th</sup> day was the monthly commemoration of the king's birthday (see 2M 6:7), which also happened to be the anniversary of the inauguration of the altar. Three years later, to the day, Judas was to celebrate the dedication of the new altar (4:52ff).

<sup>59</sup> In place of 'built', here following the NJB, the NRSV has 'that was'. Two different Greek words are used for 'altar' in this verse.

<sup>60</sup> The NRSV has 'decree' in place of 'edict', here following the NJB. Cf 2M 6:10.

<sup>61</sup> The ordering of this verse here follows the NJB; the NRSV reads: "and their families and those who circumcised them; and they hung the infants from their mothers' necks."

<sup>62</sup> In place of 'found the courage', the NRSV has 'resolved in their hearts'.

<sup>63</sup> For this verse, the NRSV reads, "They chose to die rather than to be defiled by food or to profane the holy covenant; and they did die."

<sup>64</sup> For this verse, here following the NJB, the NRSV reads, "Very great wrath came upon Israel."

## Μακκαβαίων Α' 2

<sup>1</sup> Ἐν ταῖς ἡμέραις ἐκείναις ἀνέστη Ματθαθίας υἱὸς Ἰωαννου τοῦ Συμεων ἱερεὺς τῶν υἱῶν Ἰωαριβ ἀπὸ Ἱερουσαλημ καὶ ἐκάθισεν ἐν Μωδεῖν. <sup>2</sup> καὶ αὐτῷ υἱοὶ πέντε, Ἰωαννης ὁ ἐπικαλούμενος Γαδδὶ, <sup>3</sup> Σιμων ὁ καλούμενος Θασσι, <sup>4</sup> Ἰουδας ὁ καλούμενος Μακκαβαῖος, <sup>5</sup> Ἐλεάζαρ ὁ καλούμενος Αβαραν, Ἰωνάθης ὁ καλούμενος Απφους.

<sup>6</sup> καὶ εἶδεν τὰς βλασφημίας τὰς γινομένας ἐν Ἰουδα καὶ ἐν Ἱερουσαλημ <sup>7</sup> καὶ εἶπεν

Ὁἴμμοι, ἵνα τί τοῦτο ἐγεννήθην ἰδεῖν τὸ σύντριμμα τοῦ λαοῦ μου καὶ τὸ σύντριμμα τῆς ἁγίας πόλεως καὶ καθίσαι ἐκεῖ ἐν τῷ δοθῆναι αὐτὴν ἐν χειρὶ ἐχθρῶν, τὸ ἁγίασμα ἐν χειρὶ ἀλλοτρίων;

<sup>8</sup> ἐγένετο ὁ ναὸς αὐτῆς ὡς ἀνὴρ ἄδοξος,

<sup>9</sup> τὰ σκεύη τῆς δόξης αὐτῆς αἰχμάλωτα ἀπήχθη, ἀπεκτάνθη τὰ νήπια αὐτῆς ἐν ταῖς πλατείαις αὐτῆς,

## 1 MACCABEES 2

<sup>1</sup> About then, Mattathias son of John, son of Simeon, a priest of the line of Joarib, left Jerusalem and settled in Modein. <sup>2</sup> He had five sons, John who was known as Gaddi, <sup>3</sup> Simon who was called Thassi, <sup>4</sup> Judas who was called Maccabaeus, <sup>5</sup> Eleazar who was called Avaran and Jonathan who was called Apphus.

<sup>6</sup> And, when he saw the blasphemies being committed in Judah and Jerusalem, <sup>7</sup> he said,

“Alas that I should have been born to witness the ruin of my people and the ruin of the Holy City, and to sit by while she is given over to her enemies, and the sanctuary into the hand of foreigners.

<sup>8</sup> “Her Temple has become like someone of no repute.

<sup>9</sup> The vessels that were her glory have been carried off as booty; her babies have been slaughtered in her streets,

## 1 MACCABEES 2

<sup>1</sup> ‘Joarib’ was the head of the first of the 24 priestly orders; that of Jedaiah was only second in seniority (see 1Ch 24:7, Ne 11:10).

<sup>2</sup> The NRSV has ‘surnamed’ in place of ‘known as’; the nickname ‘Gaddi’ (Γαδδὶ) can mean ‘fortunate’.

<sup>3</sup> The NJB does not include the words ‘who was’, here or in vv. 4–5; the meaning of ‘Thassi’ (Θασσι) is uncertain.

<sup>4</sup> ‘Maccabaeus’ (Μακκαβαῖος) may mean ‘hammer-headed’ or is perhaps a shortened form of ‘maqabياهو’ (‘Yahweh’s Designate’, see Is 62:2).

<sup>5</sup> The nicknames ‘Avaran’ (Αβαραν) and ‘Apphus’ (Απφους) can mean ‘alert’ and ‘favoured’.

<sup>6</sup> The NRSV lacks the opening ‘and when’, here following the LXX and NJB.

<sup>7</sup> For the last line, here following the NJB, the NRSV reads: “the sanctuary given over to aliens.”

<sup>8</sup> In place of ‘no repute’, following the Vg, the LXX has ‘high repute’. The original text presumably read ‘not of high repute’ (a Hebraism) and the negative was later lost, either by accident or because of scruples. Compare vv. 8–13 with Psalms 44, 74 & 79, and the Book of Lamentations.

<sup>9</sup> The NRSV uses ‘infants’ in place of ‘babies’.

οἱ νεανίσκοι αὐτῆς ἐν ῥομφαίᾳ ἐχθροῦ.

<sup>10</sup> ποῖον ἔθνος οὐκ ἐκληρονόμησεν  
βασίλεια καὶ οὐκ ἐκράτησεν  
τῶν σκύλων αὐτῆς;

<sup>11</sup> πᾶς ὁ κόσμος αὐτῆς ἀφηρεῖται,  
ἀντὶ ἐλευθέρᾳ ἐγένετο εἰς δούλην.

<sup>12</sup> καὶ ἰδοὺ τὰ ἅγια ἡμῶν  
καὶ ἡ καλλονὴ ἡμῶν καὶ ἡ δόξα ἡμῶν ἠρημώθη,  
καὶ ἐβεβήλωσαν αὐτὰ τὰ ἔθνη.

<sup>13</sup> ἵνα τί ἡμῖν ἔτι ζωή;

<sup>14</sup> καὶ διέρρηξεν Ματθαθίας καὶ οἱ υἱοὶ αὐτοῦ τὰ ἱμάτια  
αὐτῶν καὶ περιεβάλοντο σάκκους καὶ ἐπένησαν σφόδρα.

<sup>15</sup> Καὶ ἦλθον οἱ παρὰ τοῦ βασιλέως οἱ καταναγκάζοντες τὴν  
ἀποστασίαν εἰς Μωδεὶν τὴν πόλιν, ἵνα θυσιάσωσιν. <sup>16</sup> καὶ  
πολλοὶ ἀπὸ Ἰσραὴλ πρὸς αὐτοὺς προσῆλθον· καὶ Ματθαθίας  
καὶ οἱ υἱοὶ αὐτοῦ συνήχθησαν. <sup>17</sup> καὶ ἀπεκρίθησαν οἱ παρὰ  
τοῦ βασιλέως καὶ εἶπον τῷ Ματθαθία λέγοντες Ἄρχων καὶ  
ἐνδοξος καὶ μέγας εἶ ἐν τῇ πόλει ταύτῃ καὶ ἐστηρισμένος  
υἱοῖς καὶ ἀδελφοῖς· <sup>18</sup> νῦν πρόσσελθε πρῶτος καὶ ποίησον τὸ

her young men by the enemy's sword.

<sup>10</sup> Is there a nation that has not claimed  
a share of her royal prerogatives  
that has not taken some of her spoils?

<sup>11</sup> All her ornaments have been snatched from her;  
her former freedom has become slavery.

<sup>12</sup> See how the Holy Place, our beauty, our glory,  
is now laid waste,  
see how the gentiles have profaned it!

<sup>13</sup> What have we left to live for?"

<sup>14</sup> Mattathias and his sons tore their garments, put on  
sackcloth and observed deep mourning.

<sup>15</sup> The king's commissioners who were enforcing the  
apostasy came to the town of Modein for the sacrifices.

<sup>16</sup> Many Israelites gathered round them, but Mattathias  
and his sons drew apart. <sup>17</sup> The king's commissioners then  
addressed Mattathias as follows, "You are a respected leader,  
a great man in this town; you have sons and brothers to  
support you. <sup>18</sup> Be the first to step forward and conform to

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<sup>10</sup> The NRSV opens with, "What nation has not inherited her palaces ..."

<sup>11</sup> The NRSV has 'adornment' in place of 'ornaments'.

<sup>12</sup> For this verse, the NRSV reads, "And see, our holy place, our beauty, and our glory have been laid waste; the Gentiles have profaned them."

<sup>13</sup> The NRSV reads, "Why should we live any longer?"

<sup>14</sup> For 'observed deep mourning', the NRSV has 'mourned greatly'.

<sup>15</sup> For this verse, the NRSV reads: "The king's officers who were enforcing the apostasy came to the town of Modein to make them offer sacrifice."

<sup>16</sup> For this verse, the NRSV reads: "Many from Israel came to them; and Mattathias and his sons were assembled."

<sup>17</sup> The NRSV opens the commissioners' speech with, "You are a leader, honoured and great in this town, and supported by sons and brothers."

<sup>18</sup> 'Friend of the King' was a title of honour, a survival from the court of Persia; there were various grades.

πρόσταγμα τοῦ βασιλέως, ὡς ἐποίησαν πάντα τὰ ἔθνη καὶ οἱ ἄνδρες Ιουδα καὶ οἱ καταλειφθέντες ἐν Ιερουσαλημ, καὶ ἔσῃ σὺ καὶ οἱ υἱοί σου τῶν φίλων τοῦ βασιλέως, καὶ σὺ καὶ οἱ υἱοί σου δοξασθήσεσθε ἀργυρίῳ καὶ χρυσίῳ καὶ ἀποστολαῖς πολλαῖς. <sup>19</sup> καὶ ἀπεκρίθη Ματθαθίας καὶ εἶπεν φωνῇ μεγάλῃ Εἰ πάντα τὰ ἔθνη τὰ ἐν οἴκῳ τῆς βασιλείας τοῦ βασιλέως ἀκούουσιν αὐτοῦ ἀποστῆναι ἕκαστος ἀπὸ λατρείας πατέρων αὐτοῦ καὶ ἡρετίσαντο ἐν ταῖς ἐντολαῖς αὐτοῦ, <sup>20</sup> καὶ γὰρ καὶ οἱ υἱοί μου καὶ οἱ ἀδελφοί μου πορευσόμεθα ἐν διαθήκῃ πατέρων ἡμῶν. <sup>21</sup> Ἰλεως ἡμῖν καταλιπεῖν νόμον καὶ δικαιώματα. <sup>22</sup> τῶν λόγων τοῦ βασιλέως οὐκ ἀκουσόμεθα παρελθεῖν τὴν λατρείαν ἡμῶν δεξιὰν ἢ ἀριστεράν. <sup>23</sup> καὶ ὡς ἐπαύσατο λαλῶν τοὺς λόγους τούτους, προσῆλθεν ἀνὴρ Ιουδαῖος ἐν ὀφθαλμοῖς πάντων θυσιάσαι ἐπὶ τοῦ βωμοῦ ἐν Μωδεῖν κατὰ τὸ πρόσταγμα τοῦ βασιλέως. <sup>24</sup> καὶ εἶδεν Ματθαθίας καὶ ἐζήλωσεν, καὶ ἐτρόμησαν οἱ νεφροὶ αὐτοῦ, καὶ ἀνῆνεγκεν θυμὸν κατὰ τὸ κρίμα καὶ δραμῶν ἔσφαξεν αὐτὸν ἐπὶ τὸν βωμόν. <sup>25</sup> καὶ τὸν ἄνδρα τοῦ βασιλέως τὸν ἀναγκάζοντα θύειν ἀπέκτεινεν ἐν

the king's decree, as all the nations have done, and the leaders of Judah and the survivors in Jerusalem; you and your sons shall be reckoned among the Friends of the King, you and your sons will be honoured with gold and silver, and many presents." <sup>19</sup> Raising his voice, Mattathias retorted, "Even if every nation living in the king's dominions obeys him, each forsaking its ancestral religion to conform to his decrees, <sup>20</sup> I, my sons and my brothers will still follow the Covenant of our ancestors. <sup>21</sup> May Heaven preserve us from forsaking the Law and its observances. <sup>22</sup> As for the king's orders, we will not follow them: we shall not swerve from our own religion either to right or to left." <sup>23</sup> As he finished speaking, a Jew came forward in the sight of all to sacrifice on the altar in Modein as the royal edict required. <sup>24</sup> When Mattathias saw this, he burned with zeal; stirred to the depth of his being, he gave vent to his legitimate anger, threw himself on the man and slaughtered him on the altar. <sup>25</sup> At the same time, he killed the king's commissioner who was there to enforce the sacrifice, and tore down the altar. <sup>26</sup> In his

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<sup>19</sup> The NRSV opens this verse with, "But Mattathias answered and said in a loud voice."

<sup>20</sup> In place of 'still follow' (as NJB), the NRSV has 'continue to live by'.

<sup>21</sup> The common biblical expression 'Heaven' here, as elsewhere in the book, stands for 'God'.

<sup>22</sup> For this verse, the NRSV reads, "We will not obey the king's words by turning aside from our religion to the right hand or to the left."

<sup>23</sup> Elsewhere in Chs. 1-3, 'Israelite' is used instead of the term 'Jew' (Ιουδαῖος), which here perhaps means 'Judaean'.

<sup>24</sup> Zeal for the Law characterises the piety of the times. In the following century, piety takes a more political flavour with the party of the Zealots.

<sup>25</sup> In place of 'commissioner', here following the NJB, the NRSV has 'officer'.

<sup>26</sup> For this verse, the NRSV reads, "He burned with zeal for the law, just as Phinehas did against Zimri son of Salu." This episode echoes Nb 25:6-15.



τῷ καιρῷ ἐκείνῳ καὶ τὸν βωμὸν καθεῖλεν. <sup>26</sup> καὶ ἐζήλωσεν τῷ νόμῳ, καθὼς ἐποίησεν Φινεες τῷ Ζαμβρι υἱῷ Σαλωμ.

<sup>27</sup> καὶ ἀνέκραξεν Ματταθίας ἐν τῇ πόλει φωνῇ μεγάλῃ λέγων Πᾶς ὁ ζηλῶν τῷ νόμῳ καὶ ἰστῶν διαθήκην ἐξελθέτω ὀπίσω μου. <sup>28</sup> καὶ ἔφυγεν αὐτὸς καὶ οἱ υἱοὶ αὐτοῦ εἰς τὰ ὄρη καὶ ἐγκατέλιπον ὅσα εἶχον ἐν τῇ πόλει.

<sup>29</sup> Τότε κατέβησαν πολλοὶ ζητοῦντες δικαιοσύνην καὶ κρίμα εἰς τὴν ἔρημον καθίσαι ἐκεῖ, <sup>30</sup> αὐτοὶ καὶ οἱ υἱοὶ αὐτῶν καὶ αἱ γυναῖκες αὐτῶν καὶ τὰ κτήνη αὐτῶν, ὅτι ἐσκληρύνθη ἐπ' αὐτοὺς τὰ κακά. <sup>31</sup> καὶ ἀνηγγέλη τοῖς ἀνδράσιν τοῦ βασιλέως καὶ ταῖς δυνάμεσιν, αἱ ἦσαν ἐν Ἱερουσαλὴμ πόλει Δαυιδ ὅτι κατέβησαν ἄνδρες, οἵτινες διεσκέδασαν τὴν ἐντολὴν τοῦ βασιλέως, εἰς τοὺς κρύφους ἐν τῇ ἐρήμῳ. <sup>32</sup> καὶ ἔδραμον ὀπίσω αὐτῶν πολλοὶ καὶ κατελάβοντο αὐτοὺς καὶ παρενέβαλον ἐπ' αὐτοὺς καὶ συνεστήσαντο πρὸς αὐτοὺς πόλεμον ἐν τῇ ἡμέρᾳ τῶν σαββάτων <sup>33</sup> καὶ εἶπον πρὸς αὐτοὺς Ἔως τοῦ νῦν· ἐξελθόντες ποιήσατε κατὰ τὸν λόγον τοῦ βασιλέως, καὶ ζήσεσθε. <sup>34</sup> καὶ εἶπον Οὐκ ἐξελευσόμεθα οὐδὲ ποιήσομεν τὸν λόγον τοῦ βασιλέως βεβηλῶσαι τὴν ἡμέραν

zeal for the Law, he acted as Phinehas had against Zimri son of Salu.

<sup>27</sup> Then Mattathias cried out in the town with a loud voice, saying: "Let every one who is zealous for the law and supports the covenant come out with me!" <sup>28</sup> Then he and his sons fled to the hills and left all that they had in the town.

<sup>29</sup> Many people who were concerned for virtue and justice went down to the desert and stayed there, <sup>30</sup> taking with them their sons, their wives and their cattle, so oppressive had the sufferings become. <sup>31</sup> Word was brought to the royal officials and forces stationed in Jerusalem, in the City of David, that those who had repudiated the king's edict had gone down to the hiding places in the desert. <sup>32</sup> A strong detachment went after them and, when it came up with them, ranged itself against them in battle formation, preparing to attack them on the Sabbath day, <sup>33</sup> and said, "Enough of this! Come out and do as the king orders and you will be spared." <sup>34</sup> The others, however, replied, "We refuse to come out, and we will not obey the king's orders and

<sup>27</sup> The NJB ends, "Let everyone who has any zeal for the Law and takes his stand on the Covenant come out and follow me."

<sup>28</sup> For this verse, the NJB reads, "Then he fled with his sons into the hills, leaving all their possessions behind in the town." Compare 2M 5:27.

<sup>29</sup> In place of 'virtue', here following the NJB, the NRSV has 'righteousness'.

<sup>30</sup> The NRSV ends this verse, here following the NJB, with, "... because troubles pressed heavily upon them."

<sup>31</sup> An alternative translation for 'repudiated' (here following the NJB) is 'rejected' (as NRSV).

<sup>32</sup> The NRSV has simply 'many' in place of 'a strong detachment', here following the NJB.

<sup>33</sup> In place of 'be spared', here following the NJB, the NRSV has 'live'.

<sup>34</sup> Ex 16:29 forbids anyone to leave home on the Sabbath; the Damascus Document, one of the Qumran texts, following Nb 35:4ff, limits a Sabbath day's journey out of town to 1000 cubits (533 m), and to 2000 cubits to (1066 m) to pasture flocks, thus precluding virtually all activity.

τῶν σαββάτων. <sup>35</sup> καὶ ἐτάχυναν ἐπ’ αὐτοὺς πόλεμον. <sup>36</sup> καὶ οὐκ ἀπεκρίθησαν αὐτοῖς οὐδὲ λίθον ἐνετίναξαν αὐτοῖς οὐδὲ ἐνέφραξαν τοὺς κρύφους <sup>37</sup> λέγοντες Ἀποθάνωμεν πάντες ἐν τῇ ἀπλότῃ ἡμῶν· μαρτυρεῖ ἐφ’ ἡμᾶς ὁ οὐρανὸς καὶ ἡ γῆ ὅτι ἀκρίτως ἀπόλλυτε ἡμᾶς. <sup>38</sup> καὶ ἀνέστησαν ἐπ’ αὐτοὺς ἐν πολέμῳ τοῖς σάββασιν, καὶ ἀπέθανον αὐτοὶ καὶ αἱ γυναῖκες αὐτῶν καὶ τὰ τέκνα αὐτῶν καὶ τὰ κτήνη αὐτῶν ἕως χιλίων ψυχῶν ἀνθρώπων.

<sup>39</sup> Καὶ ἔγνω Ματθαθίας καὶ οἱ φίλοι αὐτοῦ καὶ ἐπένδησαν ἐπ’ αὐτοὺς σφόδρα. <sup>40</sup> καὶ εἶπεν ἀνὴρ τῷ πλησίον αὐτοῦ Ἐὰν πάντες ποιήσωμεν ὡς οἱ ἀδελφοὶ ἡμῶν ἐποίησαν καὶ μὴ πολεμήσωμεν πρὸς τὰ ἔθνη ὑπὲρ τῆς ψυχῆς ἡμῶν καὶ τῶν δικαιωμάτων ἡμῶν, νῦν τάχιον ὀλεθρεύσουσιν ἡμᾶς ἀπὸ τῆς γῆς. <sup>41</sup> καὶ ἐβουλεύσαντο τῇ ἡμέρᾳ ἐκείνῃ λέγοντες Πᾶς ἄνθρωπος, ὃς ἐὰν ἔλθῃ ἐφ’ ἡμᾶς εἰς πόλεμον τῇ ἡμέρᾳ τῶν σαββάτων, πολεμήσωμεν κατέναντι αὐτοῦ καὶ οὐ μὴ ἀποθάνωμεν πάντες καθὼς ἀπέθανον οἱ ἀδελφοὶ ἡμῶν ἐν τοῖς κρύφοις.

<sup>42</sup> τότε συνήχθησαν πρὸς αὐτοὺς συναγωγὴ Ἀσιδαίων, ἰσχυροὶ δυνάμει ἀπὸ Ἰσραὴλ, πᾶς ὁ ἐκουσιαζόμενος τῷ νόμῳ·

profane the Sabbath day.” <sup>35</sup> The royal forces at once went into action, <sup>36</sup> but the others offered no opposition or throw a stone at them; there was no barricading of the hiding places. <sup>37</sup> They only said, “Let us all die innocent; let heaven and earth bear witness that you are massacring us with no pretence of justice.” <sup>38</sup> They attacked them on the Sabbath itself, and they died, with their wives, children and cattle, to the number of one thousand persons.

<sup>39</sup> When Mattathias and his friends heard the news about this, they mourned for them bitterly <sup>40</sup> and they all said to their neighbours, “If we all do as our brothers have done, and refuse to fight the gentiles for our lives and our institutions, they will only destroy us the sooner from the earth.” <sup>41</sup> Therefore, on that day, they came to a decision and said, “If anyone comes against us to do battle on the Sabbath day, whoever he may be, we shall fight against him; for, we must not all be killed, as our brothers were killed in the hiding places.”

<sup>42</sup> Soon after, the Hasidaean party joined them, mighty warriors of Israel, each one a volunteer on the side of the

<sup>35</sup> In place of ‘the royal forces’, here following the NJB, the NRSV has ‘the enemy’; the LXX has merely ‘they’.

<sup>36</sup> The NRSV ends this verse (here following the NJB) with, “... or block up their hiding places.”

<sup>37</sup> For this verse, the NRSV reads, “For they said, “Let us all die in our innocence; heaven and earth testify for us that you are killing us unjustly.””

<sup>38</sup> The NRSV lacks the word ‘itself’, here following the NJB.

<sup>39</sup> For this verse, the NRSV, avoiding the use of the passive voice, reads, “When Mattathias and his friends learned of it, they mourned for them deeply.”

<sup>40</sup> In place of ‘they all said to their neighbours’, here following the NRSV, the NJB has ‘said to one another’.

<sup>41</sup> This is the earliest statement of the principal that one may profane one Sabbath in order to keep all the others.

<sup>42</sup> ‘Hasidaean’ (Ἀσιδαίων) is the Greek form of the Hebrew ‘Hasidim’ (‘The Devout’), the Jewish party devoted to the Law.

<sup>43</sup> καὶ πάντες οἱ φυγαδεύοντες ἀπὸ τῶν κακῶν προσετέθησαν αὐτοῖς καὶ ἐγένοντο αὐτοῖς εἰς στήριγμα. <sup>44</sup> καὶ συνεστήσαντο δύναμιν καὶ ἐπάταξαν ἁμαρτωλοὺς ἐν ὀργῇ αὐτῶν καὶ ἄνδρας ἀνόμους ἐν θυμῷ αὐτῶν· καὶ οἱ λοιποὶ ἔφυγον εἰς τὰ ἔθνη σωθῆναι. <sup>45</sup> καὶ ἐκύκλωσεν Ματθαθίας καὶ οἱ φίλοι αὐτοῦ καὶ καθεῖλον τοὺς βωμοὺς <sup>46</sup> καὶ περιέτεμον τὰ παιδάρια τὰ ἀπερίτμητα, ὅσα εὔρον ἐν ὁρίοις Ἰσραηλ, ἐν ἰσχύι <sup>47</sup> καὶ ἐδίωξαν τοὺς υἱοὺς τῆς ὑπερηφανίας, καὶ κατευοδόνη τὸ ἔργον ἐν χειρὶ αὐτῶν· <sup>48</sup> καὶ ἀντελάβοντο τοῦ νόμου ἐκ χειρὸς τῶν ἐθνῶν καὶ τῶν βασιλέων καὶ οὐκ ἔδωκαν κέρας τῷ ἁμαρτωλῷ.

<sup>49</sup> Καὶ ἤγγισαν αἱ ἡμέραι Ματθαθίου ἀποθανεῖν, καὶ εἶπεν τοῖς υἱοῖς αὐτοῦ Νῦν ἐστηρίσθη ὑπερηφανία καὶ ἐλεγμός καὶ καιρὸς καταστροφῆς καὶ ὀργὴ θυμοῦ. <sup>50</sup> νῦν, τέκνα, ζηλώσατε τῷ νόμῳ καὶ δότε τὰς ψυχὰς ὑμῶν ὑπὲρ διαθήκης πατέρων ἡμῶν

<sup>51</sup> καὶ μνήσθητε τὰ ἔργα τῶν πατέρων,  
ἃ ἐποίησαν ἐν ταῖς γενεαῖς αὐτῶν,  
καὶ δέξασθε δόξαν μεγάλην καὶ ὄνομα αἰώνιον.

Law. <sup>43</sup> All the refugees from the persecution rallied to them, giving them added support. <sup>44</sup> They organised themselves into an armed force, striking down the sinners in their anger, and the renegades in their fury, and those who escaped them fled to the gentiles for safety. <sup>45</sup> Mattathias and his friends made a tour, overthrowing the altars <sup>46</sup> and forcibly circumcising all the boys they found uncircumcised in the territories of Israel. <sup>47</sup> They hunted down the upstarts and managed their campaign to good effect. <sup>48</sup> They wrested the Law out of the control of the gentiles and the kings, and reduced the sinners to impotence.

<sup>49</sup> As the days of Mattathias drew to a close, he said to his sons, "Arrogance and outrage are now in the ascendant; it is a time of ruin and bitter hatred. <sup>50</sup> Now, my children, for you to have a burning zeal for the Law and to give your lives for the Covenant of our fathers.

<sup>51</sup> "Remember the deeds of the ancestors, which they did in their generations, and you will win great honour and everlasting name.

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<sup>43</sup> In place of 'the refugees from the persecution', here following the NJB, the NRSV has 'who became fugitives to escape their troubles'.

<sup>44</sup> The NRSV has 'wrath' in place of 'fury', here following the NJB.

<sup>45</sup> In place of 'made a tour', here following the NJB, the NRSV has 'went around'.

<sup>46</sup> For 'in the territories of Israel', here following the NJB, the NRSV has 'within the borders of Israel'.

<sup>47</sup> For this verse, here following the NJB, the NRSV reads, "They hunted down the arrogant, and the work prospered in their hands."

<sup>48</sup> The literal translation of 'reduced the sinners to impotence' is 'did not give a horn to the sinner'; the NRSV has 'never let the sinner gain the upper hand'.

<sup>49</sup> The testament of Mattathias is reminiscent of the Eulogy of the Ancestors in Si 44–50.

<sup>50</sup> In place of 'now', here following the NRSV, the NJB has 'this is the time'.

<sup>51</sup> For the 2<sup>nd</sup> line, here following the NRSV, the NJB reads, "each in his generation."

<sup>52</sup> Ἀβρααμ οὐχὶ ἐν πειρασμῷ εὐρέθη πιστός,  
καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην;  
<sup>53</sup> Ἰωσηφ ἐν καιρῷ στενοχωρίας αὐτοῦ ἐφύλαξεν ἐντολήν  
καὶ ἐγένετο κύριος Αἰγύπτου.  
<sup>54</sup> Φινεες ὁ πατὴρ ἡμῶν ἐν τῷ ζηλῶσαι ζῆλον  
ἔλαβεν διαθήκην ἱερωσύνης αἰωνίας.  
<sup>55</sup> Ἰησοῦς ἐν τῷ πληρῶσαι λόγον  
ἐγένετο κριτὴς ἐν Ἰσραηλ.  
<sup>56</sup> Χαλεβ ἐν τῷ μαρτύρασθαι ἐν τῇ ἐκκλησίᾳ  
ἔλαβεν γῆς κληρονομίαν.  
<sup>57</sup> Δαυιδ ἐν τῷ ἐλέει αὐτοῦ ἐκληρονόμησεν  
θρόνον βασιλείας εἰς αἰῶνας.  
<sup>58</sup> Ἠλίας ἐν τῷ ζηλῶσαι ζῆλον νόμου  
ἀνελήμφθη εἰς τὸν οὐρανόν.  
<sup>59</sup> Ἀνανίας, Ἀζαρίας, Μισαηλ πιστεύσαντες  
ἐσώθησαν ἐκ φλογός.  
<sup>60</sup> Δανιηλ ἐν τῇ ἀπλότητι αὐτοῦ  
ἐρρύσθη ἐκ στόματος λεόντων.

<sup>52</sup> Was not Abraham tested and found faithful,  
was not that considered as justifying him?  
<sup>53</sup> Joseph, in the time of his distress, maintained the Law,  
and so became lord of Egypt.  
<sup>54</sup> Phinehas, our father, in return for his burning zeal,  
received the covenant of everlasting priesthood.  
<sup>55</sup> Joshua, for carrying out his task,  
became judge of Israel.  
<sup>56</sup> Caleb, for his testimony before the assembly,  
received an inheritance in the land.  
<sup>57</sup> David, for his generous heart,  
inherited the throne of an everlasting kingdom.  
<sup>58</sup> Elijah, for his consuming fervour for the Law,  
was taken up to heaven itself.  
<sup>59</sup> Hananiah, Azariah and Mishael, for their fidelity,  
were saved from the flame.  
<sup>60</sup> Daniel, for his singleness of heart,  
was rescued from the lion's jaws.

<sup>52</sup> See Gn 22:1–18, 15:6 and Rm 4:3.

<sup>53</sup> In place of ‘maintained the Law’, here following the NJB, the NRSV has ‘kept the commandment’.

<sup>54</sup> The author derives the descent of the contemporary High Priest, Simon II, from Eleazar, son of Aaron and father of Phinehas, the ancestor of Zadok and the Oniad order; he casts no doubt, therefore, on the legitimacy of the Hasmonaean priesthood.

<sup>55</sup> For the 1<sup>st</sup> line, here following the NJB, the NRSV reads, “Joshua, because he fulfilled the command.”

<sup>56</sup> In place of ‘assembly’, here following the NRSV & LXX (ἐκκλησίᾳ), the NJB reads ‘assembled people’.

<sup>57</sup> An alternative translation for ‘generous’ could be ‘merciful’, or even ‘loyal’ (2S 7:16, Ps 89:35–37, 132:11–12).

<sup>58</sup> In place of ‘consuming fervour’ the NRSV has ‘great zeal’. For the story of Elijah being taken up into heaven, see 2K 2:9–12.

<sup>59</sup> The NRSV has ‘believed and’ in place of ‘for their fidelity’, here following the NJB.

<sup>60</sup> For the story of Daniel in the lion pit, see Dn 3:8–30, 6:1–24.



- <sup>61</sup> καὶ οὕτως ἐννοήθητε κατὰ γενεὰν καὶ γενεάν,  
ὅτι πάντες οἱ ἐλπίζοντες ἐπ’ αὐτὸν οὐκ ἀσθενήσουσιν.
- <sup>62</sup> καὶ ἀπὸ λόγων ἀνδρὸς ἀμαρτωλοῦ μὴ φοβηθῆτε,  
ὅτι ἡ δόξα αὐτοῦ εἰς κόπρια καὶ εἰς σκώληκας·
- <sup>63</sup> σήμερον ἐπαρθήσεται καὶ αὔριον οὐ μὴ εὔρεθῇ,  
ὅτι ἐπέστρεψεν εἰς τὸν χοῦν αὐτοῦ,  
καὶ ὁ διαλογισμὸς αὐτοῦ ἀπολεῖται.
- <sup>64</sup> τέκνα, ἀνδρίζεσθε καὶ ἰσχύσατε ἐν τῷ νόμῳ,  
ὅτι ἐν αὐτῷ δοξασθήσεσθε.
- <sup>65</sup> καὶ ἰδοὺ Συμεὼν ὁ ἀδελφὸς ὑμῶν, οἶδα ὅτι ἀνὴρ βουλῆς  
ἐστίν, αὐτοῦ ἀκούετε πάσας τὰς ἡμέρας, αὐτὸς ἔσται ὑμῶν  
πατήρ. <sup>66</sup> καὶ Ἰουδᾶς Μακκαβαῖος ἰσχυρὸς δυνάμει ἐκ  
νεότητος αὐτοῦ, αὐτὸς ἔσται ὑμῖν ἄρχων στρατιᾶς καὶ  
πολεμήσει πόλεμον λαῶν. <sup>67</sup> καὶ ὑμεῖς προσάξετε πρὸς ὑμᾶς  
πάντας τοὺς ποιητὰς τοῦ νόμου καὶ ἐκδικήσατε ἐκδίκησιν τοῦ  
λαοῦ ὑμῶν. <sup>68</sup> ἀνταπόδοτε ἀνταπόδομα τοῖς ἔθνεσιν καὶ  
προσέχετε εἰς πρόσταγμα τοῦ νόμου. — <sup>69</sup> καὶ εὐλόγησεν  
αὐτούς· καὶ προσετέθη πρὸς τοὺς πατέρας αὐτοῦ. <sup>70</sup> καὶ
- <sup>61</sup> Know then that, generation after generation,  
no one who hopes in him will lack strength.
- <sup>62</sup> Do not fear the threats of the sinner:  
all his bravado must come to the dunghill and worms.
- <sup>63</sup> Exalted today, tomorrow he is nowhere to be found,  
for he has returned to the dust he came from  
and his scheming is brought to nothing.
- <sup>64</sup> Be resolute and courageous for the Law, my children,  
for it will bring you glory.
- <sup>65</sup> “Here is your brother Simeon, I know he is a man of sound  
judgement. Listen to him all your lives; let him take your  
father’s place. <sup>66</sup> Judas Maccabaeus has been strong and  
courageous from his youth; he shall be your general and shall  
fight the war against the Gentiles. <sup>67</sup> The rest of you are to  
enrol in your ranks all those who keep the Law, and to  
avenge the wrong done against your people. <sup>68</sup> Pay back the  
Gentiles to the full and hold fast to the ordinance of the Law.”
- <sup>69</sup> Then he blessed them and was gathered to his father. <sup>70</sup> He

<sup>61</sup> In place of ‘know then’, here following the NJB, the NRSV has ‘so observe’.

<sup>62</sup> The NRSV has ‘splendour’ in place of ‘bravado’, here following the NJB.

<sup>63</sup> See Ps 37:10, 35–36. For the last line, here following the NJB, the NRSV reads, “and their plans will have perished.”

<sup>64</sup> In place of ‘glory’, here following the NJB, the NRSV has ‘honour’.

<sup>65</sup> For this verse, the NRSV reads, “Here is your brother Simeon who, I know, is wise in counsel; always listen to him; he shall be your father.”

<sup>66</sup> Some MSS have ‘you shall fight’ in place of ‘[he] shall fight’.

<sup>67</sup> The NRSV opens this verse with, “You shall rally around you all who observe the law.”

<sup>68</sup> In place of ‘ordinance’, here following the NJB, the NRSV has ‘command’.

<sup>69</sup> See Jg 2:10.

<sup>70</sup> Mattathias’ death was in 166 BCE.

ἀπέθανεν ἐν τῷ ἑκτῷ καὶ τεσσαρακοστῷ καὶ ἑκατοστῷ ἔτει  
καὶ ἐτάφη ἐν τάφοις πατέρων αὐτοῦ ἐν Μωδεῖν, καὶ  
ἐκόψαντο αὐτὸν πᾶς Ἰσραὴλ κοπετὸν μέγαν.

died in the one hundred and forty-sixth year and his sons  
buried him in the tombs of his fathers at Modein, and all  
Israel mourned him deeply.



## Μακκαβαίων Α' 3

<sup>1</sup> Καὶ ἀνέστη Ἰουδᾶς ὁ καλούμενος Μακκαβαῖος υἱὸς αὐτοῦ ἀντ' αὐτοῦ. <sup>2</sup> καὶ ἐβοήθουν αὐτῷ πάντες οἱ ἀδελφοὶ αὐτοῦ καὶ πάντες, ὅσοι ἐκολλήθησαν τῷ πατρὶ αὐτοῦ, καὶ ἐπολέμουν τὸν πόλεμον Ἰσραὴλ μετ' εὐφροσύνης.

<sup>3</sup> καὶ ἐπλάτυνεν δόξαν τῷ λαῷ αὐτοῦ  
καὶ ἐνεδύσατο θώρακα ὡς γίγας  
καὶ συνεζώσατο τὰ σκεύη τὰ πολεμικὰ αὐτοῦ  
καὶ πολέμους συνεστήσατο σκεπάζων  
παρεμβολὴν ἐν ῥομφαίᾳ.

<sup>4</sup> καὶ ὡμοιώθη λέοντι ἐν τοῖς ἔργοις αὐτοῦ  
καὶ ὡς σκύμνος ἐρευγόμενος εἰς θήραν.

<sup>5</sup> καὶ ἐδίωξεν ἀνόμους ἐξερευνῶν καὶ τοὺς ταράσσοντας  
τὸν λαὸν αὐτοῦ ἐφλόγισεν.

<sup>6</sup> καὶ συνεστάλησαν ἄνομοι ἀπὸ τοῦ φόβου αὐτοῦ,  
καὶ πάντες οἱ ἐργάται τῆς ἀνομίας συνεταράχθησαν,  
καὶ εὐοδώθη σωτηρία ἐν χειρὶ αὐτοῦ.

<sup>7</sup> καὶ ἐπίκραναν βασιλεῖς πολλοὺς  
καὶ εὐφρανεν τὸν Ἰακωβ ἐν τοῖς ἔργοις αὐτοῦ,

## 1 MACCABEES 3

<sup>1</sup> And his son, Judas, who was known as Maccabaeus, then took his place. <sup>2</sup> And all his brothers, and all who had joined his father, supported him, and they fought for Israel willingly.

<sup>3</sup> He extended the fame of his people.  
Like a giant, he put on the breastplate  
and buckled on his war harness;  
he engaged in battle after battle,  
protecting the ranks with his sword.  
<sup>4</sup> He was like a lion in his exploits,  
like a young lion roaring over its prey.  
<sup>5</sup> He pursued and tracked down the renegades,  
he consigned those who hurt his people to the flames.  
<sup>6</sup> The renegades quailed with the terror he inspired,  
all evildoers were utterly confounded,  
and deliverance went forward under his leadership.  
<sup>7</sup> He brought bitterness to many kings  
and rejoicing to Jacob by his deeds,

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### 1 MACCABEES 3

<sup>1</sup> Judas Maccabeus ruled 166–160 BCE.

<sup>2</sup> In place of 'willingly', the NJB has 'with a will' and the NRSV has 'gladly'.

<sup>3</sup> Vv. 3–9 comprise a fragment of a contemporary poem.

<sup>4</sup> For the 2<sup>nd</sup> line, here following the NJB, the NRSV reads, "like a lion's cub roaring for prey;" compare this verse with Ho 5:14.

<sup>5</sup> The NRSV reads, "he burned those who troubled his people" for the 2<sup>nd</sup> line, here following the NJB.

<sup>6</sup> In place of 'renegades', here following the NJB, the NRSV has 'lawbreakers' (see #1:11).

<sup>7</sup> At the end of this verse, the NJB adds 'and ever'; here, we follow the NRSV.

καὶ ἕως τοῦ αἰῶνος τὸ μνημόσυνον αὐτοῦ εἰς εὐλογίαν.

- <sup>8</sup> καὶ διῆλθεν ἐν πόλεσιν Ιουδα  
καὶ ἐξωλέθρευσεν ἀσεβεῖς ἐξ αὐτῆς  
καὶ ἀπέστρεψεν ὀργὴν ἀπὸ Ισραηλ  
<sup>9</sup> καὶ ὠνομάσθη ἕως ἐσχάτου γῆς  
καὶ συνήγαγεν ἀπολλυμένους.

<sup>10</sup> Καὶ συνήγαγεν Ἀπολλώνιος ἔθνη καὶ ἀπὸ Σαμαρείας  
δύναμιν μεγάλην τοῦ πολεμῆσαι πρὸς τὸν Ισραηλ. <sup>11</sup> καὶ  
ἔγνω Ιουδας καὶ ἐξῆλθεν εἰς συνάντησιν αὐτῷ καὶ ἐπάταξεν  
αὐτὸν καὶ ἀπέκτεινεν· καὶ ἔπεσον τραυματαῖα πολλοί, καὶ οἱ  
ἐπίλοιποι ἔφυγον. <sup>12</sup> καὶ ἔλαβον τὰ σκῦλα αὐτῶν, καὶ τὴν  
μάχαιραν Ἀπολλωνίου ἔλαβεν Ιουδας καὶ ἦν πολεμῶν ἐν  
αὐτῇ πάσας τὰς ἡμέρας.

<sup>13</sup> καὶ ἤκουσεν Σήρων ὁ ἄρχων τῆς δυνάμεως Συρίας ὅτι  
ἤθροισεν Ιουδας ἄθροισμα καὶ ἐκκλησίαν πιστῶν μετ' αὐτοῦ  
καὶ ἐκπορευομένων εἰς πόλεμον, <sup>14</sup> καὶ εἶπεν Ποιήσω ἑμαυτῷ  
ὄνομα καὶ δοξασθήσομαι ἐν τῇ βασιλείᾳ καὶ πολεμήσω τὸν  
Ιουδαν καὶ τοὺς σὺν αὐτῷ τοὺς ἐξουθενοῦντας τὸν λόγον τοῦ  
βασιλέως. <sup>15</sup> καὶ προσέθετο καὶ ἀνέβη μετ' αὐτοῦ παρεμβολή

his memory is blessed forever.

- <sup>8</sup> He went through the towns of Judah  
eliminating the irreligious from them,  
and diverted the Retribution from Israel.  
<sup>9</sup> His name resounded to the ends of the earth;  
he rallied those who were on the point of perishing.

<sup>10</sup> Next, Apollonius gathered together the Gentiles and a  
large force from Samaria to make war against Israel. <sup>11</sup> When  
Judas learned of it, he went out to meet him and routed and  
killed him. Many were wounded and fell, and the survivors  
took to flight. <sup>12</sup> Then they seized their spoils and Judas took  
the sword of Apollonius and used it in battle throughout the  
rest of his life.

<sup>13</sup> When Seron, commander of the Syrian troops, heard that  
Judas had raised a mixed force of believers and seasoned  
fighters, <sup>14</sup> he said, "I shall make a name for myself and gain  
honour in the kingdom if I fight Judas and those supporters  
of his who are so contemptuous of the king's command."  
<sup>15</sup> He therefore launched another expedition, with a strong

<sup>8</sup> The NRSV & WEBBE have 'the land' in place of 'them', here following the LXX. The 'Retribution' was God's wrath (2M 7:38).

<sup>9</sup> For this verse, here following the NJB, the NRSV reads, "He was renowned to the ends of the earth; he gathered in those who were perishing."

<sup>10</sup> 2M does not mention these two engagements. According to Josephus (*Ant.* XII v 5, vii 1), Apollonius was governor of Samaria (see #1:29).

<sup>11</sup> In place of 'were wounded and fell', here following the NRSV, the NJB has 'fell wounded'.

<sup>12</sup> The NJB lacks 'the rest of', here following the NRSV.

<sup>13</sup> The NJB transposes the words 'Seron, commander of the Syrian troops' with the pronoun 'he' from v. 14; here, we follow the LXX (& NRSV).

<sup>14</sup> In place of 'command', here following the NRSV, the NJB has 'orders'.

<sup>15</sup> The NJB has 'unbelievers' in place of 'godless men', here following the NRSV.



ἀσεβῶν ἰσχυρὰ βοηθῆσαι αὐτῷ ποιῆσαι τὴν ἐκδίκησιν ἐν υἱοῖς Ἰσραηλ.

<sup>16</sup> καὶ ἤγγισεν ἕως ἀναβάσεως Βαιθωρων, καὶ ἐξῆλθεν Ἰουδας εἰς συνάντησιν αὐτῷ ὀλιγοστός. <sup>17</sup> ὥς δὲ εἶδον τὴν παρεμβολὴν ἐρχομένην εἰς συνάντησιν αὐτῶν, εἶπον τῷ Ἰουδα *Τί δυνησόμεθα ὀλιγοστοὶ ὄντες πολεμῆσαι πρὸς πλῆθος τοσοῦτο ἰσχυρόν; καὶ ἡμεῖς ἐκλελύμεθα ἀσιτοῦντες σήμερον.* <sup>18</sup> καὶ εἶπεν Ἰουδας *Εὐκοπὸν ἐστὶν συγκλειςθῆναι πολλοὺς ἐν χερσὶν ὀλίγων, καὶ οὐκ ἔστιν διαφορὰ ἐναντίον τοῦ οὐρανοῦ σώζειν ἐν πολλοῖς ἢ ἐν ὀλίγοις.* <sup>19</sup> ὅτι οὐκ ἐν πλήθει δυνάμεως νίκη πολέμου ἐστίν, ἀλλ' ἐκ τοῦ οὐρανοῦ ἡ ἰσχύς. <sup>20</sup> αὐτοὶ ἔρχονται ἐφ' ἡμᾶς ἐν πλήθει ὕβρεως καὶ ἀνομίας τοῦ ἐξᾶραι ἡμᾶς καὶ τὰς γυναῖκας ἡμῶν καὶ τὰ τέκνα ἡμῶν τοῦ σκυλεῦσαι ἡμᾶς, <sup>21</sup> ἡμεῖς δὲ πολεμοῦμεν περὶ τῶν ψυχῶν ἡμῶν καὶ τῶν νομίμων ἡμῶν. <sup>22</sup> καὶ αὐτὸς συντρίψει αὐτοὺς πρὸ προσώπου ἡμῶν, ὑμεῖς δὲ μὴ φοβεῖσθε ἀπ' αὐτῶν. <sup>23</sup> ὥς δὲ ἐπαύσατο λαλῶν, ἐνήλατο εἰς αὐτοὺς ἄφνω, καὶ συνετρίβη Σήρων καὶ ἡ παρεμβολὴ αὐτοῦ ἐνώπιον αὐτοῦ.

army of godless men to support him in taking vengeance on the Israelites.

<sup>16</sup> He was near the ascent of Beth-Horon, when Judas went out to meet him with a small company. <sup>17</sup> But, when they saw the army coming to meet them, they said to Judas, "How can we, few as we are, engage such overwhelming numbers? We are exhausted as it is, not having had anything to eat today." <sup>18</sup> "It is easy," Judas answered, "for a great number to be defeated by a few; indeed, in the sight of Heaven, deliverance, whether by many or by few, is all one; <sup>19</sup> for victory in war does not depend on the size of the fighting force: Heaven accords the strength. <sup>20</sup> They are coming against us in full-blown insolence and lawlessness to destroy us, our wives and our children, and to plunder us; <sup>21</sup> but we are fighting for our lives and our laws, <sup>22</sup> and he himself will crush them before our eyes; do not be afraid of them." <sup>23</sup> When he had finished speaking, he made a sudden sally against Seron and his army, and they were crushed before

<sup>16</sup> The 'ascent of Beth-Horon' was a route from the coastal plain to the Judaeian highlands. The town is about 19 Km NW of Jerusalem.

<sup>17</sup> The NRSV has 'so great and so strong a multitude' in place of 'such overwhelming numbers', here following the NJB.

<sup>18</sup> In place of 'Heaven', some MSS use 'the God of Heaven' but, from motives of respect, 1M systematically avoids the word 'God'.

<sup>19</sup> For this verse, the NRSV reads, "It is not on the size of the army that victory in battle depends, but strength comes from Heaven."

<sup>20</sup> Judas' exhortation is in the style of Deuteronomy (see Dt 1:29ff, 3:18-22, 9:1ff). Jewish literature of the period is frequently modelled on the stories of the Patriarchs and of the Conquest. V. 21 admirably sums up the basic reason for the early Maccabean resistance.

<sup>21</sup> In place of 'are fighting', the NRSV has simply 'fight'; this form of Greek verbs can be translated either way.

<sup>22</sup> The NJB lacks 'himself', here following the NRSV.

<sup>23</sup> The NJB ends this verse, here following the NRSV, with, "... and overwhelmed them."

<sup>24</sup> καὶ ἐδίωκον αὐτὸν ἐν τῇ καταβάσει Βαιθωρων ἕως τοῦ πεδίου· καὶ ἔπεσον ἀπ' αὐτῶν εἰς ἄνδρας ὀκτακοσίους, οἱ δὲ λοιποὶ ἔφυγον εἰς γῆν Φυλιστιμ. <sup>25</sup> καὶ ἤρξατο ὁ φόβος Ἰουδοῦ καὶ τῶν ἀδελφῶν αὐτοῦ καὶ ἡ πτόη ἐπέπιπτεν ἐπὶ τὰ ἔθνη τὰ κύκλῳ αὐτῶν. <sup>26</sup> καὶ ἤγγισεν ἕως τοῦ βασιλέως τὸ ὄνομα αὐτοῦ, καὶ ὑπὲρ τῶν παρατάξεων Ἰουδοῦ ἐξηγεῖτο τὰ ἔθνη. <sup>27</sup> Ὡς δὲ ἤκουσεν ὁ βασιλεὺς Ἀντίοχος τοὺς λόγους τούτους, ὠργίσθη θυμῷ καὶ ἀπέστειλεν καὶ συνήγαγεν τὰς δυνάμεις πάσας τῆς βασιλείας αὐτοῦ, παρεμβολὴν ἰσχυρὰν σφόδρα. <sup>28</sup> καὶ ἤνοιξεν τὸ γαζοφυλάκιον αὐτοῦ καὶ ἔδωκεν ὀψώνια ταῖς δυνάμεσιν εἰς ἐνιαυτὸν καὶ ἐνετείλατο αὐτοῖς εἶναι ἐτοίμους εἰς πᾶσαν χρεῖαν. <sup>29</sup> καὶ εἶδεν ὅτι ἐξέλιπεν τὸ ἀργύριον ἐκ τῶν θησαυρῶν καὶ οἱ φόροι τῆς χώρας ὀλίγοι χάριν τῆς διχοστασίας καὶ πληγῆς, ἥς κατεσκεύασεν ἐν τῇ γῇ τοῦ ἄραι τὰ νόμιμα, ἃ ἦσαν ἀφ' ἡμερῶν τῶν πρώτων, <sup>30</sup> καὶ εὐλαβήθη μὴ οὐκ ἔχῃ ὥς ἅπαξ καὶ δις εἰς τὰς δαπάνας καὶ τὰ δόματα, ἃ ἐδίδου ἔμπροσθεν δαψιλῇ χειρὶ καὶ ἐπερίσσευσεν ὑπὲρ τοὺς βασιλεῖς τοὺς ἔμπροσθεν, <sup>31</sup> καὶ ἠπορεῖτο τῇ ψυχῇ αὐτοῦ σφόδρα καὶ ἐβουλεύσατο τοῦ

him. <sup>24</sup> They pursued them down from Beth-Horon as far as the plain. About eight hundred of their men fell, and the rest fled to the land of the Philistines. <sup>25</sup> Judas and his brothers began to be feared, and alarm seized the surrounding peoples. <sup>26</sup> His name even reached the king's ears and, among the nations, there was talk of Judas and his battles.

<sup>27</sup> When King Antiochus heard news of this, he was greatly angered and ordered a muster of all the forces in his realm, a very powerful army. <sup>28</sup> Opening his treasury, he gave a year's pay to his troops, telling them to be prepared for any need. <sup>29</sup> He then found that the money in his coffers had run short and that the revenues of the province had decreased, as a result of the dissension and disaster brought on the country by his own abrogation of laws that had been in force from the earliest days. <sup>30</sup> He began to fear that, as had happened more than once, he would not have enough to cover the expenses and the lavish bounties he had previously been accustomed to make on a larger scale than his predecessors on the throne had. <sup>31</sup> In this grave quandary, he determined to invade

<sup>24</sup> The 'land of the Philistines' is a deliberately archaic expression to denote the coastal region (see 15:38).

<sup>25</sup> In place of 'peoples', here following the NJB, the NRSV has 'Gentiles'.

<sup>26</sup> The NRSV has 'gentiles' in place of 'nations', here following the NJB (cf. #25).

<sup>27</sup> The author's natural bias makes the Jewish problem central to Antiochus IV's preoccupations. In reality, the Asiatic campaign was not intended merely to replenish the royal exchequer, but also to re-conquer Armenia.

<sup>28</sup> The phrase 'any need' implies that the Seleucid power was beginning to decline.

<sup>29</sup> The NJB has 'tribute' in place of 'revenues', here following the NRSV.

<sup>30</sup> Antiochus IV was noted for his extravagance (see #2M 4:30).

<sup>31</sup> The NRSV opens this verse, here following the NJB, with, "He was greatly perplexed in mind."

πορευθῆναι εἰς τὴν Περσίδα καὶ λαβεῖν τοὺς φόρους τῶν χωρῶν καὶ συναγαγεῖν ἀργύριον πολὺ.

<sup>32</sup> καὶ κατέλιπεν Λυσίαν ἄνθρωπον ἔνδοξον καὶ ἀπὸ γένους τῆς βασιλείας ἐπὶ τῶν πραγμάτων τοῦ βασιλέως ἀπὸ τοῦ ποταμοῦ Εὐφράτου καὶ ἕως ὁρίων Αἰγύπτου <sup>33</sup> καὶ τρέφειν Ἀντίοχον τὸν υἱὸν αὐτοῦ ἕως τοῦ ἐπιστρέψαι αὐτόν· <sup>34</sup> καὶ παρέδωκεν αὐτῷ τὰς ἡμίσεις τῶν δυνάμεων καὶ τοὺς ἐλέφαντας καὶ ἐνετείλατο αὐτῷ περὶ πάντων, ὧν ἠβούλετο, καὶ περὶ τῶν κατοικούντων τὴν Ἰουδαίαν καὶ Ἱερουσαλημ <sup>35</sup> ἀποστεῖλαι ἐπ' αὐτοὺς δύνανται τοῦ ἐκτρεῖν καὶ ἐξῆλθαι τὴν ἰσχὺν Ἰσραὴλ καὶ τὸ κατάλειμμα Ἱερουσαλημ καὶ ἄραι τὸ μνημόσυνον αὐτῶν ἀπὸ τοῦ τόπου <sup>36</sup> καὶ κατοικίσαι υἱοὺς ἀλλογενεῖς ἐν πᾶσιν τοῖς ὁρίοις αὐτῶν καὶ κατακληροδοτῆσαι τὴν γῆν αὐτῶν. <sup>37</sup> καὶ ὁ βασιλεὺς παρέλαβεν τὰς ἡμίσεις τῶν δυνάμεων τὰς καταλειφθεῖσας καὶ ἀπῆρεν ἀπὸ Ἀντιοχείας ἀπὸ πόλεως βασιλείας αὐτοῦ ἔτους ἐβδόμου καὶ τεσσαρα-

Persia, there to levy a tribute on the provinces and so accumulate substantial funds.

<sup>32</sup> He therefore left Lysias, a nobleman and member of the royal family, to manage the royal affairs between the River Euphrates and the frontiers of Egypt; <sup>33</sup> he also made him responsible for the education of his son Antiochus, until he should come back. <sup>34</sup> To him, Antiochus made over half his forces, with the elephants, giving him instructions about what he wanted done, particularly with regard to the inhabitants of Judaea and Jerusalem. <sup>35</sup> Against these, he was to send a force, to crush and destroy the strength of Israel and the remnant of Jerusalem, to wipe out their very memory from the place, <sup>36</sup> to settle foreigners in all parts of their territory and to distribute their land into lots. <sup>37</sup> Then the king took the remaining half of his troops with him and set out from Antioch, the capital of his kingdom, in the one hundred

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<sup>32</sup> The area described was the Transeuphratene province of the Persian period. 'Lysias' (known also to the historian Polybius) was evidently general officer commanding Coele-Syria and Phoenicia (see 2M 10:11) as well as Upper Syria. The expression, 'member of the royal family' corresponds to 'King's Cousin' (2M 11:1), the highest title of honour in the Seleucid court (see 1M 10:89).

<sup>33</sup> The 'son' was the future Antiochus V Eupator (164–162 BCE, 6:17), whose upbringing was two years later entrusted to Philip, the king's intimate friend (6:14, 2M 9:29).

<sup>34</sup> Here and in vv. 33 & 35, the NRSV has 'Lysias' in place of 'him', here following the LXX (& NJB).

<sup>35</sup> The NRSV has 'wipe out' in place of 'crush', here following the NJB.

<sup>36</sup> He intended to wipe out the rebellious Jews or sell them into slavery (2M 8:9–11) and to confiscate their lands and partly redistribute them to foreigners (see Dn 11:39). Judaea would thus have become crown land, rented to settlers in individual lots. The rent extracted was a more severe imposition than the older form of tribute.

<sup>37</sup> The 'Upper Provinces' was another name for the Iranian Plateau (see 6:1, 2M 9:25). The date is now the spring of 165 BCE. 'Antioch' (the modern Antakya) was built by Seleucus I in 300 BCE and expanded by Antiochus IV.

κοστοῦ καὶ ἑκατοστοῦ καὶ διεπέρασεν τὸν Εὐφράτην ποταμὸν καὶ διεπορεύετο τὰς ἐπάνω χώρας.

<sup>38</sup> Καὶ ἐπέλεξεν Λυσίας Πτολεμαῖον τὸν Δορυμένους καὶ Νικάνορα καὶ Γοργίαν, ἄνδρας δυνατοὺς τῶν φίλων τοῦ βασιλέως, <sup>39</sup> καὶ ἀπέστειλεν μετ' αὐτῶν τεσσαράκοντα χιλιάδας ἀνδρῶν καὶ ἑπτακισχιλίαν ἵππον τοῦ ἐλθεῖν εἰς γῆν Ιουδα καὶ καταφθεῖραι αὐτήν κατὰ τὸν λόγον τοῦ βασιλέως. <sup>40</sup> καὶ ἀπῆρεν σὺν πάσῃ τῇ δυνάμει αὐτῶν, καὶ ἦλθον καὶ παρενέβαλον πλησίον Αμμαους ἐν τῇ γῇ τῇ πεδινῇ. <sup>41</sup> καὶ ἤκουσαν οἱ ἔμποροι τῆς χώρας τὸ ὄνομα αὐτῶν καὶ ἔλαβον ἀργύριον καὶ χρυσίον πολὺ σφόδρα καὶ πέδας καὶ ἦλθον εἰς τὴν παρεμβολὴν τοῦ λαβεῖν τοὺς υἱοὺς Ισραὴλ εἰς παῖδας. καὶ προσετέθησαν πρὸς αὐτοὺς δύναμις Συρίας καὶ γῆς ἀλλοφύλων.

<sup>42</sup> καὶ εἶδεν Ιουδας καὶ οἱ ἀδελφοὶ αὐτοῦ ὅτι ἐπληθύνθη τὰ κακὰ καὶ αἱ δυνάμεις παρεμβάλλουσιν ἐν τοῖς ὁρίοις αὐτῶν, καὶ ἐπέγνωσαν τοὺς λόγους τοῦ βασιλέως, οὓς ἐνετείλατο ποιῆσαι τῷ λαῷ εἰς ἀπώλειαν καὶ συντέλειαν, <sup>43</sup> καὶ εἶπαν ἕκαστος πρὸς τὸν πλησίον αὐτοῦ Ἀναστήσωμεν τὴν καθαί-

and forty-seventh year; he crossed the River Euphrates and made his way through the Upper Provinces.

<sup>38</sup> Lysias chose Ptolemy son of Dorymenes, with Nicanor and Gorgias, influential men from among the Friends of the King <sup>39</sup> and, under their command, dispatched forty thousand infantry and seven thousand cavalry to invade the land of Judah and devastate it, as the king had ordered. <sup>40</sup> The entire force set out and reached the neighbourhood of Emmaus in the plain, where they pitched camp. <sup>41</sup> The local merchants, hearing the news of this, arrived at the camp, bringing with them a large amount of gold and silver, and fetters as well, proposing to buy the Israelites as slaves; they were accompanied by people from Syria and the Philistine country.

<sup>42</sup> Judas and his brothers saw that the misfortunes were increasing and that armies were camping in their territories. They also learned about the king's words, what he had commanded to do to the people to cause their final destruction. <sup>43</sup> Therefore, they said to one another, "Let us restore the

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<sup>38</sup> 'Ptolemy', known as Macron (2M 10:12), was general of Coele-Syria and Phoenicia (2M 8:8); 'Gorgias' was a general in the limited, military sense, and it was he who directed operations, although 'Nicanor' took precedence over him as 'First Friend' of the king (2:18, 2M 8:9). The latter reappears directing a campaign five years later (7:26).

<sup>39</sup> In place of 'infantry' and 'cavalry', here following the NRSV, the NJB has, respectively, the more literal 'foot' and 'horse'.

<sup>40</sup> 'Emmaus' (not that of Lk 24:13) was about 40 Km west of Jerusalem.

<sup>41</sup> 'Fetters' follows the Peshitta, Josephus and the NRSV; the LXX has 'children' (or 'servants') and the NJB has the conjectural 'Idumaea'.

<sup>42</sup> In place of 'misfortunes were increasing', here following the NRSV, the NJB has 'situation was worsening'.

<sup>43</sup> The literal translation of 'therefore' is 'and' (καί).



ρεσιν τοῦ λαοῦ ἡμῶν καὶ πολεμήσωμεν περὶ τοῦ λαοῦ ἡμῶν καὶ τῶν ἁγίων. <sup>44</sup> καὶ ἡθροίσθη ἡ συναγωγὴ τοῦ εἶναι ἐτοιμους εἰς πόλεμον καὶ τοῦ προσεύξασθαι καὶ αἰτῆσαι ἔλεος καὶ οἰκτιρμούς.

<sup>45</sup> καὶ Ἱερουσαλημ ἦν ἀοίκητος ὡς ἔρημος, οὐκ ἦν ὁ εἰσπορευόμενος καὶ ἐκπορευόμενος ἐκ τῶν γεννημάτων αὐτῆς, καὶ τὸ ἁγίασμα καταπατούμενον, καὶ υἱοὶ ἀλλογενῶν ἐν τῇ ἁκρᾷ, κατάλυμα τοῖς ἔθνεσιν· καὶ ἐξήρθη τέρψις ἐξ Ἰακωβ, καὶ ἐξέλιπεν αὐλὸς καὶ κινύρα.

<sup>46</sup> καὶ συνήχθησαν καὶ ἦλθον εἰς Μασσηφα κατέναντι Ἱερουσαλημ, ὅτι τόπος προσευχῆς ἦν ἐν Μασσηφα τὸ πρότερον τῷ Ἰσραηλ. <sup>47</sup> καὶ ἐνήστευσαν τῇ ἡμέρᾳ ἐκείνῃ καὶ περιεβάλοντο σάκκους καὶ σποδὸν ἐπὶ τὴν κεφαλὴν αὐτῶν καὶ διέερηξαν τὰ ἱμάτια αὐτῶν. <sup>48</sup> καὶ ἐξεπέτασαν τὸ βιβλίον τοῦ νόμου περὶ ὧν ἐξηρεύων τὰ ἔθνη τὰ ὁμοιώματα τῶν εἰδώλων αὐτῶν. <sup>49</sup> καὶ ἤνεγκαν τὰ ἱμάτια τῆς ἱερωσύνης καὶ τὰ πρωτογενήματα καὶ τὰς δεκάτας καὶ ἤγειραν τοὺς

ruins of our people and let us fight for our people and our sanctuary.” <sup>44</sup> The congregation was gathered together, to be ready for battle, and to offer prayer and to implore mercy and compassion.

<sup>45</sup> Jerusalem was as empty as a desert; none of her children went in and out. The sanctuary was trodden underfoot, men of an alien race held the Citadel, which had become a lodging for Gentiles. There was no more rejoicing for Jacob, the flute and lyre were mute.

<sup>46</sup> After mustering, they made their way to Mizpah, opposite Jerusalem, since Mizpah was traditionally a place of prayer for Israel. <sup>47</sup> That day, they fasted and put on sackcloth, covering their heads with ashes and tearing their garments. <sup>48</sup> For the guidance that the gentiles would have sought from the images of their false gods, they opened the Book of the Law. <sup>49</sup> They also brought out the priestly vestments, with first fruits and tithes, and marshalled the Nazirites who had

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<sup>44</sup> In place of ‘congregation was gathered together’, here following the WEBBE, the NJB has ‘Assembly was summoned’.

<sup>45</sup> The NRSV has ‘harp’ in place of ‘lyre’, here following the NRSV.

<sup>46</sup> ‘Mizpah’ was a traditional rallying place for Israel (Jg 20:1, 1S 7:5, 10:17, see Jr 40:6) and could be modern Tell En-Nasbeh, about 13 Km north of Jerusalem; it is sometimes identified with En-Nebi Samwil, 11 Km northwest of Jerusalem.

<sup>47</sup> In place of ‘covering their heads with ashes’, here following the NJB, the NRSV has ‘sprinkled ashes on their heads’.

<sup>48</sup> 2M 8:23 throws light on this passage: since there were no more prophets, the Book of the Law was opened at random to ask divine guidance on the advisability of joining battle and the probable result; the Greeks sought oracles from the images of their false gods.

<sup>49</sup> On expiry of their vow, nazirites had to offer a sacrifice in the Temple (Nb 6:13), but the Temple was now desecrated and inaccessible.

ναζιραίους, οἱ ἐπλήρωσαν τὰς ἡμέρας, <sup>50</sup> καὶ ἐβόησαν φωνῇ εἰς τὸν οὐρανὸν λέγοντες

Τί ποιήσωμεν τούτοις

καὶ ποῦ αὐτοὺς ἀπαγάγωμεν,

<sup>51</sup> καὶ τὰ ἁγία σου καταπεπάτηνται καὶ βεβήλονται

καὶ οἱ ἱερεῖς σου ἐν πένθει καὶ ταπεινώσει;

<sup>52</sup> καὶ ἰδοὺ τὰ ἔθνη συνῆκται ἐφ' ἡμᾶς τοῦ ἐξᾶραι ἡμᾶς·  
σὺ οἶδας ἃ λογίζονται ἐφ' ἡμᾶς.

<sup>53</sup> πῶς δυνησόμεθα ὑποστῆναι κατὰ πρόσωπον αὐτῶν,  
ἐὰν μὴ σὺ βοηθήσης ἡμῖν;

<sup>54</sup> καὶ ἐσάλπισαν ταῖς σάλπιγξιν καὶ ἐβόησαν φωνῇ μεγάλῃ.

<sup>55</sup> καὶ μετὰ τοῦτο κατέστησεν Ἰουδᾶς ἡγουμένους τοῦ λαοῦ, χιλιάρχους καὶ ἑκατοντάρχους καὶ πεντηκοντάρχους καὶ δεκαδάρχους. <sup>56</sup> καὶ εἶπεν τοῖς οἰκοδομοῦσιν οἰκίας καὶ μνηστευομένοις γυναῖκας καὶ φυτεύουσιν ἀμπελῶνας καὶ δειλοῖς ἀποστρέφειν ἕκαστον εἰς τὸν οἶκον αὐτοῦ κατὰ τὸν νόμον. <sup>57</sup> καὶ ἀπῆρεν ἡ παρεμβολή, καὶ παρενέβαλον κατὰ νότον Ἀμμαους. <sup>58</sup> καὶ εἶπεν Ἰουδᾶς Περιζώσασθε καὶ γίνεσθε

completed the period of their vow. <sup>50</sup> Then, raising their voices to Heaven, they cried,

“What shall we do with these people,  
and where are we to take them?

<sup>51</sup> Your holy place is trampled underfoot and defiled,  
and your priests mourn in their humiliation,

<sup>52</sup> and now the Gentiles are in alliance to destroy us;  
you know what they have in mind for us.

<sup>53</sup> How can we stand up and face them  
if you do not come to our aid?”

<sup>54</sup> Then they sounded the trumpets and raised a great shout.

<sup>55</sup> And after this, Judas appointed leaders for the people, to command a thousand, and a hundred, and fifty and ten men.

<sup>56</sup> Those who were in the middle of building a house, or were about to be married, or were planting a vineyard, or were afraid, he told to go home again, as the Law allowed. <sup>57</sup> The column then marched off and took up a position to south of Emmaus. <sup>58</sup> And Judas told them, “Stand to your arms, acquit

<sup>50</sup> The NJB does not format vv. 50b–53 as a poetic fragment; here, we follow the NRSV.

<sup>51</sup> The NRSV has, respectively, ‘sanctuary’ and ‘profaned’ in place of ‘holy place’ and ‘defiled’, here following the NJB.

<sup>52</sup> In place of ‘have in mind for us’, here following the NJB, the NRSV has ‘plot against us’.

<sup>53</sup> For this verse, here following the NJB, the NRSV reads, “How will we be able to withstand them, if you do not help us?”

<sup>54</sup> In place of ‘raised a great shout’, here following the NJB, the NRSV has ‘gave a loud shout’.

<sup>55</sup> In place of ‘and after this’, here following the NRSV, the NJB has ‘next’. These units have little place in the Hellenistic armies of the day; the Jews were still using their ancient type of judicial and military organisation (Ex 18:21, Nb 31:48, Dt 1:15, 2S 18:1, 2K 1:9–14).

<sup>56</sup> An alternative reading for ‘afraid’ (NJB) is ‘fainthearted’ (NRSV).

<sup>57</sup> The NRSV has ‘encamped’ in place of ‘took up a position’.

<sup>58</sup> In place of ‘who have assembled’, here following the NRSV, the NJB has simply ‘massed’.

εἰς υἱοὺς δυνατοὺς καὶ γίνεσθε ἔτοιμοι εἰς πρωΐ τοῦ πολεμῆσαι  
ἐν τοῖς ἔθνεσιν τούτοις τοῖς ἐπισυνηγμένοις ἐφ' ἡμᾶς ἐξῆλθαι  
ἡμᾶς καὶ τὰ ἁγία ἡμῶν· <sup>59</sup> ὅτι κρεῖσσον ἡμᾶς ἀποθανεῖν ἐν  
τῷ πολέμῳ ἢ ἐπιθεῖν ἐπὶ τὰ κακὰ τοῦ ἔθνους ἡμῶν καὶ τῶν  
ἁγίων. <sup>60</sup> ὥς δ' ἂν ᾗ θέλημα ἐν οὐρανῷ, οὕτως ποιήσει.

yourselves bravely, and in the morning be ready to fight  
these Gentiles who have assembled against us to destroy us  
and our sanctuary. <sup>59</sup> It is better for us to die in battle than to  
watch the destruction of our nation and of our Holy Place.  
<sup>60</sup> Whatever be the will of Heaven, he will perform it."

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<sup>59</sup> In place of 'destruction', the NJB has 'ruin' and the NRSV has 'misfortunes'.

<sup>60</sup> See #2:21 on the use of the name 'Heaven' (οὐρανῷ) as a substitute for the explicit mention of God.

## Μακκαβαίων Α' 4

<sup>1</sup> Καὶ παρέλαβεν Γοργίας πεντακισχιλίους ἄνδρας καὶ χιλίαν ἵππον ἐκλεκτὴν, καὶ ἀπῆρεν ἡ παρεμβολὴ νυκτὸς <sup>2</sup> ὥστε ἐπιβαλεῖν ἐπὶ τὴν παρεμβολὴν τῶν Ἰουδαίων καὶ πατάξαι αὐτοὺς ἄφνω· καὶ υἱοὶ τῆς ἄκρας ἦσαν αὐτῷ ὁδηγοί. <sup>3</sup> καὶ ἤκουσεν Ἰουδας καὶ ἀπῆρεν αὐτὸς καὶ οἱ δυνατοὶ πατάξαι τὴν δύναμιν τοῦ βασιλέως τὴν ἐν Ἀμμαους, <sup>4</sup> ἕως ἔτι ἐσκορπισμέναι ἦσαν αἱ δυνάμεις ἀπὸ τῆς παρεμβολῆς. <sup>5</sup> καὶ ἦλθεν Γοργίας εἰς τὴν παρεμβολὴν Ἰουδοῦ νυκτὸς καὶ οὐδένα εὗρεν· καὶ ἐξήτει αὐτοὺς ἐν τοῖς ὄρεσιν, ὅτι εἶπεν Φεύγουσιν οὗτοι ἀφ' ἡμῶν. <sup>6</sup> καὶ ἅμα ἡμέρα ὥφθη Ἰουδας ἐν τῷ πεδίῳ ἐν τρισχιλίοις ἀνδράσιν· πλὴν καλύμματα καὶ μαχαίρας οὐκ εἶχον ὥς ἠβούλοντο. <sup>7</sup> καὶ εἶδον παρεμβολὴν ἐθνῶν ἰσχυρὰν καὶ τεθωρακισμένην καὶ ἵππον κυκλοῦσαν αὐτήν, καὶ οὗτοι διδακτοὶ πολέμου.

<sup>8</sup> καὶ εἶπεν Ἰουδας τοῖς ἀνδράσιν τοῖς μετ' αὐτοῦ Μὴ φοβεῖσθε τὸ πλῆθος αὐτῶν καὶ τὸ ὄρμημα αὐτῶν μὴ δειλωθῆτε· <sup>9</sup> μνήσθητε ὡς ἐσώθησαν οἱ πατέρες ἡμῶν ἐν θαλάσῳ

## 1 MACCABEES 4

<sup>1</sup> Now, Gorgias took five thousand infantry and a thousand picked cavalry, and the force moved off by night, <sup>2</sup> to attack the Jewish position and deal them an unexpected blow; the men from the Citadel were there to guide him. <sup>3</sup> Judas got wind of it and himself moved off with his fighters to strike at the royal army at Emmaus, <sup>4</sup> while its fighting troops were still outside the camp. <sup>5</sup> And when Gorgias reached Judas' camp, he found no one and began looking for the Jews in the mountains. "For," he said, "we have got them on the run." <sup>6</sup> First light found Judas in the plain with three thousand men, although they lacked the armour and swords they desired. <sup>7</sup> They could now see the Gentile encampment with its strong fortifications and cavalry surrounding it, clearly people who understood warfare.

<sup>8</sup> And Judas said to those who were with him, "Do not fear their numbers, and do not flinch at their attack. <sup>9</sup> Remember how our fathers were saved at the Red Sea, when Pharaoh

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### 1 MACCABEES 4

<sup>1</sup> The NJB has 'foot' in place of 'infantry', here following the NRSV.

<sup>2</sup> The 'men from the Citadel' were Jews opposed to Judas.

<sup>3</sup> In place of 'got wind', here following the NJB, the NRSV has 'heard'.

<sup>4</sup> For this short verse, here following the NJB, the NRSV reads, "while the division was still absent from the camp."

<sup>5</sup> The NJB replaces the opening 'and' (καὶ) with 'hence', and the NRSV omits the conjunction.

<sup>6</sup> The NRSV has 'daybreak' in place of 'first light', here following the NJB.

<sup>7</sup> In place of 'clearly people who understood warfare', here following the NJB, the NRSV has 'and these men were trained in war'.

<sup>8</sup> Exhortation before battle, ordered by Dt 20:2, seems to have been universal in antiquity as now (see also the #3:20 and 2M 16-20).

<sup>9</sup> In place of 'with his forces', here following the NRSV, the NJB has 'in force'.



ἐρυθρᾷ, ὅτε ἐδίωκεν αὐτοὺς Φαραω ἐν δυνάμει· <sup>10</sup> καὶ νῦν βοήσωμεν εἰς οὐρανόν, εἰ θελήσει ἡμᾶς καὶ μνησθήσεται διαθήκης πατέρων καὶ συντρίψει τὴν παρεμβολὴν ταύτην κατὰ πρόσωπον ἡμῶν σήμερον, <sup>11</sup> καὶ γνώσονται πάντα τὰ ἔθνη ὅτι ἔστιν ὁ λυτρούμενος καὶ σώζων τὸν Ἰσραηλ.

<sup>12</sup> καὶ ἤραν οἱ ἀλλόφυλοι τοὺς ὀφθαλμοὺς αὐτῶν καὶ εἶδον αὐτοὺς ἐρχομένους ἐξ ἐναντίας <sup>13</sup> καὶ ἐξῆλθον ἐκ τῆς παρεμβολῆς εἰς πόλεμον· καὶ ἐσάλπισαν οἱ παρὰ Ἰουδου <sup>14</sup> καὶ συνῆψαν, καὶ συνετρίβησαν τὰ ἔθνη καὶ ἔφυγον εἰς τὸ πεδίον, <sup>15</sup> οἱ δὲ ἔσχατοι πάντες ἔπεσον ἐν ῥομφαίᾳ. καὶ ἐδίωξαν αὐτοὺς ἕως Γαζηρων καὶ ἕως τῶν πεδίων τῆς Ἰδουμαίας καὶ Ἀζώτου καὶ Ιαμνείας, καὶ ἔπεσαν ἐξ αὐτῶν εἰς ἄνδρας τρισχιλίους.

<sup>16</sup> καὶ ἀπέστρεψεν Ἰουδας καὶ ἡ δύναμις ἀπὸ τοῦ διώκειν ὅπισθεν αὐτῶν <sup>17</sup> καὶ εἶπεν πρὸς τὸν λαόν Μὴ ἐπιθυμήσητε τῶν σκύλων, ὅτι πόλεμος ἐξ ἐναντίας ἡμῶν, <sup>18</sup> καὶ Γοργίας καὶ ἡ δύναμις ἐν τῷ ὄρει ἐγγὺς ἡμῶν· ἀλλὰ στῆτε νῦν ἐναντίον τῶν ἐχθρῶν ἡμῶν καὶ πολεμήσατε αὐτούς, καὶ μετὰ ταῦτα λάβετε τὰ σκῦλα μετὰ παρησίας.

was pursuing with his forces. <sup>10</sup> Now, let us call on Heaven, to see whether he cares for us, and remember his Covenant with our ancestors and will destroy this army confronting us today; <sup>11</sup> then, all the nations will know for certain that there is One who ransoms and saves Israel.”

<sup>12</sup> And the foreigners looked up and, seeing the Jews advancing against them, <sup>13</sup> came out of the camp to join battle. The men with Judas sounded their trumpets <sup>14</sup> and engaged them. The Gentiles were defeated and fled towards the plain <sup>15</sup> and all the stragglers fell by the sword. The pursuit continued as far as Gazara and the plains of Idumaea, Azotus and Jamnia, and the enemy lost about three thousand men.

<sup>16</sup> Breaking off the pursuit, Judas returned with his men <sup>17</sup> and said to the people, “Do not be greedy for the booty, for we have another battle ahead of us. <sup>18</sup> Gorgias and his troops are still near us in the mountains. First, stand up to our enemies and fight them, and afterwards you can safely collect the booty.”

<sup>10</sup> See #2:21 on the use of the name ‘Heaven’ (οὐρανόν) as a substitute for the explicit mention of God.

<sup>11</sup> The NRSV has ‘Gentiles’ in place of ‘nations’, here following the NJB.

<sup>12</sup> In place of ‘the Jews’, here following the NJB, the NRSV, more closely following the LXX, has ‘them’.

<sup>13</sup> The NJB has ‘Judas’ men’ in place of ‘the men with Judas’, here following the LXX & NRSV.

<sup>14</sup> Although Judas attacked Gazara (2M 10:32), it was Simon who first took it, and made it into a residence for his son, John Hyrcanus (1M 13:43).

<sup>15</sup> ‘Gazara’ (the NJB has ‘Gezer’) was 8 Km NW of Emmaus. ‘Idumaea’ was far to the south and ‘Azotus’ (Ashdod) and ‘Jamnia’ lay W and SW.

<sup>16</sup> For this verse, here following the NJB, the NRSV reads, “Then Judas and his force turned back from pursuing them.”

<sup>17</sup> In place of ‘do not be greedy for’, here following the NRSV, the NJB reads, ‘never mind’.

<sup>18</sup> The NJB has ‘then’ in place of ‘afterwards’, here following the NRSV.

<sup>19</sup> ἔτι πληροῦντος Ιουδοῦ ταῦτα μέρος τι ὥφθη ἐκκύπτειν ἐκ τοῦ ὄρους· <sup>20</sup> καὶ εἶδεν ὅτι τετρώπωνται, καὶ ἐμπυρίζουσιν τὴν παρεμβολήν· ὁ γὰρ καπνὸς ὁ θεωρούμενος ἐνεφάνιζεν τὸ γεγονός· <sup>21</sup> οἱ δὲ ταῦτα συνιδόντες ἐδειλώθησαν σφόδρα· συνιδόντες δὲ καὶ τὴν Ιουδοῦ παρεμβολήν ἐν τῷ πεδίῳ ἐτοίμην εἰς παράταξιν <sup>22</sup> ἔφυγον πάντες εἰς γῆν ἀλλοφύλων· <sup>23</sup> καὶ Ιουδας ἀνέστρεψεν ἐπὶ τὴν σκυλείαν τῆς παρεμβολῆς, καὶ ἔλαβον χρυσίον πολὺ καὶ ἀργύριον καὶ ὑάκινθον καὶ πορφύραν θαλασσίαν καὶ πλοῦτον μέγαν· <sup>24</sup> καὶ ἐπιστραφέντες ὕμνουν καὶ εὐλόγουν εἰς οὐρανὸν ὅτι καλόν, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ· <sup>25</sup> καὶ ἐγενήθη σωτηρία μεγάλη τῷ Ισραὴλ ἐν τῇ ἡμέρᾳ ἐκείνῃ· <sup>26</sup> Ὅσοι δὲ τῶν ἀλλοφύλων διεσώθησαν, παραγεννηθέντες ἀπήγγειλαν τῷ Λυσίᾳ πάντα τὰ συμβεβηκότα· <sup>27</sup> ὁ δὲ ἀκούσας συνεχύθη καὶ ἠδύμει, ὅτι οὐχ οἷα ἤθελεν, τοιαῦτα ἐγγόνει τῷ Ισραὴλ, καὶ οὐχ οἷα αὐτῷ ἐνετείλατο ὁ βασιλεὺς, ἐξέβη· <sup>28</sup> καὶ ἐν τῷ ἐρχομένῳ ἐνιαυτῷ συνελόχησεν ἀνδρῶν ἐπιλέκτων ἐξήκοντα χιλιάδας καὶ πεντακισχιλίαν ἵππον ὥστε

<sup>19</sup> Just as Judas' was finishing this speech, a detachment came into view, peering down from the mountain. <sup>20</sup> Seeing that their army had been routed and that the camp had been fired – for the smoke they could see attested the fact – <sup>21</sup> they were panic-stricken at the sight; and when they also saw Judas' troops drawn up for battle on the plain, <sup>22</sup> they all fled into foreigners' territory. <sup>23</sup> Judas then turned back to plunder the camp, and they carried off a large sum in gold and silver, with violet and sea-purple stuffs, and great riches. <sup>24</sup> On their return, the Jews chanted praises to Heaven, singing, "He is kind and his faithful love is everlasting!" <sup>25</sup> That day had seen a great deliverance in Israel. <sup>26</sup> Those of the foreigners who had escaped came and gave Lysias an account of all that had happened. <sup>27</sup> The news shocked and dismayed him, for affairs in Israel had not gone as he intended, and the result was quite the opposite of what the king had ordered. <sup>28</sup> But the next year, he gathered together sixty thousand picked infantry and five thousand cavalry, with the intention

<sup>19</sup> The NJB opens this verse, here following the NRSV, with "The words were hardly out of Judas' mouth, when."

<sup>20</sup> In place of 'seeing that their army', here following the NRSV, the NJB has 'observing that their own troops'.

<sup>21</sup> The NRSV has 'greatly frightened' in place of 'panic-stricken', here following the NJB.

<sup>22</sup> The NRSV has 'the land of the Philistines' in place of 'foreigners' territory'.

<sup>23</sup> 'Sea-purple', or Tyrian purple, is a deep red, and the same as the 'scarlet-purple' of Ex 25-29.

<sup>24</sup> The NJB omits 'faithful'. The Jews evidently sang Ps 118 (see 2Ch 20:21).

<sup>25</sup> In place of 'great', here following the LXX and NRSV, the NJB has 'remarkable'.

<sup>26</sup> The NRSV has 'reported to Lysias' in place of 'gave Lysias an account'.

<sup>27</sup> In place of 'shocked and dismayed', here following the NJB, the NRSV has 'perplexed and discouraged'.

<sup>28</sup> The literal translation of the opening 'but' (which the NJB omits) is 'and'; here, we follow the NRSV.

ἐκπολεμῆσαι αὐτούς. <sup>29</sup> καὶ ἦλθον εἰς τὴν Ἰδουμαίαν καὶ παρενέβαλον ἐν Βαιθσουροις, καὶ συνήντησεν αὐτοῖς Ἰουδας ἐν δέκα χιλιάσιν ἀνδρῶν. <sup>30</sup> καὶ εἶδεν τὴν παρεμβολὴν ἰσχυρὰν καὶ προσηύξατο καὶ εἶπεν Εὐλογητὸς εἶ, ὁ σωτὴρ Ἰσραὴλ ὁ συντρίψας τὸ ὄρημα τοῦ δυνατοῦ ἐν χειρὶ τοῦ δούλου σου Δαυὶδ καὶ παρέδωκας τὴν παρεμβολὴν τῶν ἀλλοφύλων εἰς χεῖρας Ἰωναθου υἱοῦ Σαουλ καὶ τοῦ αἵροντος τὰ σκεύη αὐτοῦ. <sup>31</sup> οὕτως σύγκλειςον τὴν παρεμβολὴν ταύτην ἐν χειρὶ λαοῦ σου Ἰσραὴλ, καὶ αἰσχυνθήτωσαν ἐπὶ τῇ δυνάμει καὶ τῇ ἵππῳ αὐτῶν. <sup>32</sup> δὸς αὐτοῖς δειλίαν καὶ τῆξον θράσος ἰσχύος αὐτῶν, καὶ σαλευθήτωσαν τῇ συντριβῇ αὐτῶν. <sup>33</sup> κατὰβαλε αὐτοὺς ῥομφαία ἀγαπώντων σε, καὶ αἰνεσάτωσάν σε πάντες οἱ εἰδότες τὸ ὄνομά σου ἐν ὕμνοις. <sup>34</sup> καὶ συνέβαλλον ἀλλήλοις, καὶ ἔπεσον ἐκ τῆς παρεμβολῆς Λυσίου εἰς πεντακισχιλίους ἀνδρας καὶ ἔπεσον ἐξ ἐναντίας αὐτῶν. <sup>35</sup> ἰδὼν δὲ Λυσίας τὴν γενομένην τροπὴν τῆς αὐτοῦ συντάξεως, τῆς δὲ Ἰουδοῦ τὸ γεγεννημένον θάρσος καὶ ὡς ἔτοιμοί εἰσιν ἢ ζῆν ἢ τεθνηκέναι γενναίως, ἀπῆρεν εἰς Ἀντιόχειαν καὶ ἐξενολόγει πλεοναστὸν πάλιν παραγίνεσθαι εἰς τὴν Ἰουδαίαν.

of finishing them off. <sup>29</sup> They advanced into Idumaea and made their base at Beth-Zur, where Judas met them with ten thousand men. <sup>30</sup> When he saw that their army was strong, he offered this prayer, “Blessed are you, Saviour of Israel, who shattered the mighty warrior’s attack at the hand of your servant David, and delivered the foreigners’ camp into the hands of Jonathan son of Saul, and of the man who carried his armour. <sup>31</sup> Crush this expedition in the same way at the hands of your people Israel; let their troops and cavalry bring them nothing but shame. <sup>32</sup> Sow cowardice in their ranks, confound the confidence they put in their numbers and send them reeling in defeat. <sup>33</sup> Overthrow them by the sword of those who love you, and all who acknowledge your name will praise you with hymns.” <sup>34</sup> And the two forces engaged, and five thousand men of Lysias’ troops fell in hand-to-hand fighting. <sup>35</sup> Seeing the rout of his army and the courage of Judas’ troops and their readiness to live or die nobly, Lysias withdrew to Antioch, where he recruited mercenaries for a further invasion of Judaea in even greater strength.

<sup>29</sup> The army had marched down the Judaeian flank through the flat lands. The Seleucid citadel of Beth-Zur (see 6:7) lay at the southernmost limit of Judaea, about 29 Km from Jerusalem, on the Hebron road. Lysias decided to attack Jerusalem from the south.

<sup>30</sup> In place of ‘the man who carried his armour’, here following the NRSV, the NJB has ‘his armour-bearer’.

<sup>31</sup> The NRSV has ‘hem them in’ in place of ‘crush this expedition’, here following the NJB.

<sup>32</sup> An alternative translation for ‘cowardice’ (as NRSV) is ‘panic’ (as NJB).

<sup>33</sup> The NJB has ‘sing your praises’ in place of ‘praise you with hymns’, here following the NRSV.

<sup>34</sup> After ‘fell’, an alternative ending is, “... and some fell on the opposite side.”

<sup>35</sup> The author seems not to know about the bargaining that followed this decisive clash between Judas and Lysias’ superior forces (2M 11:13ff).

<sup>36</sup> Εἶπεν δὲ Ἰουδας καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰδοὺ συνετρίβησαν οἱ ἐχθροὶ ἡμῶν, ἀναβῶμεν καθαρῖσαι τὰ ἅγια καὶ ἐγκαινίσαι. <sup>37</sup> καὶ συνήχθη ἡ παρεμβολὴ πᾶσα καὶ ἀνέβησαν εἰς ὄρος Σιών. <sup>38</sup> καὶ εἶδον τὸ ἁγίασμα ἡρημωμένον καὶ τὸ θυσιαστήριον βεβηλωμένον καὶ τὰς θύρας κατακεκαυμένας καὶ ἐν ταῖς αὐλαῖς φυτὰ πεφυκότα ὡς ἐν δρυμῷ ἢ ὡς ἐν ἐνὶ τῶν ὀρέων καὶ τὰ παστοφόρια καθηρημένα. <sup>39</sup> καὶ διέρορξαν τὰ ἱμάτια αὐτῶν καὶ ἐκόψαντο κοπετὸν μέγαν καὶ ἐπέθεντο σποδὸν <sup>40</sup> καὶ ἔπεσαν ἐπὶ πρόσωπον ἐπὶ τὴν γῆν καὶ ἐσάλπισαν ταῖς σάλπιγξιν τῶν σημασιῶν καὶ ἐβόησαν εἰς οὐρανόν.

<sup>41</sup> τότε ἐπέταξεν Ἰουδας ἀνδράσιν πολεμεῖν τοὺς ἐν τῇ ἄκρᾳ, ἕως καθαρῖση τὰ ἅγια. <sup>42</sup> καὶ ἐπελέξατο ἱερεῖς ἀμώμους θελητὰς νόμου, <sup>43</sup> καὶ ἐκαθάρισαν τὰ ἅγια καὶ ἤραν τοὺς λίθους τοῦ μiasμοῦ εἰς τόπον ἀκάθαρτον.

<sup>44</sup> καὶ ἐβουλεύσαντο περὶ τοῦ θυσιαστηρίου τῆς ὀλοκαυτώσεως τοῦ βεβηλωμένου, τί αὐτῷ ποιήσωσιν· <sup>45</sup> καὶ ἔπεσεν

<sup>36</sup> Judas and his brothers then said, "Now that our enemies have been defeated, let us go up to purify the sanctuary and dedicate it." <sup>37</sup> Therefore, they marshalled the whole army and went up to Mount Zion. <sup>38</sup> There, they found the sanctuary deserted, the altar desecrated, the gates burnt down, and vegetation growing in the courts as it might in a wood or on some mountain, while the storerooms were in ruins. <sup>39</sup> They tore their garments and mourned with great lamentation, putting ashes on their heads. <sup>40</sup> They prostrated themselves on the ground and, when the trumpets gave the signal, they cried aloud to Heaven.

<sup>41</sup> Judas then ordered his men engage the Citadel garrison until he had purified the sanctuary; <sup>42</sup> and he selected blameless priests devoted to the Law <sup>43</sup> to purify the sanctuary and remove the defiled stones to an unclean place.

<sup>44</sup> They discussed what should be done about the altar of burnt offering, which had been profaned <sup>45</sup> and, properly,

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<sup>36</sup> The Temple is one of the principal objectives of the rebels (see 2:7, 3:43, 2M 13:11) as the centre of Jewish life, without which the Law could not be observed in its fullness.

<sup>37</sup> In place of 'marshalled', here following the NJB, the NRSV has 'assembled'.

<sup>38</sup> The NRSV has 'chambers of the priests' in place of 'storerooms'.

<sup>39</sup> The NJB has 'bitterly' in place of 'with great lamentation' and has 'dust' in place of 'ashes'; here, we follow the NRSV.

<sup>40</sup> The NJB does not capitalise 'Heaven' (οὐρανόν), here following the NRSV. Cf. Nb 31:6.

<sup>41</sup> The Citadel (1:33–35) was occupied by a Syrian garrison until the time of Simon (13:49–52).

<sup>42</sup> In place of 'devoted to', here following the NRSV, the NJB has 'zealous for'.

<sup>43</sup> The NJB has 'stones of pollution' in place of 'defiled stones', here following the NRSV.

<sup>44</sup> The NRSV has 'deliberated' in place of 'discussed'.

<sup>45</sup> The NJB replaces this second instance of 'the altar' (θυσιαστήριον, cf. v. 44) with the pronoun 'it'.



αὐτοῖς βουλὴ ἀγαθὴ καθελεῖν αὐτό, μήποτε γένηται αὐτοῖς εἰς ὄνειδος ὅτι ἐμίαναν τὰ ἔθνη αὐτό· καὶ καθεῖλον τὸ θυσιαστήριον <sup>46</sup> καὶ ἀπέθεντο τοὺς λίθους ἐν τῷ ὄρει τοῦ οἴκου ἐν τόπῳ ἐπιτηδεῖω μέχρι τοῦ παραγεννηθῆναι προφήτην τοῦ ἀποκριθῆναι περὶ αὐτῶν. <sup>47</sup> καὶ ἔλαβον λίθους ὀλοκλήρους κατὰ τὸν νόμον καὶ ὠκοδόμησαν θυσιαστήριον καινὸν κατὰ τὸ πρότερον. <sup>48</sup> καὶ ὠκοδόμησαν τὰ ἅγια καὶ τὰ ἐντὸς τοῦ οἴκου καὶ τὰς αὐλὰς ἡγίασαν <sup>49</sup> καὶ ἐποίησαν σκεύη ἅγια καινὰ καὶ εἰσήνεγκαν τὴν λυχνίαν καὶ τὸ θυσιαστήριον τῶν θυμιαμάτων καὶ τὴν τράπεζαν εἰς τὸν ναόν. <sup>50</sup> καὶ ἐθυμίασαν ἐπὶ τὸ θυσιαστήριον καὶ ἐξῆψαν τοὺς λύχνους τοὺς ἐπὶ τῆς λυχνίας, καὶ ἔφαινον ἐν τῷ ναῷ. <sup>51</sup> καὶ ἐπέθηκαν ἐπὶ τὴν τράπεζαν ἄρτους καὶ ἐξεπέτασαν τὰ καταπετάσματα. καὶ ἐτέλεσαν πάντα τὰ ἔργα, ἃ ἐποίησαν.

<sup>52</sup> καὶ ὤρθησαν τὸ πρωῒ τῇ πέμπτῃ καὶ εἰκάδι τοῦ μηνὸς τοῦ ἐνάτου [οὗτος ὁ μὴν Χασελευ] τοῦ ὀγδόου καὶ τεσσαρακοστοῦ καὶ ἑκατοστοῦ ἔτους <sup>53</sup> καὶ ἀνήνεγκαν θυσίαν κατὰ τὸν νόμον ἐπὶ τὸ θυσιαστήριον τῶν ὀλοκαυτωμάτων τὸ καινόν, ὃ ἐποίησαν. <sup>54</sup> κατὰ τὸν καιρὸν καὶ κατὰ τὴν ἡμέραν, ἐν ᾗ

decided to pull it down, rather than later be embarrassed about it since it had been defiled by the Gentiles. They therefore demolished the altar <sup>46</sup> and deposited the stones in a suitable place on the hill of the Dwelling to await the appearance of a prophet who should give a ruling about them. <sup>47</sup> They took unhewn stones, as the Law prescribed, and built a new altar on the lines of the old one. <sup>48</sup> They restored the Holy Place and the interior of the Dwelling, and purified the courts. <sup>49</sup> They made new sacred vessels, and brought the lampstand, the altar of incense and the table into the Temple. <sup>50</sup> They burned incense on the altar and lit the lamps on the lampstand, and these shone inside the Temple. <sup>51</sup> They placed the loaves on the table and hung the curtains, and completed all the tasks they had undertaken.

<sup>52</sup> On the twenty-fifth of the ninth month, Chisleu, in the hundred and forty-eighth year, they rose at dawn <sup>53</sup> and offered a sacrifice, as the Law directs, on the new altar of burnt offering that they had made. <sup>54</sup> The altar was dedicated, to the sound of hymns and zithers and lyres and cymbals, at

<sup>46</sup> The book returns several times to the (temporary) cessation of prophecy (9:27, 14:40, and see the earlier Ps 74:9, 77:9-10, Lm 2:9, Ezk 7:26).

<sup>47</sup> An alternative translation for 'unhewn' is 'whole'.

<sup>48</sup> In place of 'Holy Place' and 'Dwelling', here following the NJB, the NRSV has, respectively, 'sanctuary' and 'interior of the Temple'.

<sup>49</sup> The NRSV has 'holy vessels' rather than 'sacred vessels', here following the NJB.

<sup>50</sup> The NRSV has 'gave light' in place of 'shone', here following the NJB.

<sup>51</sup> An alternative reading for 'loaves' (as NJB) is 'bread' (as NRSV).

<sup>52</sup> This was in December 164 BCE, the third anniversary of the first sacrifice to Zeus (1:59).

<sup>53</sup> The NJB has 'lawful sacrifice' in place of 'sacrifice as the Law directs', here following the NRSV.

<sup>54</sup> In place of 'zithers' and 'lyres', here following the NJB, the NRSV has, respectively, 'harps' and 'lutes'.

ἐβεβήλωσαν αὐτὸ τὰ ἔθνη, ἐν ἐκείνῃ ἐνεκαινίσθη ἐν ὧδαῖς καὶ κιθάραις καὶ κινύραις καὶ κυμβάλοις. <sup>55</sup> καὶ ἔπεσεν πᾶς ὁ λαὸς ἐπὶ πρόσωπον καὶ προσεκύνησαν καὶ εὐλόγησαν εἰς οὐρανὸν τὸν εὐοδώσαντα αὐτοῖς. <sup>56</sup> καὶ ἐποίησαν τὸν ἐγκαινισμὸν τοῦ θυσιαστηρίου ἡμέρας ὀκτὼ καὶ προσήνεγκαν ὀλοκαυτώματα μετ' εὐφροσύνης καὶ ἔθυσαν θυσίαν σωτηρίου καὶ αἰνέσεως. <sup>57</sup> καὶ κατεκόσμησαν τὸ κατὰ πρόσωπον τοῦ ναοῦ στεφάνοις χρυσοῖς καὶ ἀσπιδίσκαις καὶ ἐνεκαίνισαν τὰς πύλας καὶ τὰ παστοφόρια καὶ ἐθύρωσαν αὐτά. <sup>58</sup> καὶ ἐγενήθη εὐφροσύνη μεγάλη ἐν τῷ λαῷ σφόδρα, καὶ ἀπεστράφη ὀνειδισμὸς ἐθνῶν. <sup>59</sup> καὶ ἔστησεν Ἰουδᾶς καὶ οἱ ἀδελφοὶ αὐτοῦ καὶ πᾶσα ἡ ἐκκλησία Ἰσραὴλ ἵνα ἄγωνται αἱ ἡμέραι τοῦ ἐγκαινισμοῦ τοῦ θυσιαστηρίου ἐν τοῖς καιροῖς αὐτῶν ἐνιαυτὸν κατ' ἐνιαυτὸν ἡμέρας ὀκτὼ ἀπὸ τῆς πέμπτης καὶ εἰκάδος τοῦ μηνὸς Χασελευ μετ' εὐφροσύνης καὶ χαρᾶς. <sup>60</sup> καὶ ὠκοδόμησαν ἐν τῷ καιρῷ ἐκείνῳ τὸ ὄρος Σιών κυκλόθεν τείχῃ ὑψηλὰ καὶ πύργους ὀχυροὺς, μήποτε παραγεννηθέντα τὰ ἔθνη καταπατήσωσιν αὐτά, ὡς ἐποίησαν

the same time of year and on the same day on which the Gentiles had originally profaned it. <sup>55</sup> The whole people fell prostrate in adoration and then praised Heaven who had granted them success. <sup>56</sup> For eight days, they celebrated the dedication of the altar, joyfully offering burnt offerings, communion sacrifices and a thanksgiving offering. <sup>57</sup> They ornamented the front of the Temple with crowns and small shields of gold, and renovated the gates and storerooms, providing the latter with doors. <sup>58</sup> There was no end to the rejoicing among the people, since the disgrace inflicted by the gentiles had been removed. <sup>59</sup> Judas, with his brothers and the whole assembly of Israel, made it a law that the days of the dedication of the altar should be celebrated yearly at the proper season, for eight days beginning on the twenty-fifth day of the month Chislew, with rejoicing and gladness.

<sup>60</sup> They then proceeded to build high walls with strong towers round Mount Zion, to prevent the Gentiles from coming and riding roughshod over it as in the past. <sup>61</sup> Judas

<sup>55</sup> See #2:21 on the use of the name 'Heaven' (οὐρανὸν) as a substitute for the explicit mention of God.

<sup>56</sup> In place of 'communion sacrifices' (the NJB omits 'sacrifices'), the NRSV has 'sacrifices of well-being'.

<sup>57</sup> The NJB has 'bosses' in place of 'small shields', here following the NRSV.

<sup>58</sup> The NJB has 'effaced' in place of 'removed', here following the NRSV.

<sup>59</sup> The Feast of Dedication (Hanukkah in Hebrew) is one of the most recent in the Jewish calendar (see #Ex 23:14). The Hallel was sung (Ps 113–118) and leafy branches and palms were carried. These similarities to the Feast of Shelters are stressed in 2M 1:9 and 10:6; the Feast of Shelters itself commemorated the inauguration of the Temple of Solomon (1K 8:2, 62–66).

<sup>60</sup> The NRSV has 'trampling them down' in place of 'riding roughshod over it', here following the NJB.

<sup>61</sup> The NJB omits the second 'to guard it'.

τὸ πρότερον. <sup>61</sup> καὶ ἀπέταξεν ἐκεῖ δύναμιν τηρεῖν αὐτὸ καὶ  
ὠχύρωσεν αὐτὸ τηρεῖν τὴν Βαιθσουραν τοῦ ἔχειν τὸν λαὸν  
ὀχύρωμα κατὰ πρόσωπον τῆς Ἰδουμαίας.

stationed a garrison there to guard it; he also fortified Beth  
Zur to guard it, so that the people would have a fortress  
confronting Idumaea.

## Μακκαβαίων Α' 5

<sup>1</sup> Καὶ ἐγένετο ὅτε ἤκουσαν τὰ ἔθνη κυκλόθεν ὅτι ᾠκοδομήθη τὸ θυσιαστήριον καὶ ἐνεκαινίσθη τὸ ἅγίασμα ὡς τὸ πρότερον, καὶ ὠργίσθησαν σφόδρα <sup>2</sup> καὶ ἐβουλεύσαντο τοῦ ἄραι τὸ γένος Ἰακωβ τοὺς ὄντας ἐν μέσῳ αὐτῶν καὶ ἤρξαντο τοῦ θανατοῦν ἐν τῷ λαῷ καὶ ἐξαιρεῖν.

<sup>3</sup> καὶ ἐπολέμει Ἰουδᾶς πρὸς τοὺς υἱοὺς Ἡσαὺ ἐν τῇ Ἰδουμαίᾳ, τὴν Ἀκραβαττήνην, ὅτι περιεκάθηστο τὸν Ἰσραηλ, καὶ ἐπάταξεν αὐτοὺς πληγὴν μεγάλην καὶ συνέστειλεν αὐτοὺς καὶ ἔλαβεν τὰ σκῦλα αὐτῶν. <sup>4</sup> καὶ ἐμνήσθη τῆς κακίας υἱῶν Βαίαν, οἳ ἦσαν τῷ λαῷ εἰς παγίδα καὶ σκάνδαλον ἐν τῷ ἐνεδρεῦν αὐτοὺς ἐν ταῖς ὁδοῖς. <sup>5</sup> καὶ συνεκλείσθησαν ὑπ' αὐτοῦ εἰς τοὺς πύργους, καὶ παρενέβαλεν ἐπ' αὐτοὺς καὶ ἀνεδεμάτισεν αὐτοὺς καὶ ἐνεπύρισε τοὺς πύργους αὐτῆς ἐν πυρὶ σὺν πᾶσιν τοῖς ἐνοῦσιν. <sup>6</sup> καὶ διεπέρασεν ἐπὶ τοὺς υἱοὺς Ἀμμων καὶ εὔρεν χεῖρα κραταιὰν καὶ λαὸν πολὺν καὶ Τιμόθεον ἡγούμενον αὐτῶν. <sup>7</sup> καὶ συνῆψεν πρὸς αὐτοὺς πολέμους πολλούς, καὶ συνετρίβησαν πρὸ προσώπου αὐτοῦ,

## 1 MACCABEES 5

<sup>1</sup> When the surrounding nations heard that the altar had been rebuilt and the sanctuary restored to what it had been before, they became very angry <sup>2</sup> and decided to destroy the descendants of Jacob living among them. So, they began to murder and evict our people.

<sup>3</sup> And Judas made war on the sons of Esau in Idumaea, in the region of Acrabattene, where they were besieging the Israelites. He dealt them a serious blow, drove them off and despoiled them. <sup>4</sup> He also remembered the wickedness of the sons of Baean, who were a menace and a trap for the people with their ambushes on the roads. <sup>5</sup> Having blockaded them in their towns and besieged them, he put them under the curse of destruction; he then set fire to their towers and burned them down with everyone inside. <sup>6</sup> Next, he crossed over to the Ammonites, where he found a strong fighting force and a numerous people, commanded by Timothy. <sup>7</sup> He engaged in many battles with them, defeated them and cut

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### 1 MACCABEES 5

- <sup>1</sup> The campaigns against the peoples on the frontiers of Judaea, reported in this chapter, cover a period from the beginning to the autumn of 163 BCE and, hence, take place after the death of Antiochus Epiphanes.
- <sup>2</sup> For the last sentence, here following the NJB, the NRSV reads, "So they began to kill and destroy among the people."
- <sup>3</sup> 'Idumaea' is the Greek form of the name Edom, the country of the 'Sons of Esau'. 'Acrabattene' was the district of Acrabatta, modern Aqrabah, southeast of Shechem.
- <sup>4</sup> The 'sons of Baean' (probably in Transjordan, Nb 32:3) were a semi-nomadic tribe, who held travellers to ransom on the Jerusalem-Jericho road.
- <sup>5</sup> In place of 'put them under the curses of destruction' (following the NJB), the NRSV has 'vowed their complete destruction'.
- <sup>6</sup> The 'Ammonites' were a Semitic people east of the Jordan, near the present Amman.
- <sup>7</sup> The NJB has 'fought' in place of 'engaged in', here following the NRSV.



καὶ ἐπάταξεν αὐτούς. <sup>8</sup> καὶ προκατελάβετο τὴν Ιαζηρ καὶ τὰς θυγατέρας αὐτῆς καὶ ἀνέστρεψεν εἰς τὴν Ιουδαίαν.

<sup>9</sup> Καὶ ἐπισυνήχθησαν τὰ ἔθνη τὰ ἐν τῇ Γαλααδ ἐπὶ τὸν Ισραηὴλ τοὺς ὄντας ἐπὶ τοῖς ὁρίοις αὐτῶν τοῦ ἐξῆλθαι αὐτούς, καὶ ἔφυγον εἰς Δαθεμα τὸ ὀχύρωμα <sup>10</sup> καὶ ἀπέστειλαν γράμματα πρὸς Ιουδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ λέγοντες

Ἐπισυνηγμένα ἐστὶν ἐφ’ ἡμᾶς τὰ ἔθνη κύκλῳ ἡμῶν τοῦ ἐξῆλθαι ἡμᾶς <sup>11</sup> καὶ ἐτοιμάζονται ἐλθεῖν καὶ προκαταλαβέσθαι τὸ ὀχύρωμα, εἰς ὃ κατεφύγομεν, καὶ Τιμόθεος ἡγεῖται τῆς δυνάμεως αὐτῶν. <sup>12</sup> νῦν οὖν ἐλθὼν ἐξελοῦ ἡμᾶς ἐκ χειρὸς αὐτῶν, ὅτι πέπτωκεν ἐξ ἡμῶν πλῆθος, <sup>13</sup> καὶ πάντες οἱ ἀδελφοὶ ἡμῶν οἱ ὄντες ἐν τοῖς Τουβίου τεθανάτωνται, καὶ ἡχμαλωτίκασιν τὰς γυναῖκας αὐτῶν καὶ τὰ τέκνα καὶ τὴν ἀποσκευὴν καὶ ἀπώλεσαν ἐκεῖ ὥσεὶ μίαν χιλιαρχίαν ἀνδρῶν.

<sup>14</sup> ἔτι αἱ ἐπιστολαὶ ἀνεγινώσκοντο, καὶ ἰδοὺ ἄγγελοι ἕτεροι παρεγένοντο ἐκ τῆς Γαλιλαίας διερρηγότες τὰ ἱμάτια ἀπαγγέλλοντες κατὰ τὰ ῥήματα ταῦτα <sup>15</sup> λέγοντες ἐπισυν-

them to pieces. <sup>8</sup> Having captured Jazer and its dependent villages, he retired to Judaea.

<sup>9</sup> Next, the gentiles of Gilead banded together to destroy the Israelites living in their territory. The latter, however, took refuge in the fortress of Dathema, <sup>10</sup> and sent the following letter to Judas and his brothers:

“The Gentiles round us have banded together to destroy us, <sup>11</sup> and they are preparing to storm the fortress in which we have taken refuge; Timothy is in command of their forces. <sup>12</sup> Come at once and rescue us from their clutches, for we have already suffered great losses. <sup>13</sup> All our countrymen living in Tobias’ country have been killed, their women and children have been taken into captivity, their property has been seized, and about a thousand men have been destroyed there.”

<sup>14</sup> While these letters were still being read, other messengers arrived from Galilee with their garments torn, and made a similar report, <sup>15</sup> saying, “The people of Ptolemais, and of

<sup>8</sup> ‘Jazer’ was west of Amman, 24 Km north of Heshbon (Nb 32:3). The literal translation of ‘dependent villages’ is ‘daughters’.

<sup>9</sup> ‘Gilead’, primitively speaking, was the country south of the River Jabbok, but soon came to include the region between the Rivers Jabbok and Jarmuk and, in the Hellenistic period, the Syrian plateau north of the Jarmuk, where the Jews had numerous colonies.

<sup>10</sup> After ‘together’, the NJB adds ‘against us’.

<sup>11</sup> In place of ‘in which we have taken refuge’, here following the NJB, the NRSV has ‘to which we have fled’.

<sup>12</sup> The NRSV ends this verse, here following the NJB, with, “... for many of us have fallen.”

<sup>13</sup> ‘Tobias’ country’ (possibly Hippos, 19 Km southeast of the Sea of Galilee) was the region between Amman and the River Jordan, ruled by the Jewish family of that name (see Ne 2:10ff, 6:17ff, 13:8). This savage episode perhaps accounts for the reprisals ordered by Judas (2M 12:17ff).

<sup>14</sup> In place of ‘made a similar report’, here following the NRSV, the NJB has ‘bearing similar news’.

<sup>15</sup> ‘Ptolemais’ was the name given by Ptolemy II in 261 BCE to Acco (see Jos 19:30, Jg 1:31), modern Acre, north of Haifa on the coast.

ἤχθαι ἐπ' αὐτοὺς ἐκ Πτολεμαίδος καὶ Τύρου καὶ Σιδῶνος καὶ πᾶσαν Γαλιλαίαν ἀλλοφύλων τοῦ ἐξαναλῶσαι ἡμᾶς.

<sup>16</sup> ὥς δὲ ἤκουσεν Ἰουδας καὶ ὁ λαὸς τοὺς λόγους τούτους, ἐπισυνήχθη ἐκκλησία μεγάλη βουλευσασθαι τί ποιήσωσιν τοῖς ἀδελφοῖς αὐτῶν τοῖς οὖσιν ἐν θλίψει καὶ πολεμουμένοις ὑπ' αὐτῶν. <sup>17</sup> καὶ εἶπεν Ἰουδας Σιμωνι τῷ ἀδελφῷ αὐτοῦ Ἐπίλεξον σεαυτῷ ἄνδρας καὶ πορεύου καὶ ῥῦσαι τοὺς ἀδελφούς σου τοὺς ἐν τῇ Γαλιλαίᾳ, ἐγὼ δὲ καὶ Ἰωναθαν ὁ ἀδελφός μου πορευσόμεθα εἰς τὴν Γαλααδίτιν. <sup>18</sup> καὶ κατέλιπεν Ἰωσηπον τὸν τοῦ Ζαχαρίου καὶ Ἀζαριαν ἡγούμενον τοῦ λαοῦ μετὰ τῶν ἐπιλοίπων τῆς δυνάμεως ἐν τῇ Ἰουδαίᾳ εἰς τήρησιν <sup>19</sup> καὶ ἐνετείλατο αὐτοῖς λέγων Πρόσστητε τοῦ λαοῦ τούτου καὶ μὴ συνάψητε πόλεμον πρὸς τὰ ἔθνη ἕως τοῦ ἐπιστρέψαι ἡμᾶς. <sup>20</sup> καὶ ἐμερίσθησαν Σιμωνι ἄνδρες τρισχίλιοι τοῦ πορευθῆναι εἰς τὴν Γαλιλαίαν, Ἰουδα δὲ ἄνδρες ὀκτακισχίλιοι εἰς τὴν Γαλααδίτιν.

<sup>21</sup> καὶ ἐπορεύθη Σιμων εἰς τὴν Γαλιλαίαν καὶ συνῆψεν πολέμους πολλοὺς πρὸς τὰ ἔθνη, καὶ συνετρίβη τὰ ἔθνη ἀπὸ προσώπου αὐτοῦ, <sup>22</sup> καὶ ἐδίωξεν αὐτοὺς ἕως τῆς πύλης Πτολεμαίδος. καὶ ἔπεσον ἐκ τῶν ἐθνῶν εἰς τρισχιλίους

Tyre, and of Sidon have gathered together their forces with the whole of Galilee of the Gentiles to destroy us!"

<sup>16</sup> Now, when Judas and the people heard these messages, a great assembly gathered together to determine what they should do for their countrymen, who were oppressed and were under attack from their enemies. <sup>17</sup> And Judas said to his brother Simon, "Pick your men, and go and relieve your countrymen in Galilee, while my brother Jonathan and I make our way into Gilead." <sup>18</sup> But he left Joseph son of Zechariah and Azariah, a leader of the people, with the remainder of the army in Judaea to keep guard; <sup>19</sup> and he gave them these orders, saying, "You are to be responsible for our people, but do not engage in battle with the Gentiles until we return." <sup>20</sup> And Simon was allotted three thousand men for the expedition into Galilee, and Judas eight thousand for Gilead.

<sup>21</sup> And Simon advanced into Galilee, engaged the Gentiles in several battles, and the Gentiles were crushed before him; <sup>22</sup> and he pursued them to the gate of Ptolemais, and they lost as many as three thousand men, whose spoils he collected.

<sup>16</sup> In place of 'these messages', here following the LXX & NRSV, the NJB has 'this'.

<sup>17</sup> The NRSV replaces the opening 'and' (καὶ) with 'then', while the NJB omits the conjunction altogether.

<sup>18</sup> The NRSV include the clause 'and gave them these orders' in v. 19; here, we follow the NJB.

<sup>19</sup> The NJB lacks the words 'in battle with', here following the NRSV.

<sup>20</sup> The NRSV replaces the opening 'and' (καὶ) with 'then', while the NJB omits the conjunction altogether.

<sup>21</sup> In place of 'the Gentiles were crushed', here following the NRSV, the NJB has 'swept all'.

<sup>22</sup> The NJB has 'about' in place of 'as many as', here following the NRSV.

ἄνδρας, καὶ ἔλαβεν τὰ σκῦλα αὐτῶν. <sup>23</sup> καὶ παρέλαβεν τοὺς ἐκ τῆς Γαλιλαίας καὶ ἐν Αρβαττοῖς σὺν ταῖς γυναῖξιν καὶ τοῖς τέκνοις καὶ πάντα, ὅσα ἦν αὐτοῖς, καὶ ἤγαγεν εἰς τὴν Ἰουδαίαν μετ' εὐφροσύνης μεγάλης.

<sup>24</sup> καὶ Ἰουδᾶς ὁ Μακκαβαῖος καὶ Ἰωνᾶθαν ὁ ἀδελφὸς αὐτοῦ διέβησαν τὸν Ἰορδάνην καὶ ἐπορεύθησαν ὁδὸν τριῶν ἡμερῶν ἐν τῇ ἐρήμῳ. <sup>25</sup> καὶ συνήντησαν τοῖς Ναβαταίοις, καὶ ἀπήντησαν αὐτοῖς εἰρηνικῶς καὶ διηγήσαντο αὐτοῖς πάντα τὰ συμβάντα τοῖς ἀδελφοῖς αὐτῶν ἐν τῇ Γαλααδίτιδι <sup>26</sup> καὶ ὅτι πολλοὶ ἐξ αὐτῶν συνειλημμένοι εἰσὶν εἰς Βοσορρα καὶ Βοσορ ἐν Αλεμοῖς, Χασφω, Μακεδ καὶ Καρναιν, πᾶσαι αἱ πόλεις αὗται ὄχυραὶ καὶ μεγάλαι. <sup>27</sup> καὶ ἐν ταῖς λοιπαῖς πόλεσιν τῆς Γαλααδίτιδος εἰσὶν συνειλημμένοι, εἰς αὔριον τάσσονται παρεμβалеῖν ἐπὶ τὰ ὄχυρώματα καὶ καταλάβεσθαι καὶ ἐξᾶραι πάντας τούτους ἐν ἡμέρᾳ μιᾷ.

<sup>28</sup> καὶ ἀπέστρεψεν Ἰουδᾶς καὶ ἡ παρεμβολὴ αὐτοῦ ὁδὸν εἰς τὴν ἔρημον Βοσορρα ἄφνω· καὶ κατελάβετο τὴν πόλιν καὶ ἀπέκτεινε πᾶν ἄρσενικὸν ἐν στόματι ῥομφαίας καὶ ἔλαβεν

<sup>23</sup> And with him, he took away the Jews of Galilee and Arbatta, with their wives, and their children, and all their possessions, and brought them into Judaea with great rejoicing.

<sup>24</sup> Meanwhile, Judas Maccabaeus and his brother Jonathan crossed the Jordan and made a three days' march through the desert, <sup>25</sup> where they encountered the Nabataeans, who gave them a friendly reception and told them everything that had been happening to their brothers in Gilead, <sup>26</sup> many of whom, they said, were shut up in Bozrah and Bosor, in Alema, Chaspho, Maked and Carnaim, all large, fortified towns. <sup>27</sup> Others were blockaded in the other towns of Gilead, and the enemy planned to attack and capture these strongholds the next day and destroy all the people inside them in a single day.

<sup>28</sup> Judas and his army at once turned off by the desert road to Bozrah. He took the town and, having put all the males to the sword and collected the booty, burned it down with fire.

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<sup>23</sup> The region of 'Arbatta' (Αρβαττοῖς – the name is perhaps corrupt) is apparently the 'Narbatene' of Josephus, between Galilee and Samaria.

<sup>24</sup> The literal translation of 'meanwhile' (here following the NJB) is 'and' (καί); the NRSV omits the conjunction altogether.

<sup>25</sup> The 'Nabataeans' (or 'Nebaioth', Gn 25:13) are the 'Arabs' of 2M 5:8 & 12:10, nomads of the desert east of Palestine as far north as Palmyra; Jonathan later retains their friendship (1M 9:35) after a violent engagement (see 2M 5:11ff). Their centre was Petra but, in the following century, they came to dominate a great part of Transjordan and even, for some time, Damascus. Here, they are bringing a caravan from Bozrah (v. 28, modern Basra, in southern Syria), where the desert routes converge, and from the Hauran, where they saw the events they reported to Judas.

<sup>26</sup> The names of most of these townships persist, almost unaltered, in the area of the Hauran and Golan Heights; cf. 2M 12:13, 21.

<sup>27</sup> The NJB has 'on one day' in place of 'in a single day', here following the NRSV.

<sup>28</sup> The NJB lacks the words 'with fire', here following the NRSV.

πάντα τὰ σκῦλα αὐτῶν καὶ ἐνέπρησεν αὐτὴν πυρί. <sup>29</sup> καὶ ἀπῆρεν ἐκεῖθεν νυκτός, καὶ ἐπορεύοντο ἕως ἐπὶ τὸ ὄχυρωμα· <sup>30</sup> καὶ ἐγένετο ἑωθινῇ ἤραν τοὺς ὀφθαλμοὺς αὐτῶν καὶ ἰδοὺ λαὸς πολὺς, οὗ οὐκ ἦν ἀριθμὸς, αἶροντες κλίμακας καὶ μηχανὰς καταλαβέσθαι τὸ ὄχυρωμα καὶ ἐπολέμουν αὐτούς. <sup>31</sup> καὶ εἶδεν Ἰουδᾶς ὅτι ἤρκεται ὁ πόλεμος καὶ ἡ κραυγὴ τῆς πόλεως ἀνέβη ἕως οὐρανοῦ σάλπιγξιν καὶ κραυγῇ μεγάλῃ, <sup>32</sup> καὶ εἶπεν τοῖς ἀνδράσιν τῆς δυνάμεως Πολεμήσατε σήμερον ὑπὲρ τῶν ἀδελφῶν ἡμῶν. <sup>33</sup> καὶ ἐξῆλθεν ἐν τρισὶν ἀρχαῖς ἐξόπισθεν αὐτῶν, καὶ ἐσάλπισαν ταῖς σάλπιγξιν καὶ ἐβόησαν ἐν προσευχῇ. <sup>34</sup> καὶ ἐπέγνω ἡ παρεμβολὴ Τιμοθέου ὅτι Μακκαβαῖός ἐστιν, καὶ ἔφυγον ἀπὸ προσώπου αὐτοῦ, καὶ ἐπάταξεν αὐτοὺς πληγὴν μεγάλην, καὶ ἔπεσον ἐξ αὐτῶν ἐν ἐκείνῃ τῇ ἡμέρᾳ εἰς ὀκτακισχιλίους ἀνδρας. <sup>35</sup> καὶ ἀπέκλινεν εἰς Ἀλεμα καὶ ἐπολέμησεν αὐτὴν καὶ κατελάβετο αὐτὴν καὶ ἀπέκτεινεν πᾶν ἀρσενικὸν αὐτῆς καὶ ἔλαβεν τὰ σκῦλα αὐτῆς καὶ ἐνέπρησεν αὐτὴν ἐν πυρί. <sup>36</sup> ἐκεῖθεν ἀπῆρεν καὶ προκατελάβετο τὴν Χασφω, Μακεδ καὶ Βοσορ καὶ τὰς λοιπὰς πόλεις τῆς Γαλααδίτιδος. <sup>37</sup> μετὰ

<sup>29</sup> When night came, he left the place, and they continued their march until they reached the fortress. <sup>30</sup> In the light of dawn, they looked, and there was an innumerable horde, setting up ladders and engines to capture the fortress; the assault was just beginning. <sup>31</sup> When Judas saw that the attack had begun and that the war cry was rising to Heaven from the city, mingled with trumpet calls and a great clamour, <sup>32</sup> he said to the men of his army, "Into battle today for your brothers!" <sup>33</sup> Dividing them into three companies, he advanced on the enemy's rear, with trumpets sounding and prayers shouted aloud. <sup>34</sup> And the troops of Timothy, recognising that this was Maccabaeus, fled before his advance; he dealt them a crushing defeat; and as many as eight thousand of their men fell that day.

<sup>35</sup> Then, turning aside to Alema, he fought against it and captured it and, after he had killed all the males and collected the booty, he burned the place down with fire. <sup>36</sup> From there, he marched on and took Chaspho, Maked and Bosor, and the remaining towns of the land of Gilead. <sup>37</sup> Now, after these

<sup>29</sup> The 'fortress' was Dathema (v. 9), an unidentified place to the west of Basra.

<sup>30</sup> In place of 'the assault was just beginning', here following the LXX & NJB, the NRSV has 'and attacking the Jews within'.

<sup>31</sup> The NRSV has 'loud shouts' in place of 'a great clamour', here following the NJB.

<sup>32</sup> For Judas' battle-call, here following the NJB, the NRSV reads, "Fight today for your kindred!"

<sup>33</sup> In place of 'companies', here following the NRSV, the NJB has 'commands'.

<sup>34</sup> The NJB has 'Maccabaeus dealt' in place of 'he dealt', here following the LXX & NRSV.

<sup>35</sup> The NRSV & WEBBE have 'Maapha' and 'Mizpeh', respectively, in place of 'Alema', here following the LXX (Αλεμα) & NJB.

<sup>36</sup> In place of 'marched', here following the NRSV, the NJB has 'moved'.

<sup>37</sup> The 'stream' would have been a tributary of the Jarmuk.



δὲ τὰ ῥήματα ταῦτα συνήγαγεν Τιμόθεος παρεμβολὴν ἄλλην καὶ παρενέβαλεν κατὰ πρόσωπον Ραφῶν ἐκ πέραν τοῦ χειμάρρου. <sup>38</sup> καὶ ἀπέστειλεν Ἰουδᾶς κατασκοπεῦσαι τὴν παρεμβολήν, καὶ ἀπήγγειλαν αὐτῷ λέγοντες Ἐπισυνηγμένα εἰσὶν πρὸς αὐτὸν πάντα τὰ ἔθνη τὰ κύκλῳ ἡμῶν, δυνάμεις πολλή σφόδρα. <sup>39</sup> καὶ Ἀραβας μεμίσθωνται εἰς βοήθειαν αὐτοῖς καὶ παρεμβάλλουσιν πέραν τοῦ χειμάρρου ἑτοιμοὶ τοῦ ἐλθεῖν ἐπὶ σὲ εἰς πόλεμον. καὶ ἐπορεύθη Ἰουδᾶς εἰς συνάντησιν αὐτῶν. <sup>40</sup> καὶ εἶπεν Τιμόθεος τοῖς ἄρχουσιν τῆς δυνάμεως αὐτοῦ ἐν τῷ ἐγγίξειν Ἰουδαν καὶ τὴν παρεμβολήν αὐτοῦ ἐπὶ τὸν χειμάρρουν τοῦ ὕδατος Ἐὰν διαβῇ πρὸς ἡμᾶς πρότερος, οὐ δυνησόμεθα ὑποστῆναι αὐτόν, ὅτι δυνάμενος δυνήσεται πρὸς ἡμᾶς. <sup>41</sup> ἐὰν δὲ δειλανθῇ καὶ παρεμβάλῃ πέραν τοῦ ποταμοῦ, διαπεράσομεν πρὸς αὐτόν καὶ δυνησόμεθα πρὸς αὐτόν.

<sup>42</sup> ὥς δὲ ἤγγισεν Ἰουδᾶς ἐπὶ τὸν χειμάρρουν τοῦ ὕδατος, ἔστησεν τοὺς γραμματεῖς τοῦ λαοῦ ἐπὶ τοῦ χειμάρρου καὶ ἐνετείλατο αὐτοῖς λέγων Μὴ ἀφῆτε πάντα ἄνθρωπον παρεμβαλεῖν, ἀλλὰ ἐρχέσθωσαν πάντες εἰς τὸν πόλεμον. <sup>43</sup> καὶ διεπέρασεν ἐπ' αὐτοὺς πρότερος καὶ πᾶς ὁ λαὸς ὀπισθεν

events, Timothy gathered together another force and pitched camp opposite Raphon, on the far side of the stream. <sup>38</sup> Judas sent men to reconnoitre the camp, and these reported back to him as follows, "With him are massed all the Gentiles surrounding us, making a very numerous army; <sup>39</sup> and they have hired Arab mercenaries as auxiliaries; they are encamped on the far side of the stream, and ready to launch an attack on you." So, Judas then advanced to engage them, <sup>40</sup> Now, as Judas and his army were approaching the watercourse with his troops, Timothy told the commander of his army, "If he crosses over to us first, we shall not be able to resist him, because he will have a great advantage over us; <sup>41</sup> but if he shows fear and camps on the other side of the stream, we shall cross over to him and the advantage will then be ours."

<sup>42</sup> Now, as soon as Judas reached the watercourse, he posted people's scribes along it, giving them this command: "Do not let anyone pitch his tent but make them all come into the battle!" <sup>43</sup> And he was himself the first across to the enemy side, with all the people following; and he defeated all the

<sup>38</sup> In place of 'very numerous army', here following the NJB, the NRSV has 'very large force'.

<sup>39</sup> The Arabs were not usually hostile to the Jews but could be hired as mercenaries.

<sup>40</sup> For the opening of this verse, the NJB continues the final sentence of v. 39 and reads, "and was approaching the watercourse."

<sup>41</sup> Judas heard Timothy's order or decided to make a surprise attack (compare 1S 14:7-10).

<sup>42</sup> The 'people's scribes' were administrative officers of the army (see Ex 5:6, Dt 20:5,8ff, Jos 1:10, 3:2).

<sup>43</sup> 'Carnaim' means 'Two Horns', an attribute of the local Astarte (or Atargatis, the Syrian fish goddess), from which the temple, the 'Carnion' of 2M 12:26, derived its name. The capital of Og, king of Bashan (Hauran) was 'Ashtaroth-Carnaim' (Gn 14:5, Jos 9:10), the name of which is still preserved at modern Tell Ashtarrah.

αὐτοῦ, καὶ συνετρίβησαν πρὸ προσώπου αὐτῶν πάντα τὰ ἔθνη καὶ ἔρριψαν τὰ ὄπλα αὐτῶν καὶ ἔφυγον εἰς τὸ τέμενος Καρναιν. <sup>44</sup> καὶ προκατελάβοντο τὴν πόλιν καὶ τὸ τέμενος ἐνεπύρισαν ἐν πυρὶ σὺν πᾶσιν τοῖς ἐν αὐτῷ· καὶ ἐτροπώθη Καρναιν, καὶ οὐκ ἠδύναντο ἔτι ὑποστῆναι κατὰ πρόσωπον Ιουδου.

<sup>45</sup> καὶ συνήγαγεν Ιουδας πάντα Ισραηλ τοὺς ἐν τῇ Γαλααδίτιδι ἀπὸ μικροῦ ἕως μεγάλου καὶ τὰς γυναῖκας αὐτῶν καὶ τὰ τέκνα αὐτῶν καὶ τὴν ἀποσκευὴν, παρεμβολὴν μεγάλην σφόδρα, ἐλθεῖν εἰς γῆν Ιουδα. <sup>46</sup> καὶ ἦλθον ἕως Εφρων, καὶ αὕτη πόλις μεγάλη ἐπὶ τῆς ὁδοῦ ὀχυρὰ σφόδρα, οὐκ ἦν ἐκκλιῖναι ἀπ’ αὐτῆς δεξιὰν ἢ ἀριστεράν, ἀλλ’ ἢ διὰ μέσου αὐτῆς πορεύεσθαι. <sup>47</sup> καὶ ἀπέκλεισαν αὐτοὺς οἱ ἐκ τῆς πόλεως καὶ ἐνέφραξαν τὰς πύλας λίθοις. <sup>48</sup> καὶ ἀπέστειλεν πρὸς αὐτοὺς Ιουδας λόγοις εἰρηνικοῖς λέγων Διελυσόμεθα διὰ τῆς γῆς σου τοῦ ἀπελθεῖν εἰς τὴν γῆν ἡμῶν, καὶ οὐδεὶς κακοποιήσῃ ὑμᾶς, πλὴν τοῖς ποσὶν παρελυσόμεθα. καὶ οὐκ ἠβούλουντο ἀνοῖξαι αὐτῷ. <sup>49</sup> καὶ ἐπέταξεν Ιουδας κηρύξαι ἐν τῇ παρεμβολῇ τοῦ παρεμβαλεῖν ἕκαστον ἐν ᾧ ἐστὶν τόπω· <sup>50</sup> καὶ παρενέβαλον οἱ ἄνδρες τῆς δυνάμεως, καὶ ἐπολέμησεν τὴν πόλιν ὅλην τὴν ἡμέραν ἐκείνην καὶ ὅλην τὴν νύκτα, καὶ

opposing Gentiles, who threw down their arms and ran for refuge in the sacred precincts of Carnaim. <sup>44</sup> And the Jews first captured the town and then burned down the sacred precincts with everyone inside. Thus, Carnaim was overthrown, and the enemy could offer no further resistance to Judas.

<sup>45</sup> Next, Judas gathered together all the Israelites living in Gilead, from the least to the greatest, with their wives, their children, and their belongings, an enormous army, to take them to the land of Judaea. <sup>46</sup> They came as far as Ephron, a large town straddling the road and strongly fortified. As it was impossible to bypass it either to the right or to the left, there was nothing for it but to march straight through. <sup>47</sup> However, the people of the town denied them passage and barricaded the gates with stones. <sup>48</sup> Judas sent them a conciliatory message in these terms, “We want to pass through your territory to reach our own; no one will do you any harm, we only want to go through on foot;” but they would not open up for him. <sup>49</sup> Therefore, Judas sent a proclamation down the column for everyone to halt where he stood. <sup>50</sup> The fighting men took up their positions; he

<sup>44</sup> In place of ‘the Jews’, here following the NJB, the LXX & NRSV have ‘he’. The NJB has ‘temple’ in place of ‘sacred precincts’.

<sup>45</sup> The NJB lacks the words ‘land of’, here following the NRSV.

<sup>46</sup> ‘Ephron’ was 13 Km east of the Jordan, opposite Beth-Shean (v. 52) and west of Irbid (Arbela).

<sup>47</sup> In place of ‘denied them passage’, here following the NJB, the NRSV has ‘shut them out’.

<sup>48</sup> The opening conjunction of this verse (καὶ) is not translated for stylistic reasons.

<sup>49</sup> The NJB has ‘order’ in place of ‘proclamation’, here following the NRSV.

<sup>50</sup> In place of the ‘he attacked’, here following the LXX and NRSV, the NJB has ‘Judas attacked’.

παρεδόθη ἡ πόλις ἐν χειρὶ αὐτοῦ. <sup>51</sup> καὶ ἀπώλεσεν πᾶν ἄρσενικὸν ἐν στόματι ῥομφαίας καὶ ἐξερρίζωσεν αὐτὴν καὶ ἔλαβεν τὰ σκῦλα αὐτῆς καὶ διῆλθεν διὰ τῆς πόλεως ἐπάνω τῶν ἀπεκταμμένων. <sup>52</sup> καὶ διέβησαν τὸν Ἰορδάνην εἰς τὸ πεδῖον τὸ μέγα κατὰ πρόσωπον Βαιθσαν. <sup>53</sup> καὶ ἦν Ἰουδας ἐπισυνάγων τοὺς ἐσχατίζοντας καὶ παρακαλῶν τὸν λαὸν κατὰ πᾶσαν τὴν ὁδόν, ἕως ἥλθεν εἰς γῆν Ἰουδα. <sup>54</sup> καὶ ἀνέβησαν εἰς ὄρος Σιών ἐν εὐφροσύνῃ καὶ χαρᾷ καὶ προσήγαγον ὀλοκαυτώματα, ὅτι οὐκ ἔπεσεν ἐξ αὐτῶν οὐδεὶς ἕως τοῦ ἐπιστρέψαι ἐν εἰρήνῃ.

<sup>55</sup> Καὶ ἐν ταῖς ἡμέραις, ἐν αἷς ἦν Ἰουδας καὶ Ἰωναθαν ἐν γῇ Γαλααδ καὶ Σιμων ὁ ἀδελφὸς αὐτοῦ ἐν τῇ Γαλιλαίᾳ κατὰ πρόσωπον Πτολεμαίδος, <sup>56</sup> ἤκουσεν Ἰωσηφ ὁ τοῦ Ζαχαρίου καὶ Ἀζαριας ἄρχοντες τῆς δυνάμεως τῶν ἀνδραγαδιῶν καὶ τοῦ πολέμου, οἷα ἐποίησαν, <sup>57</sup> καὶ εἶπον Ποιήσωμεν καὶ αὐτοὶ ἑαυτοῖς ὄνομα καὶ πορευθῶμεν πολεμῆσαι πρὸς τὰ ἔθνη τὰ κύκλῳ ἡμῶν. <sup>58</sup> καὶ παρήγγειλεν τοῖς ἀπὸ τῆς δυνάμεως τῆς μετ' αὐτῶν, καὶ ἐπορεύθησαν ἐπὶ Ιάμνειαν. <sup>59</sup> καὶ ἐξῆλθεν

attacked the town all day and night, and the town fell to him. <sup>51</sup> He put all the males to the edge of the sword, razed the town to the ground, plundered it and marched through the town square over the bodies of the dead. <sup>52</sup> They then crossed the Jordan into the Great Plain, opposite Beth-Shean, <sup>53</sup> Judas all the time rallying the stragglers and encouraging the people the whole way, until they reached Judaea. <sup>54</sup> They climbed Mount Zion in joy and gladness and presented burnt offerings because they had returned safe and sound, without having lost a single man.

<sup>55</sup> Now, while Judas and Jonathan were in Gilead and Simon his brother was in Galilee outside Ptolemais, <sup>56</sup> Joseph son of Zechariah and Azariah, who were the commanders of the army, heard of their valiant deeds and of the battles they had been fighting, <sup>57</sup> and said, "Let us make a name for ourselves also; let us go and fight the Gentiles around us." <sup>58</sup> Therefore, they issued orders to the men under their command and marched on Jamnia. <sup>59</sup> Gorgias and his men came out of the

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<sup>51</sup> The NJB lacks the words 'edge of the', here following the NRSV.

<sup>52</sup> 'Beth-Shean' (Beisan) is about 29 Km south of the Sea of Galilee (Jg 1:27, 1K 4:12).

<sup>53</sup> An alternative reading for 'stragglers' (as NJB) is 'laggards' (as NRSV).

<sup>54</sup> The 'burnt offerings' were presented at the Feast of Weeks (mid-June, 163 BCE, see 2M 12:31).

<sup>55</sup> The literal translation of 'now', here following the NRSV, is 'and' (*Kai*); the NJB omits the conjunction altogether.

<sup>56</sup> 'The commanders' follows the NRSV; the NJB has 'in command'.

<sup>57</sup> The NJB has 'nations' in place of 'Gentiles', here following the NRSV.

<sup>58</sup> 'Jamnia' is the Greek form of 'Jabneel' or 'Jabneh' (Jos 15:11, 2Ch 26:6), south of Joppa, capital of the coastal regions (1M 10:69, 15:38, 40).

<sup>59</sup> 'Gorgias' (see #3:38) is now general, that is to say, prefect of the coastal region and Idumaea (see 2M 12:32).

Γοργίας ἐκ τῆς πόλεως καὶ οἱ ἄνδρες αὐτοῦ εἰς συνάντησιν αὐτοῖς εἰς πόλεμον. <sup>60</sup> καὶ ἐτροπώθη Ἰωσηπος καὶ Ἀζαριας, καὶ ἐδιώχθησαν ἕως τῶν ὁρίων τῆς Ἰουδαίας, καὶ ἔπεσον ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐκ τοῦ λαοῦ Ἰσραηλ εἰς δισχιλίους ἄνδρας. <sup>61</sup> καὶ ἐγενήθη τροπὴ μεγάλη ἐν τῷ λαῷ, ὅτι οὐκ ἤκουσαν Ἰουδοῦ καὶ τῶν ἀδελφῶν αὐτοῦ οἰόμενοι ἀνδραγαθῆσαι. <sup>62</sup> αὐτοὶ δὲ οὐκ ἦσαν ἐκ τοῦ σπέρματος τῶν ἀνδρῶν ἐκείνων, οἷς ἐδόθη σωτηρία Ἰσραηλ διὰ χειρὸς αὐτῶν. <sup>63</sup> Καὶ ὁ ἀνὴρ Ἰουδας καὶ οἱ ἀδελφοὶ αὐτοῦ ἐδοξάσθησαν σφόδρα ἔναντι παντὸς Ἰσραηλ καὶ τῶν ἐθνῶν πάντων, οὓς ἤκουετο τὸ ὄνομα αὐτῶν. <sup>64</sup> καὶ ἐπισυνήγοντο πρὸς αὐτοὺς εὐφημοῦντες. <sup>65</sup> καὶ ἐξῆλθεν Ἰουδας καὶ οἱ ἀδελφοὶ αὐτοῦ καὶ ἐπολέμουν τοὺς υἱοὺς Ἡσαυ ἐν τῇ γῇ τῇ πρὸς νότον καὶ ἐπάταξεν τὴν Χεβρων καὶ τὰς θυγατέρας αὐτῆς καὶ καθεῖλεν τὰ ὀχυρώματα αὐτῆς καὶ τοὺς πύργους αὐτῆς ἐνεπύρισεν κυκλόθεν. <sup>66</sup> καὶ ἀπῆρεν τοῦ πορευθῆναι εἰς γῆν ἀλλοφύλων καὶ διεπορεύετο τὴν Μαρισαν. <sup>67</sup> ἐν τῇ ἡμέρᾳ

town to meet them in battle. <sup>60</sup> Then Joseph and Azariah were routed and pursued as far as the frontiers of Judaea. That day, about two thousand of the people of Israel lost their lives. <sup>61</sup> Our people thus met with a great reverse, because they had not listened to Judas and his brothers, thinking that they would do something equally valiant. <sup>62</sup> They were not, however, of the same breed of men as those to whom the deliverance of Israel was entrusted.

<sup>63</sup> The noble Judas and his brothers, however, were held in high honour throughout Israel and among all the Gentiles, wherever their name was heard, <sup>64</sup> and people thronged round to acclaim them. <sup>65</sup> Judas marched out with his brothers to fight the descendants of Esau in the country towards the south; he stormed Hebron and its dependant villages, threw down its fortifications and burned down its towers on all sides. <sup>66</sup> Leaving there, he made for the country of the Philistines and passed through Marisa. <sup>67</sup> Among the

<sup>60</sup> The literal translation of 'then', here following the NRSV, is 'and' (καί); the NJB omits the conjunction altogether.

<sup>61</sup> The NRSV has 'rout' in place of 'reverse', here following the NJB.

<sup>62</sup> Only the family of the Hasmonaeans are regarded as divinely chosen to save Israel.

<sup>63</sup> The NJB has 'nations' in place of 'Gentiles', here following the NRSV.

<sup>64</sup> For this verse, here following the NJB, the NRSV reads, "People gathered to them and praised them."

<sup>65</sup> In place of 'descendants of Esau', here following the LXX & NRSV, the NJB has 'Edomites' (the same people). The literal translation of 'dependent villages' is 'daughters'.

<sup>66</sup> The NJB & WEBBE following the Vg & Vetus Latina, have 'Samaria' in place of 'Marisa', here following the LXX, Josephus & NRSV (& cf. 2M 12:35). Marisa, the ancient Mareshah (Jos 15:44) and very much Hellenised capital of Idumaea, is on the road from Hebron to Philistia.

<sup>67</sup> For this verse, here following the NJB, the NRSV reads, "On that day some priests, who wished to do a brave deed, fell in battle, for they went out to battle unwisely."



ἐκείνη ἔπεσον ἱερεῖς ἐν πολέμῳ βουλόμενοι ἀνδραγαθῆσαι ἐν τῷ αὐτοῦς ἐξελθεῖν εἰς πόλεμον ἀβουλεύτως. <sup>68</sup> καὶ ἐξέκλινεν Ἰουδας εἰς Ἀζωτον γῆν ἀλλοφύλων καὶ καθεῖλεν τοὺς βωμοὺς αὐτῶν καὶ τὰ γλυπτὰ τῶν θεῶν αὐτῶν κατέκαυσεν πυρὶ καὶ ἐσκύλευσεν τὰ σκῦλα τῶν πόλεων καὶ ἐπέστρεψεν εἰς γῆν Ἰουδα.

fallen in that day's fighting were some priests who sought to prove their courage there by joining in the battle, a foolhardy venture. <sup>68</sup> Judas next turned on Azotus, which belonged to the Philistines; he overthrew their altars, burned the statues of their gods with fire and, having pillaged their towns, withdrew to the land of Judaea.

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<sup>68</sup> 'Azotus' (Ἀζωτον) is the Greek form of 'Ashdod' (Jos 11:22), the Philistine town famous for its temple of Dagon (1M 10:83ff); but here, the name is extended to the whole of ancient Philistia. The objects consecrated to 'the idols of Jamnia' (2M 12:40) came from the sack described here.

## Μακκαβαίων Α' 6

<sup>1</sup> Καὶ ὁ βασιλεὺς Ἀντίοχος διεπορεύετο τὰς ἐπάνω χώρας καὶ ἤκουσεν ὅτι ἐστὶν Ἐλυμαῖς ἐν τῇ Περσίδι πόλις ἔνδοξος πλούτῳ, ἀργυρίῳ καὶ χρυσίῳ· <sup>2</sup> καὶ τὸ ἱερόν τὸ ἐν αὐτῇ πλούσιον σφόδρα, καὶ ἐκεῖ καλύμματα χρυσᾶ καὶ θώρακες καὶ ὅπλα, ἃ κατέλιπεν ἐκεῖ Ἀλέξανδρος ὁ τοῦ Φιλίππου ὁ βασιλεὺς ὁ Μακεδών, ὃς ἐβασίλευσεν πρῶτος ἐν τοῖς Ἑλλησι. <sup>3</sup> καὶ ἦλθεν καὶ ἐζήτει καταλαβέσθαι τὴν πόλιν καὶ προνομεῦσαι αὐτήν, καὶ οὐκ ἠδυνάσθη, ὅτι ἐγνώσθη ὁ λόγος τοῖς ἐκ τῆς πόλεως, <sup>4</sup> καὶ ἀντέστησαν αὐτῷ εἰς πόλεμον, καὶ ἔφυγεν καὶ ἀπῆρεν ἐκεῖθεν μετὰ λύπης μεγάλης ἀποστρέψαι εἰς Βαβυλῶνα.

<sup>5</sup> καὶ ἦλθεν τις ἀπαγγέλλων αὐτῷ εἰς τὴν Περσίδα ὅτι τετρόπωνται αἱ παρεμβολαὶ αἱ πορευθεῖσαι εἰς γῆν Ἰουδα, <sup>6</sup> καὶ ἐπορεύθη Λυσίας δυνάμει ἰσχυρᾷ ἐν πρώτοις καὶ ἐνετράπη ἀπὸ προσώπου αὐτῶν, καὶ ἐπίσχυσαν ὅπλοις καὶ δυνάμει καὶ σκύλοις πολλοῖς, οἷς ἔλαβον ἀπὸ τῶν

## 1 MACCABEES 6

<sup>1</sup> King Antiochus, meanwhile, was making his way through the Upper Provinces; he had heard that in Persia there was a city called Elymais, renowned for its riches, its silver and gold, <sup>2</sup> and its very wealthy temple containing golden armour, breastplates and weapons, left there by Alexander son on Philip, the king of Macedon, the first to reign over the Greeks. <sup>3</sup> He therefore went and attempted to take the city and pillage it, but without success, the citizens having been forewarned. <sup>4</sup> They resisted him by force of arms. And he was routed, and began retreating, in great disappointment, towards Babylon.

<sup>5</sup> And while he was still in Persia, news reached him that the armies that had invaded Judaea had been routed, <sup>6</sup> and that Lysias, in particular, had advanced in great strength, only to turn and flee before the Jews; that the latter had now grown strong, from the arms, supplies and abundant spoils taken

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- <sup>1</sup> In point of fact, there is no known town of 'Elymais', the name being the Greek form of 'Elam' (Gn 10:22) and meaning the country round Susa, the old capital of Persia (Ne 1:1) and, in its narrowest sense, the mountainous region to the north of that city.
- <sup>2</sup> The 'temple' was that of Nanaea (2M 1:13-16), or Anahita, identified with Artemis.
- <sup>3</sup> For this verse, here following the NJB, the NRSV reads, "So he came and tried to take the city and plunder it, but he could not because his plan had become known to the citizens."
- <sup>4</sup> For the 1<sup>st</sup> sentence, here following the NJB, the NRSV reads, "and they withstood him in battle." In place of 'in great disappointment', here following the NRSV, the NJB has 'very gloomily'.
- <sup>5</sup> In place of the opening 'and' (καὶ), here following the LXX, the NJB has 'however' and the NRSV omits the conjunction altogether.
- <sup>6</sup> Before 'to turn', the NJB adds 'to be forced'; here, we follow the NRSV.

παρεμβολῶν, ὧν ἐξέκοψαν, <sup>7</sup> καὶ καθεῖλον τὸ βδέλυγμα, ὃ ὠκοδόμησεν ἐπὶ τὸ θυσιαστήριον τὸ ἐν Ἱερουσαλημ, καὶ τὸ ἁγίασμα καθὼς τὸ πρότερον ἐκύκλωσαν τείχεσιν ὑψηλοῖς καὶ τὴν Βαιθσουραν πόλιν αὐτοῦ.

<sup>8</sup> καὶ ἐγένετο ὡς ἤκουσεν ὁ βασιλεὺς τοὺς λόγους τούτους, ἐθαμβήθη καὶ ἐσαλεύθη σφόδρα καὶ ἔπεσεν ἐπὶ τὴν κοίτην καὶ ἐνέπεσεν εἰς ἀρρωστίαν ἀπὸ τῆς λύπης, ὅτι οὐκ ἐγένετο αὐτῷ καθὼς ἐνεθυμεῖτο. <sup>9</sup> καὶ ἦν ἐκεῖ ἡμέρας πλείους, ὅτι ἀνεκαινίσθη ἐπ’ αὐτὸν λύπη μεγάλη, καὶ ἐλογίσατο ὅτι ἀποθνήσκει. <sup>10</sup> καὶ ἐκάλεσεν πάντας τοὺς φίλους αὐτοῦ καὶ εἶπεν πρὸς αὐτούς Ἀφίσταται ὁ ὕπνος ἀπὸ τῶν ὀφθαλμῶν μου, καὶ συμπέπτωκα τῇ καρδίᾳ ἀπὸ τῆς μερίμνης, <sup>11</sup> καὶ εἶπα τῇ καρδίᾳ Ἔως τίνος θλίψεως ἦλθα καὶ κλύδωνος μεγάλου, ἐν ᾧ νῦν εἰμι; ὅτι χρηστὸς καὶ ἀγαπώμενος ἦμην ἐν τῇ ἐξουσίᾳ μου. <sup>12</sup> νῦν δὲ μιμνήσκομαι τῶν κακῶν, ὧν ἐποίησα ἐν Ἱερουσαλημ καὶ ἔλαβον πάντα τὰ σκεύη τὰ ἀργυρᾶ καὶ τὰ χρυσᾶ τὰ ἐν αὐτῇ καὶ ἐξαπέστειλα ἐξᾶραι τοὺς κατοικοῦντας Ἰουδα διὰ κενῆς. <sup>13</sup> ἔγνων ὅτι χάριν τούτων εὗρέν με τὰ κακὰ ταῦτα· καὶ ἰδοὺ ἀπόλλυμαι λύπη μεγάλη ἐν γῇ ἄλλοτρίᾳ.

from the armies they had cut down, <sup>7</sup> and that they had pulled down the abomination he had erected on the altar in Jerusalem, had encircled the sanctuary with high walls as in the past, and also Beth-Zur, one of his cities.

<sup>8</sup> When the king heard this news, he was amazed and profoundly shaken; he threw himself on his bed and fell sick with grief, since things had not turned out for him as he had planned; <sup>9</sup> and there he remained for many days, subject to deep and recurrent fits of melancholy, until he realized that he was dying. <sup>10</sup> Then, summoning all his Friends, he said to them, “Sleep evades my eyes, and my heart is cowed by anxiety. <sup>11</sup> I have been wondering how I could have come to such a pitch of distress, so great a flood as that which now engulfs me – I who was so generous and well loved in my heyday. <sup>12</sup> Yet, now I recall how wrongly I acted in Jerusalem when I seized all the vessels of silver and gold there and ordered the extermination of the inhabitants of Judah for no reason at all. <sup>13</sup> This, I am convinced, is why these misfortunes have overtaken me, and why I am dying of melancholy in a foreign land.

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<sup>7</sup> In place of ‘and also’, here following the NRSV, the NJB has ‘and had fortified’.

<sup>8</sup> According to Polybius (*History*, XXXI, 11), the king became sick and died at Tabae (perhaps Gabae, the modern Isfahan).

<sup>9</sup> The ‘fits of melancholy’ may refer to insanity; according to 2M 9:5–12, he was stricken with a loathsome physical malady.

<sup>10</sup> In place of ‘my heart is cowed with anxiety’, here following the NJB, the NRSV has ‘I am downhearted with worry’.

<sup>11</sup> The NRSV ends this verse, here following the NJB, with, “For I was kind and beloved in my power.”

<sup>12</sup> In place of ‘ordered the extermination’, here following the NJB, the NRSV has ‘sent to destroy’.

<sup>13</sup> The king’s death is a punishment, according to the author of 1M, for pillaging the Temple in Jerusalem and, according to the author of 2M, for pillaging the temple of Artemis; both authors, however, give him similar sentiments of repentance.

<sup>14</sup> καὶ ἐκάλεσεν Φίλιππον ἓνα τῶν φίλων αὐτοῦ καὶ κατέστησεν αὐτὸν ἐπὶ πάσης τῆς βασιλείας αὐτοῦ. <sup>15</sup> καὶ ἔδωκεν αὐτῷ τὸ διάδημα καὶ τὴν στολὴν αὐτοῦ καὶ τὸν δακτύλιον τοῦ ἀγαγεῖν Ἀντίοχον τὸν υἱὸν αὐτοῦ καὶ ἐκτρέφει αὐτὸν τοῦ βασιλεύειν. <sup>16</sup> καὶ ἀπέθανεν ἐκεῖ Ἀντίοχος ὁ βασιλεὺς ἔτους ἐνάτου καὶ τεσσαρακοστοῦ καὶ ἑκατοστοῦ. <sup>17</sup> καὶ ἐπέγνω Λυσίας ὅτι τέθνηκεν ὁ βασιλεὺς, καὶ κατέστησεν βασιλεύειν Ἀντίοχον τὸν υἱὸν αὐτοῦ, ὃν ἐξέτρεψεν νεώτερον, καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Εὐπάτωρ. <sup>18</sup> Καὶ οἱ ἐκ τῆς ἄκρας ἦσαν συγκλείοντες τὸν Ἰσραὴλ κύκλῳ τῶν ἁγίων καὶ ζητοῦντες κακὰ δι' ὅλου καὶ στήριγμα τοῖς ἔθνεσιν. <sup>19</sup> καὶ ἐλογίσαστο Ἰουδᾶς ἐξῆραι αὐτοὺς καὶ ἐξεκκλησίασε πάντα τὸν λαὸν τοῦ περικαθίσει ἐπ' αὐτούς. <sup>20</sup> καὶ συνήχθησαν ἅμα καὶ περιεκάθισαν ἐπ' αὐτὴν ἔτους πεντηκοστοῦ καὶ ἑκατοστοῦ, καὶ ἐποίησεν βελοστάσεις καὶ μηχανάς. <sup>21</sup> καὶ ἐξῆλθον ἐξ αὐτῶν ἐκ τοῦ συγκλεισμοῦ, καὶ ἐκολλήθησαν αὐτοῖς τινες τῶν ἀσεβῶν ἐξ Ἰσραὴλ, <sup>22</sup> καὶ ἐπορεύθησαν πρὸς τὸν βασιλέα καὶ εἶπον "Ἐως πότε οὐ

<sup>14</sup> And he summoned Philip, one of his Friends, and made him regent of the whole kingdom. <sup>15</sup> And he entrusted him with his diadem, his robe, and his signet, on the understanding that he was to educate his son Antiochus and train him for the throne. <sup>16</sup> King Antiochus then died in the one hundred and forty-ninth year. <sup>17</sup> And Lysias, learning that the king was dead, established on the throne in succession to him his son Antiochus, whom he had brought up from childhood – and styled him Eupator.

<sup>18</sup> Those who were in the Citadel were blockading Israel round the sanctuary and always sought to harm them and to support the Gentiles. <sup>19</sup> Judas, therefore, resolved to destroy them, and he mobilised the whole people to besiege them. <sup>20</sup> They assembled and laid siege to the Citadel in the one hundred and fiftieth year, building batteries and siege-engines. <sup>21</sup> But some of the besieged broke through the blockade and, to these, a number of renegades from Israel attached themselves. <sup>22</sup> They went to the king and said, "How

<sup>14</sup> This 'Philip', who reappears in 6:55 and 2M 9:29, is not the Philip of 2M 5:22 and 8:8. Appointed regent and tutor of Antiochus the younger, he receives custody of the regalia destined for the heir to the throne (v. 15).

<sup>15</sup> The NRSV has 'crown' in place of 'diadem', here following the LXX (διάδημα) & NJB.

<sup>16</sup> Antiochus died in September/October 164 BCE. 2M 11:33 implies that Antiochus IV had died before the restoration of the Temple at Jerusalem.

<sup>17</sup> The title 'Eupator' means 'of a good father'.

<sup>18</sup> The Citadel was equally important to the Syrians and to Judas; for, without it, the Seleucid monarchy could not maintain rule in Palestine.

<sup>19</sup> In place of 'mobilised', here following the NJB, the NRSV has 'assembled'.

<sup>20</sup> The siege took place in 163–162 BCE; it follows the expedition in Idumaea, which took place after the Feast of Weeks, 163 (2M 12:31).

<sup>21</sup> The NRSV ends this verse, here following the NJB, with, "and some of the ungodly Israelites joined them."

<sup>22</sup> The NJB has 'made their way' in place of 'went', here following the NRSV.



ποιήσῃ κρίσιν καὶ ἐκδικήσεις τοὺς ἀδελφοὺς ἡμῶν; <sup>23</sup> ἡμεῖς εὐδοκοῦμεν δουλεύειν τῷ πατρὶ σου καὶ πορεύεσθαι τοῖς ὑπ' αὐτοῦ λεγομένοις καὶ κατακολουθεῖν τοῖς προστάγμασιν αὐτοῦ. <sup>24</sup> καὶ περιεκάθητο ἐπ' αὐτήν οἱ υἱοὶ τοῦ λαοῦ ἡμῶν χάριν τούτου καὶ ἠλλοτριοῦντο ἀφ' ἡμῶν· πλὴν ὅσοι εὐρίσκοντο ἐξ ἡμῶν, ἐδανατοῦντο, καὶ αἱ κληρονομίαι ἡμῶν διηρπάζοντο. <sup>25</sup> καὶ οὐκ ἐφ' ἡμᾶς μόνον ἐξέτειναν χεῖρα, ἀλλὰ καὶ ἐπὶ πάντα τὰ ὅρια αὐτῶν. <sup>26</sup> καὶ ἰδοὺ παρεμβεβλήκασιν σήμερον ἐπὶ τὴν ἄκραν ἐν Ἱερουσαλημ τοῦ καταλαβέσθαι αὐτήν· καὶ τὸ ἁγίασμα καὶ τὴν Βαιθσουραν ὠχύρωσαν. <sup>27</sup> καὶ ἐὰν μὴ προκαταλάβῃ αὐτοὺς διὰ τάχους, μείζονα τούτων ποιήσουσιν, καὶ οὐ δυνήσῃ τοῦ κατασχεῖν αὐτῶν.

<sup>28</sup> Καὶ ὠργίσθη ὁ βασιλεὺς, ὅτε ἤκουσεν, καὶ συνήγαγεν πάντας τοὺς φίλους αὐτοῦ ἄρχοντας δυνάμεως αὐτοῦ καὶ τοὺς ἐπὶ τῶν ἡνιῶν. <sup>29</sup> καὶ ἀπὸ βασιλειῶν ἐτέρων καὶ ἀπὸ νήσων θαλασσῶν ἦλθον πρὸς αὐτὸν δυνάμεις μισθωταί. <sup>30</sup> καὶ ἦν ὁ ἀριθμὸς τῶν δυνάμεων αὐτοῦ ἑκατὸν χιλιάδες πεζῶν καὶ εἴκοσι χιλιάδες ἵππέων καὶ ἐλέφαντες δύο καὶ τριάκοντα εἰδότες πόλεμον. <sup>31</sup> καὶ ἦλθον διὰ τῆς Ἰδουμαίας καὶ

much longer are you going to wait before you see justice done and avenge our fellows? <sup>23</sup> We were content to serve your father, to comply with his orders and to obey his edicts. <sup>24</sup> As a result, our own people have besieged the Citadel and will have nothing to do with us; what is more, they have killed all those of us they could catch, and looted our family property. <sup>25</sup> Nor is it on us alone that their blows have fallen, but on all the lands of their frontiers. <sup>26</sup> At this moment, they are laying siege to the Citadel of Jerusalem, to capture it, and they have fortified the sanctuary and Beth-Zur. <sup>27</sup> Unless you forestall them at once, they will go on to even bigger things, and then you will never be able to control them."

<sup>28</sup> The king was furious when he heard this and summoned all his Friends, the generals of his forces and the marshals of horse. <sup>29</sup> He recruited mercenaries from other kingdoms and the Mediterranean islands. <sup>30</sup> His forces numbered a hundred thousand foot soldiers, twenty thousand cavalry and thirty-two elephants with experience of battle conditions. <sup>31</sup> They advanced through Idumaea and besieged Beth-Zur, pressing

<sup>23</sup> In place of 'edicts', here following the NJB, the NRSV has 'commands'.

<sup>24</sup> The NJB omits 'have besieged the Citadel and', the meaning of which is uncertain – the Greek text has 'it' in place of 'the Citadel'.

<sup>25</sup> The NJB, following the *Vetus Latina*, has 'your territories' in place of 'the lands of their frontiers', here following the LXX & NRSV.

<sup>26</sup> The NRSV has 'today' in place of 'at this moment', here following the NJB.

<sup>27</sup> In place of 'forestall them at once', here following the NJB, the NRSV has 'quickly prevent them'.

<sup>28</sup> 'Marshals of horse' (literally, 'masters of the reins') is a title not found elsewhere.

<sup>29</sup> In place of 'Mediterranean islands', here following the NJB, the NRSV has the more literal 'islands of the seas'.

<sup>30</sup> The NRSV has 'horsemen' in place of 'cavalry', here following the NJB.

<sup>31</sup> Judas had won the first battle at Beth-Zur (4:29–34) and had fortified it (4:61).

παρενέβαλον ἐπὶ Βαιθσουραν καὶ ἐπολέμησαν ἡμέρας πολλὰς καὶ ἐποίησαν μηχανάς· καὶ ἐξῆλθον καὶ ἐνεπύρισαν αὐτὰς πυρὶ καὶ ἐπολέμησαν ἀνδρωδῶς.

<sup>32</sup> καὶ ἀπῆρεν Ἰουδας ἀπὸ τῆς ἄκρας καὶ παρενέβαλεν εἰς Βαιθζαχαρια ἀπέναντι τῆς παρεμβολῆς τοῦ βασιλέως. <sup>33</sup> καὶ ὥρθρισεν ὁ βασιλεὺς τὸ πρωῒ καὶ ἀπῆρεν τὴν παρεμβολὴν ἐν ὁρμήματι αὐτῆς κατὰ τὴν ὁδὸν Βαιθζαχαρια, καὶ διεσκευάσθησαν αἱ δυνάμεις εἰς τὸν πόλεμον καὶ ἐσάλπισαν ταῖς σάλπιγξιν. <sup>34</sup> καὶ τοῖς ἐλέφασιν ἔδειξαν αἶμα σταφυλῆς καὶ μύρων τοῦ παραστῆσαι αὐτοὺς εἰς τὸν πόλεμον. <sup>35</sup> καὶ διεῖλον τὰ θηρία εἰς τὰς φάλαγγας καὶ παρέστησαν ἐκάστω ἐλέφαντι χιλίους ἄνδρας τεθωρακισμένους ἐν ἀλυσιδωτοῖς, καὶ περικεφαλαῖαι χαλκαῖ ἐπὶ τῶν κεφαλῶν αὐτῶν, καὶ πεντακοσία ἵππος διατεταγμένη ἐκάστω θηρίῳ ἐκλελεγμένη. <sup>36</sup> οὗτοι πρὸ καιροῦ οὗ ἂν ᾗ τὸ θηρίον ἦσαν καὶ οὗ ἔαν ἐπορεύετο ἐπορεύοντο ἅμα, οὐκ ἀφίσταντο ἀπ' αὐτοῦ. <sup>37</sup> καὶ πύργοι ξύλινοι ἐπ' αὐτοὺς ὀχυροὶ σκεπαζόμενοι ἐφ' ἐκάστου θηρίου ἐζωσμένοι ἐπ' αὐτοῦ μηχαναῖς, καὶ ἐφ' ἐκάστου ἄνδρες δυνάμεως τέσσαρες οἱ πολεμοῦντες ἐπ' αὐτοῖς καὶ ὁ Ἰνδὸς αὐτοῦ. <sup>38</sup> καὶ τὴν ἐπίλοιπον ἵππον ἔνθεν καὶ ἔνθεν

the attack for days on end; they also constructed siege-engines, but the defenders made a sortie and set these on fire, putting up a brave resistance.

<sup>32</sup> And, at this, Judas left the Citadel and pitched camp at Beth-Zechariah opposite the royal encampment. <sup>33</sup> And the king rose early in the morning and marched his army at top speed down the road to Beth-Zechariah, where his forces took up battle formations and sounded the trumpets. <sup>34</sup> And they offered the elephants syrup of grapes and mulberries to prepare them for the battle. <sup>35</sup> And they distributed the animals among the phalanxes; with each elephant, they stationed a thousand men dressed in coats of mail with bronze helmets on their heads; five hundred picked horsemen were also assigned to each beast. <sup>36</sup> The horsemen anticipated every move their elephant made; wherever it went, they went with it, never quitting it. <sup>37</sup> And, on each elephant, to protect it, was a stout wooden tower, kept in position on the elephant by special girths, each with its thirty combatants, as well as its Indian driver. <sup>38</sup> And the remainder of the cavalry was stationed on one or other of the two flanks

<sup>32</sup> 'Beth-Zechariah' is about 8 Km north of Beth-Zur and 16 Km southwest of Jerusalem; a village there still bears the name.

<sup>33</sup> In place of 'early in the morning', here following the NRSV, the NJB has 'at daybreak'. Another reading for 'at top speed' is 'eager for the fight'.

<sup>34</sup> The 'syrup' may have been to simulate blood but elephants were sometimes given wine to madden them.

<sup>35</sup> 'Phalanxes', the Greek infantry formation, were 8-18 men deep, highly disciplined, and mobile. The Seleucids could muster 20,000 such infantry.

<sup>36</sup> The literal translation of 'elephant' (as NJB) is 'animal' (as NRSV).

<sup>37</sup> In place of 'thirty' (here following the LXX - τέσσαρες), the NJB has the conjectural 'three' and the NRSV has 'four'. The original Hebrew presumably read *shalishim* (the 3 men who manned a chariot) but the translator mistakenly read *sheloshim* ('thirty').

<sup>38</sup> The NJB has 'and cover' in place of 'while being themselves protected by', here following the NRSV.

ἔστησεν ἐπὶ τὰ δύο μέρη τῆς παρεμβολῆς, κατασεύοντες καὶ καταφρασσόμενοι ἐν ταῖς φάλαγξιν.

<sup>39</sup> ὡς δὲ ἔστιλβεν ὁ ἥλιος ἐπὶ τὰς χρυσαῖς καὶ χαλκαῖς ἀσπίδας, ἔστιλβεν τὰ ὄρη ἀπ' αὐτῶν καὶ κατηύγαζεν ὡς λαμπάδες πυρός. <sup>40</sup> καὶ ἐξετάθη μέρος τι τῆς παρεμβολῆς τοῦ βασιλέως ἐπὶ τὰ ὑψηλὰ ὄρη καὶ τινες ἐπὶ τὰ ταπεινά· καὶ ἤρχοντο ἀσφαλῶς καὶ τεταγμένως. <sup>41</sup> καὶ ἐσαλεύοντο πάντες οἱ ἀκούοντες φωνῆς πλήθους αὐτῶν καὶ ὁδοιπορίας τοῦ πλήθους καὶ συγκρουσμοῦ τῶν ὅπλων· ἦν γὰρ ἡ παρεμβολὴ μεγάλη σφόδρα καὶ ἰσχυρά. <sup>42</sup> καὶ ἤγγισεν Ἰουδας καὶ ἡ παρεμβολὴ αὐτοῦ εἰς παράταξιν, καὶ ἔπεσον ἀπὸ τῆς παρεμβολῆς τοῦ βασιλέως ἑξακόσιοι ἄνδρες. <sup>43</sup> καὶ εἶδεν Ἐλεάζαρος ὁ Ἀναραν ἐν τῶν θηρίων τεθωρακισμένον θώραξιν βασιλικοῖς, καὶ ἦν ὑπεράγον πάντα τὰ θηρία, καὶ ᾤκησεν ὅτι ἐν αὐτῷ ἐστὶν ὁ βασιλεὺς. <sup>44</sup> καὶ ἔδωκεν ἑαυτὸν τοῦ σῶσαι τὸν λαὸν αὐτοῦ καὶ περιποιῆσαι ἑαυτῷ ὄνομα αἰώνιον. <sup>45</sup> καὶ ἐπέδραμεν αὐτῷ θράσει εἰς μέσον τῆς φάλαγγος καὶ ἐθανάτου δεξιὰ καὶ εὐώνυμα, καὶ ἐσχίζοντο ἀπ' αὐτοῦ ἔνθα καὶ ἔνθα. <sup>46</sup> καὶ εἰσέδου ὑπὸ τὸν ἐλέφαντα καὶ ὑπέδηκεν αὐτῷ καὶ ἀνεῖλεν αὐτόν, καὶ ἔπεσεν ἐπὶ τὴν γῆν ἐπάνω αὐτοῦ, καὶ ἀπέθανεν

of the army, to harass the enemy while being themselves protected by the phalanxes.

<sup>39</sup> When the sun shone on the bronze and golden shields, the mountains lit up and gleamed like fiery torches. <sup>40</sup> One part of the royal army was deployed on the upper slopes of the mountain and the other in the valley below; they advanced in a steady, good order. <sup>41</sup> All who heard the noise of this vast multitude trembled, the thunder of the troops on the march and the clanking of their armour; for, it was an immense and mighty army. <sup>42</sup> Judas and his army advanced to give battle, and six hundred of the king's army were killed. <sup>43</sup> Eleazar, called Avaran, noticing that one of the elephants was royally caparisoned and was also taller than all the others, and supposing that the king was mounted on it, <sup>44</sup> gave his life to save his people and win an imperishable name. <sup>45</sup> Boldly charging towards the creature through the thick of the phalanx, dealing death to right and left, so that the enemy scattered on either side at his onslaught, <sup>46</sup> he darted in under the elephant, thrust at it from the underneath, and killed it. The beast collapsed on top of him, and he died on the spot.

<sup>39</sup> The opening is possibly a reminiscence of 1K 10:16.

<sup>40</sup> In place of 'steady, good order', here following the NRSV, the NJB has 'solid, well-disciplined formation'.

<sup>41</sup> The NRSV ends this verse, here following the NJB, with, "for the army was very large and strong."

<sup>42</sup> For this verse, the NRSV reads, "But Judas and his army advanced to the battle, and six hundred of the king's army fell."

<sup>43</sup> 'Eleazar' was the brother of Judas (2:5).

<sup>44</sup> This must have been during the course of the action cited by 2M 13:15, 'near Modein'.

<sup>45</sup> In place of 'the creature', here following the NJB, the LXX and NRSV have simply 'it'.

<sup>46</sup> For the last sentence, here following the NJB, the NRSV reads, "but it fell to the ground upon him and he died."

ἐκεῖ. <sup>47</sup> καὶ εἶδον τὴν ἰσχὺν τῆς βασιλείας καὶ τὸ ὄρμημα τῶν δυνάμεων καὶ ἐξέκλιναν ἀπ' αὐτῶν.

<sup>48</sup> Οἱ δὲ ἐκ τῆς παρεμβολῆς τοῦ βασιλέως ἀνέβαινον εἰς συνάντησιν αὐτῶν εἰς Ἱερουσαλημ, καὶ παρενέβαλεν ὁ βασιλεὺς εἰς τὴν Ἰουδαίαν καὶ εἰς τὸ ὄρος Σιών. <sup>49</sup> καὶ ἐποίησεν εἰρήνην μετὰ τῶν ἐκ Βαιθσουρων, καὶ ἐξῆλθον ἐκ τῆς πόλεως, ὅτι οὐκ ἦν αὐτοῖς ἐκεῖ διατροφή τοῦ συγκεκλεισθαι ἐν αὐτῇ, ὅτι σάββατον ἦν τῇ γῇ. <sup>50</sup> καὶ κατελάβετο ὁ βασιλεὺς τὴν Βαιθσουραν καὶ ἀπέταξεν ἐκεῖ φρουρὰν τηρεῖν αὐτήν. <sup>51</sup> καὶ παρενέβαλεν ἐπὶ τὸ ἁγίασμα ἡμέρας πολλὰς καὶ ἔστησεν ἐκεῖ βελοστάσεις καὶ μηχανὰς καὶ πυροβόλα καὶ λιθοβόλα καὶ σκορπίδια εἰς τὸ βάλλεσθαι βέλη καὶ σφενδόνας. <sup>52</sup> καὶ ἐποίησαν καὶ αὐτοὶ μηχανὰς πρὸς τὰς μηχανὰς αὐτῶν καὶ ἐπολέμησαν ἡμέρας πολλὰς. <sup>53</sup> βρώματα δὲ οὐκ ἦν ἐν τοῖς ἀγγείοις διὰ τὸ ἑβδομον ἔτος εἶναι, καὶ οἱ ἀνασφζόμενοι εἰς τὴν Ἰουδαίαν ἀπὸ τῶν ἐθνῶν κατέφαγον τὸ ὑπόλειμμα τῆς παραθέσεως. <sup>54</sup> καὶ ὑπελείφθησαν ἐν τοῖς ἁγίοις ἄνδρες ὀλίγοι, ὅτι κατεκράτησεν αὐτῶν ὁ λιμός, καὶ ἐσκορπίσθησαν ἕκαστος εἰς τὸν τόπον αὐτοῦ.

<sup>47</sup> The Jews, however, realising how strong the king was and how ferocious his army, retreated ahead of them.

<sup>48</sup> The soldiers of the royal army moved up to meet them outside Jerusalem, and the king began to blockade Judaea and Mount Zion. <sup>49</sup> And he granted peace terms to the people of Beth-Zur, who evacuated the town; it lacked store of provisions to withstand a siege, since the land was enjoying a sabbatical year. <sup>50</sup> And, having occupied Beth-Zur, the king stationed a garrison there to hold it. <sup>51</sup> And he besieged the sanctuary for a long time, erecting batteries and siege engines, engines of war to throw fire and stones, scorpions to discharge arrows and catapults. <sup>52</sup> And the defenders countered these by constructing their own engines and were thus able to prolong the resistance. <sup>53</sup> But they had no food in their stores since it was the seventh year, and those who had taken refuge in Judaea from the Gentiles had eaten up the last of their provisions. <sup>54</sup> And only a few men remained in the Holy Place, owing to the severity of the famine; the rest had dispersed and gone to their own homes.

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<sup>47</sup> For this verse, the NRSV reads, "When the Jews saw the royal might and the fierce attack of the forces, they turned away in flight."

<sup>48</sup> The NJB lacks 'soldiers of the', here following the NRSV.

<sup>49</sup> The sabbatical year excluded sowing and harvesting; it began in 164 BCE, with the famine occurring in 163.

<sup>50</sup> The NRSV has 'guard' in place of 'garrison', here following the NJB.

<sup>51</sup> The 'scorpions' were an early form of mechanical bow, or crossbow. This description of Seleucid siege artillery is the most complete known.

<sup>52</sup> The NRSV has 'Jews' in place of 'defenders', here following the LXX and NJB.

<sup>53</sup> The word 'stores' is a conjectural translation of ἀγγείοις; some LXX MSS have 'sanctuary' (ἁγίοις).

<sup>54</sup> The NRSV has 'sanctuary' in place of 'Holy Place', here following the NJB.



<sup>55</sup> Καὶ ἤκουσεν Λυσίας ὅτι Φίλιππος, ὃν κατέστησεν ὁ βασιλεὺς Ἀντίοχος ἔτι ζώντος αὐτοῦ ἐκθρέψαι Ἀντίοχον τὸν υἱὸν αὐτοῦ εἰς τὸ βασιλεῦσαι αὐτόν, <sup>56</sup> ἀπέστρεψεν ἀπὸ τῆς Περσίδος καὶ Μηδίας καὶ αἱ δυνάμεις αἱ πορευθεῖσαι μετὰ τοῦ βασιλέως μετ' αὐτοῦ, καὶ ὅτι ζητεῖ παραλαβεῖν τὰ τῶν πραγμάτων. <sup>57</sup> καὶ κατέσπευδεν καὶ ἐπένευσεν τοῦ ἀπελθεῖν καὶ εἶπεν πρὸς τὸν βασιλέα καὶ τοὺς ἡγεμόνας τῆς δυνάμεως καὶ τοὺς ἄνδρας Ἐκλείπομεν καθ' ἡμέραν, καὶ ἡ τροφή ἡμῶν ὀλίγη, καὶ ὁ τόπος οὗ παρεμβάλλομεν ἐστὶν ὀχυρός, καὶ ἐπικεῖται ἡμῶν τὰ τῆς βασιλείας. <sup>58</sup> νῦν οὖν δῶμεν δεξιὰς τοῖς ἀνθρώποις τούτοις καὶ ποιήσωμεν μετ' αὐτῶν εἰρήνην καὶ μετὰ παντὸς ἔθνους αὐτῶν <sup>59</sup> καὶ στήσωμεν αὐτοῖς τοῦ πορεύεσθαι τοῖς νομίμοις αὐτῶν ὡς τὸ πρότερον· χάριν γὰρ τῶν νομίμων αὐτῶν, ὧν διεσκεδάσαμεν, ὠργίσθησαν καὶ ἐποίησαν ταῦτα πάντα. <sup>60</sup> καὶ ἤρεσεν ὁ λόγος ἐναντίον τοῦ βασιλέως καὶ τῶν ἀρχόντων, καὶ ἀπέστειλεν πρὸς αὐτοὺς εἰρηνεῦσαι, καὶ ἐπεδέξαντο. <sup>61</sup> καὶ ὤμοσεν αὐτοῖς ὁ βασιλεὺς καὶ οἱ ἄρχοντες· ἐπὶ τούτοις ἐξῆλθον ἐκ τοῦ ὀχυρώματος.

<sup>55</sup> Meanwhile, Philip, whom King Antiochus before his death had appointed to train his son Antiochus for the throne, <sup>56</sup> had returned from Persia and Media with the forces that had accompanied the king, and was planning to seize control of affairs. <sup>57</sup> And, on hearing this, Lysias at once decided to leave, and said to the king, the generals of the army and the men, "We are growing weaker every day, we are short of food, and the place we are besieging is well fortified; moreover, the affairs of the kingdom demand our attention. <sup>58</sup> Let us offer the hand of friendship to these men and make peace with them and with their whole nation; <sup>59</sup> and let us grant them permission to follow their own customs as before, since it is our abolition of these customs that has provoked them into acting like this." <sup>60</sup> And the king and his commanders approved this argument, and he offered the Jews peace terms, which they accepted; <sup>61</sup> and the king and the generals ratified the treaty by oath, and the besieged accordingly left the fortress. <sup>62</sup> The king then entered Mount

<sup>55</sup> Philip had received the symbols of sovereignty (v. 15), though Antiochus IV had previously appointed Lysias.

<sup>56</sup> In place of 'planning to seize control of affairs', here following the NJB, the NRSV has 'trying to seize control of the government'.

<sup>57</sup> The NRSV has 'are pressing urgently upon us' in place of 'demand our attention', here following the NJB.

<sup>58</sup> In place of 'offer the hand of friendship to these men', here following the NJB, the NRSV has 'come to terms with these people'.

<sup>59</sup> This change of policy is explained by the death of the Hellenising tyrant, Antiochus Epiphanes, by the exhaustion of both sides through lack of food (v. 57) and by the intrigues of Philip (v. 56). In place of 'customs' (twice in this verse), here following the NJB, the NRSV has 'laws'.

<sup>60</sup> The NRSV opens this verse, here following the NJB, with, "The speech pleased the king and the commanders."

<sup>61</sup> For the end of this verse, the NRSV reads, "On these conditions the Jews evacuated the stronghold."

<sup>62</sup> The king's peace terms (2M 11:25) gave the Jews back their Temple but said nothing about the city walls; the author of 1M regards Temple and fortifications as inseparable and hence accuses the king of having broken his promise.

<sup>62</sup> καὶ εἰσῆλθεν ὁ βασιλεὺς εἰς ὄρος Σιών καὶ εἶδεν τὸ ὀχύρωμα τοῦ τόπου καὶ ἠθέτησεν τὸν ὀρκισμόν, ὃν ὥμοσεν, καὶ ἐνετείλατο καθελεῖν τὸ τεῖχος κυκλόθεν. <sup>63</sup> καὶ ἀπῆρεν κατὰ σπουδὴν καὶ ἀπέστρεψεν εἰς Ἀντιόχειαν καὶ εὔρεν Φίλιππον κυριεύοντα τῆς πόλεως καὶ ἐπολέμησεν πρὸς αὐτὸν καὶ κατελάβετο τὴν πόλιν βίᾳ.

Zion, but on seeing how impregnable the place was, he broke the oath that he had sworn and gave orders to demolish the encircling walls. <sup>63</sup> And he then hurriedly withdrew, making off for Antioch, where he found Philip already master of the city. Antiochus gave battle and captured the city by force of arms.

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<sup>63</sup> In place of 'hurriedly withdrew', here following the NJB, the NRSV has 'set off in haste'.

## Μακκαβαίων Α' 7

<sup>1</sup> Ἔτους ἑνὸς καὶ πεντηκοστοῦ καὶ ἑκατοστοῦ ἐξῆλθεν Δημήτριος ὁ τοῦ Σελεύκου ἐκ Ῥώμης καὶ ἀνέβη σὺν ἀνδράσιν ὀλίγοις εἰς πόλιν παραθαλασσίαν καὶ ἐβασίλευσεν ἐκεῖ. <sup>2</sup> καὶ ἐγένετο ὥς εἰσεπορεύετο εἰς οἶκον βασιλείας πατέρων αὐτοῦ, καὶ συνέλαβον αἱ δυνάμεις τὸν Ἀντίοχον καὶ τὸν Λυσίαν ἀγαγεῖν αὐτοὺς αὐτῷ. <sup>3</sup> καὶ ἐγνώσθη αὐτῷ τὸ πρᾶγμα, καὶ εἶπεν Μή μοι δεῖξτε τὰ πρόσωπα αὐτῶν. <sup>4</sup> καὶ ἀπέκτειναν αὐτοὺς αἱ δυνάμεις, καὶ ἐκάθισεν Δημήτριος ἐπὶ θρόνου βασιλείας αὐτοῦ. <sup>5</sup> καὶ ἦλθον πρὸς αὐτὸν πάντες ἄνδρες ἄνομοι καὶ ἀσεβεῖς ἐξ Ἰσραὴλ, καὶ Ἀλκιμος ἡγεῖτο αὐτῶν βουλόμενος ἱερατεῦειν. <sup>6</sup> καὶ κατηγόρησαν τοῦ λαοῦ πρὸς τὸν βασιλέα λέγοντες Ἀπώλεσεν Ἰουδᾶς καὶ οἱ ἀδελφοὶ αὐτοῦ πάντα τοὺς φίλους σου, καὶ ἡμᾶς ἐσκόρπισεν ἀπὸ τῆς γῆς ἡμῶν. <sup>7</sup> νῦν οὖν ἀπόστειλον ἄνδρα, ᾧ πιστεύεις, καὶ πορευθεὶς ἰδέτω τὴν ἐξολέθρευσιν πᾶσαν, ἣν ἐποίησεν ἡμῖν καὶ τῇ χώρᾳ τοῦ βασιλείως, καὶ κολασάτω αὐτοὺς καὶ πάντα τοὺς ἐπιβοηθοῦντας αὐτοῖς.

## 1 MACCABEES 7

<sup>1</sup> In the one hundred and fifty-first year, Demetrius son of Seleucus set out from Rome and arrived with a few men at a town on the coast, where he inaugurated his reign. <sup>2</sup> And it so happened that, as he was entering the royal residence of his ancestors, the army captured Antiochus and Lysias, and intended to bring them to him. <sup>3</sup> And, when this act became known to him, he said, "Do not let me see their faces." <sup>4</sup> And the army put them to death, and Demetrius took his seat on the throne of his kingdom. <sup>5</sup> Next, all those Israelites without law or piety, led by Alcimus, whose ambition was to become High Priest, <sup>6</sup> approached the king and denounced our people to him. "Judas and his brothers," they said, "have killed all your friends, and he has driven us out of our country. <sup>7</sup> Send someone now whom you can trust; let him go and see the wholesale ruin Judas has brought on us and on the king's dominions, and let him punish the wretches and all who assist them."

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### 1 MACCABEES 7

- <sup>1</sup> The date is 162 BCE. Demetrius I Soter was the son of Seleucus IV Philopator, the elder brother of Antiochus IV. Demetrius first landed at Tripolis, proceeding thence to Antioch (v. 2). Rome recognised him as king in 160 BCE.
- <sup>2</sup> The 'Antiochus' here is Antiochus V Eupator (6:17).
- <sup>3</sup> 'Keep them out of my sight' (here following the NRSV – the NJB has 'Keep them out of my sight') was the signal for the murder.
- <sup>4</sup> In place of 'took his seat on the throne of his kingdom', here following the NRSV, the NJB has simply, 'ascended his throne'.
- <sup>5</sup> The NRSV has 'all the renegade and godless men of Israel' in place of 'all those Israelites without law or piety', here following the NJB.
- <sup>6</sup> For 'approached the king and denounced our people to him', here with the NJB, the NRSV has, 'brought to the king this accusation against the people'.
- <sup>7</sup> In place of 'the wretches', here following the NJB, the NRSV has 'them'.

<sup>8</sup> καὶ ἐπέλεξεν ὁ βασιλεὺς τὸν Βακχίδην τῶν φίλων τοῦ βασιλέως κυριεύοντα ἐν τῷ πέραν τοῦ ποταμοῦ καὶ μέγαν ἐν τῇ βασιλείᾳ καὶ πιστὸν τῷ βασιλεῖ <sup>9</sup> καὶ ἀπέστειλεν αὐτὸν καὶ Ἀλκιμον τὸν ἀσεβῆ καὶ ἔστησεν αὐτῷ τὴν ἱερωσύνην καὶ ἐνετείλατο αὐτῷ ποιῆσαι τὴν ἐκδίκησιν ἐν τοῖς υἱοῖς Ἰσραηλ. <sup>10</sup> καὶ ἀπῆρουν καὶ ἤλθον μετὰ δυνάμεως πολλῆς εἰς γῆν Ἰουδα· καὶ ἀπέστειλεν ἀγγέλους πρὸς Ἰουδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ λόγοις εἰρηνικοῖς μετὰ δόλου. <sup>11</sup> καὶ οὐ προσέσχον τοῖς λόγοις αὐτῶν· εἶδον γὰρ ὅτι ἤλθον μετὰ δυνάμεως πολλῆς. <sup>12</sup> καὶ ἐπισυνήχθησαν πρὸς Ἀλκιμον καὶ Βακχίδην συναγωγὴ γραμματέων ἐκζητῆσαι δίκαια, <sup>13</sup> καὶ πρῶτοι οἱ Ἀσιδαῖοι ἦσαν ἐν υἱοῖς Ἰσραηλ καὶ ἐπεζήτουν παρ' αὐτῶν εἰρήνην. <sup>14</sup> εἶπον γὰρ Ἀνδρωπος ἱερεὺς ἐκ σπέρματος Ααρων ἦλθεν ἐν ταῖς δυνάμεσιν καὶ οὐκ ἀδικήσῃ ἡμᾶς.

<sup>8</sup> The king chose Bacchides, one of the King's Friends, governor of Transeuphrates, and important personage in the kingdom and loyal to the king. <sup>9</sup> He sent him with the godless Alcimus, whom he made the High Priest, with orders to exact retribution from the Israelites. <sup>10</sup> Therefore, they set out with a large force and, on reaching Judaea, sent emissaries to Judas and his brothers with peaceable but treacherous words. <sup>11</sup> The latter, however, did not put any faith in their words, aware that they had come with a large force. <sup>12</sup> Nevertheless, a commission of scribes presented themselves before Alcimus and Bacchides, to sue for just terms. <sup>13</sup> The first among the Israelites to ask them for peace terms were the Hasidaeans, <sup>14</sup> who reasoned thus, "This is a priest of Aaron's line who has come with the armed forces;

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- <sup>8</sup> 'Transeuphrates' (so the NJB – the NRSV, more literally following the LXX, has 'the province beyond the river') was the western half of the Seleucid Empire (Ezr 4:11), lying between the River Euphrates and Egypt, which had been entrusted to Lysias by Antiochus Epiphanes (3:32). 'Bacchides' is given the job of pacifying the area, while the new king goes off to repress a revolt in Media.
- <sup>9</sup> 'Alcimus' (a Greek name meaning 'valiant' chosen for its resemblance to the Jewish name 'Jakim') is described as 'godless' because he flirted with the Greeks and was an obstacle to Hasmonaean ambitions; but his membership of the House of Aaron made his nomination legitimate, besides winning him the support of the Hasidaeans (see vv. 12ff). Antiochus IV had appointed Jason in place of his brother Onias III (2M 4:7); Jason was in turn supplanted by Menelaus (2M 4:23–26), who was put to death about 162 BCE, after having officiated for ten years (2M 13:1–8). Either Onias III or his son, Onias IV, the last legitimate claimant, fled to Egypt and established a temple at Heliopolis (Cairo).
- <sup>10</sup> In place of 'peaceable but treacherous words', here following the NRSV, the NJB has 'proposals peaceable yet treacherous'.
- <sup>11</sup> The NRSV has 'but they paid no attention to' in place of 'the latter, however, put no faith in', here following the NJB.
- <sup>12</sup> The 'scribes' were either Levites or priests who were versed in the Law (2Ch 34:13, Ezr 7:6ff).
- <sup>13</sup> The 'Hasidaeans' ('the Devout'), who had initially rallied to Judas (2:42), now begin to take a more independent line, no doubt supposing that religious freedom was sufficiently guaranteed by the king's concessions (6:59). Judas, less easily convinced, take no direct part in these negotiations, although at this point the king has not yet proscribed him (see 2M 14:12).
- <sup>14</sup> The NRSV has 'harm' in place of 'wrong', here following the NJB.



<sup>15</sup> καὶ ἐλάλησεν μετ' αὐτῶν λόγους εἰρηνικοὺς καὶ ὥμοσεν αὐτοῖς λέγων Οὐκ ἐκζητήσομεν ὑμῖν κακὸν καὶ τοῖς φίλοις ὑμῶν. <sup>16</sup> καὶ ἐνεπίστευσαν αὐτῷ· καὶ συνέλαβεν ἐξ αὐτῶν ἑξήκοντα ἄνδρας καὶ ἀπέκτεινεν αὐτοὺς ἐν ἡμέρᾳ μιᾷ κατὰ τὸν λόγον, ὃν ἔγραψεν αὐτόν

<sup>17</sup> Σάρκας ὁσίων σου καὶ αἷμα αὐτῶν  
ἐξέχεαν κύκλῳ Ἱερουσαλημ,  
καὶ οὐκ ἦν αὐτοῖς ὁ θάπτων.

<sup>18</sup> καὶ ἐπέπεσεν αὐτῶν ὁ φόβος καὶ ὁ τρόμος εἰς πάντα τὸν λαόν, ὅτι εἶπον Οὐκ ἔστιν ἐν αὐτοῖς ἀλήθεια καὶ κρίσις, παρέβησαν γὰρ τὴν στάσιν καὶ τὸν ὅρκον, ὃν ὥμοσαν.

<sup>19</sup> καὶ ἀπῆρεν Βακχίδης ἀπὸ Ἱερουσαλημ καὶ παρενέβαλεν ἐν Βηθζαῖθ καὶ ἀπέστειλεν καὶ συνέλαβεν πολλοὺς ἀπὸ τῶν μετ' αὐτοῦ αὐτομολησάντων ἀνδρῶν καὶ τινὰς τοῦ λαοῦ καὶ ἔδυσεν αὐτοὺς εἰς τὸ φρέαρ τὸ μέγα. <sup>20</sup> καὶ κατέστησεν τὴν χώραν τῷ Ἀλκίμῳ καὶ ἀφῆκεν μετ' αὐτοῦ δύναμιν τοῦ βοηθεῖν αὐτῷ· καὶ ἀπῆλθεν Βακχίδης πρὸς τὸν βασιλέα.

he will not wrong us.” <sup>15</sup> In fact, he discussed peace terms with them and gave them his oath, “We shall not attempt to injure you or your friends.” <sup>16</sup> They believed him, but he arrested sixty of them and put them to death on one day, fulfilling the words of scripture:

<sup>17</sup> “They have scattered the bodies of your faithful, and shed their blood all round Jerusalem, leaving no one to bury them!”

<sup>18</sup> At this, fear and dread gripped the whole people. “There is no truth or virtue in them,” they said, “they have broken their agreement and their sworn oath.”

<sup>19</sup> And Bacchides then left Jerusalem and camped at Beth-Zeth and, from there, sent and arrested many of the deserters and a few of our people too; he had them killed and thrown down the great well. <sup>20</sup> And he then put Alcimus in charge of the province, leaving an army with him to support him; Bacchides himself returned to the king. <sup>21</sup> And Alcimus

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<sup>15</sup> The NRSV has ‘Alcimus’ in place of ‘he’, here following the LXX and NJB.

<sup>16</sup> In place of ‘words of scripture’, the NRSV has ‘word that was written’, i.e. by David (Ps 56), Asaph (Eusebius) or the Prophet (Recension of Lucian).

<sup>17</sup> The NJB does not format this verse as poetry; here, we follow the NRSV. Compare Ps 79:2–3. All ancients regarded an unburied dead body with horror, and to leave foes unburied was the ultimate outrage.

<sup>18</sup> The NRSV has ‘justice’ and ‘violated’ in place of ‘truth’ and ‘broken’, respectively, here following the NJB.

<sup>19</sup> ‘Beth-Zeth’ (‘olive grove’) is the best attested reading, but the MSS differ. The name is still borne by Beit-Zaita, 6km to the north of Beth-Zur, where a well with a spiral staircase has been found. Bacchides has no hesitation in suppressing all those whom he considers to have been involved in the revolt, even if they have since gone over to his side.

<sup>20</sup> In place of ‘Bacchides himself’, here following the NJB, the NRSV has ‘then Bacchides’.

<sup>21</sup> For this verse, here following the NJB, the NRSV reads, “Alcimus struggled to maintain his high priesthood.”

<sup>21</sup> καὶ ἠγωνίσατο Ἄλκιμος περὶ τῆς ἀρχιερωσύνης, <sup>22</sup> καὶ συνήχθησαν πρὸς αὐτὸν πάντες οἱ ταράσσοντες τὸν λαὸν αὐτῶν καὶ κατεκράτησαν γῆν Ἰουδα καὶ ἐποίησαν πληγὴν μεγάλην ἐν Ἰσραηλ. <sup>23</sup> καὶ εἶδεν Ἰουδας πᾶσαν τὴν κακίαν, ἣν ἐποίησεν Ἄλκιμος καὶ οἱ μετ' αὐτοῦ ἐν υἱοῖς Ἰσραηλ ὑπὲρ τὰ ἔθνη, <sup>24</sup> καὶ ἐξῆλθεν εἰς πάντα τὰ ὅρια τῆς Ἰουδαίας κυκλόθεν καὶ ἐποίησεν ἐκδίκησιν ἐν τοῖς ἀνδράσιν τοῖς αὐτομολήσασιν, καὶ ἀνεστάλησαν τοῦ ἐκπορεύεσθαι εἰς τὴν χώραν. <sup>25</sup> ὥς δὲ εἶδεν Ἄλκιμος ὅτι ἐνίσχυσεν Ἰουδας καὶ οἱ μετ' αὐτοῦ, καὶ ἔγνω ὅτι οὐ δύναται ὑποστῆναι αὐτούς, καὶ ἐπέστρεψεν πρὸς τὸν βασιλέα καὶ κατηγόρησεν αὐτῶν πονηρά.

<sup>26</sup> Καὶ ἀπέστειλεν ὁ βασιλεὺς Νικάνωρα ἓνα τῶν ἀρχόντων αὐτοῦ τῶν ἐνδόξων καὶ μισοῦντα καὶ ἐχθραίνοντα τῷ Ἰσραηλ καὶ ἐνετείλατο αὐτῷ ἐξῆλθαι τὸν λαόν. <sup>27</sup> καὶ ἦλθεν Νικάνωρ εἰς Ἱερουσαλὴμ δυνάμει πολλῇ, καὶ ἀπέστειλεν πρὸς Ἰουδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ μετὰ δόλου λόγοις εἰρηνικοῖς λέγων <sup>28</sup> Μὴ ἔστω μάχη ἀνὰ μέσον ἐμοῦ καὶ ὑμῶν· ἦξω ἐν ἀνδράσιν ὀλίγοις, ἵνα ἴδω ὑμῶν τὰ πρόσωπα μετ' εἰρήνης. <sup>29</sup> καὶ ἦλθεν πρὸς Ἰουδαν, καὶ ἡσπάσαντο ἀλλήλους εἰρηνικῶς· καὶ οἱ

continued his struggle to become High Priest, <sup>22</sup> and all who were disturbing the peace of their own people rallied to him and, having won control of Judaea, did much harm in Israel. <sup>23</sup> And Judas, seeing that all the wrongs done to Israel by Alcimus and his supporters exceeded what the gentiles had done, <sup>24</sup> Judas went right round the whole territory of Judaea to take vengeance on those who had deserted him and to prevent their free movement about the country. <sup>25</sup> When Alcimus saw how strong Judas and those who were with him had grown, and realised that he was powerless to resist them, he went back to the king, to whom he made malicious accusations against them.

<sup>26</sup> And the king sent Nicanor, one of his generals ranking as Illustrious, who hated and detested Israel, with orders to exterminate the people. <sup>27</sup> And, reaching Jerusalem with a large force, Nicanor sent a friendly, yet treacherous, message to Judas and his brothers, as follows: <sup>28</sup> "Let us have no fighting between you and me; I shall come with a small escort for a peaceful meeting with you." <sup>29</sup> And he met Judas and they exchanged friendly greetings; the enemy, however, had

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<sup>22</sup> In place of 'disturbing the peace', here following the NJB, the NRSV has 'troubling'.

<sup>23</sup> The NJB omits 'Judas', here following the LXX & NRSV, for stylistic reasons (avoiding the repetition in v. 24).

<sup>24</sup> The NRSV has 'surrounding parts' in place of 'whole territory', here following the NJB.

<sup>25</sup> In place of 'those who were with him', here following the NRSV, the NJB has 'his supporters'.

<sup>26</sup> According to Josephus (Ant., XII x 4), Nicanor was one of the men who had escaped from Rome with Demetrius (see #1); cf. 2M 14:12.

<sup>27</sup> The NRSV omits the words 'as follows', here following the LXX (λέγων – literally, 'saying') & NJB.

<sup>28</sup> The NRSV ends this verse, here following the NJB, with, "... to see you face to face in peace."

<sup>29</sup> The NRSV has 'kidnap' in place of 'abduct', here following the NJB.

πολέμιοι ἔτοιμοι ἦσαν ἑξαρπάσαι τὸν Ἰουδαν. <sup>30</sup> καὶ ἐγνώσθη ὁ λόγος τῷ Ἰουδα ὅτι μετὰ δόλου ἦλθεν ἐπ' αὐτόν, καὶ ἐπτοήθη ἀπ' αὐτοῦ καὶ οὐκ ἐβουλήθη ἔτι ἰδεῖν τὸ πρόσωπον αὐτοῦ. <sup>31</sup> καὶ ἔγνω Νικάνωρ ὅτι ἀπεκαλύφθη ἡ βουλὴ αὐτοῦ, καὶ ἐξῆλθεν εἰς συνάντησιν τῷ Ἰουδα ἐν πολέμῳ κατὰ Χαφαρσαλαμα. <sup>32</sup> καὶ ἔπεσον τῶν παρὰ Νικάνωρος ὡσεὶ πεντακόσιοι ἄνδρες, καὶ ἔφυγον εἰς τὴν πόλιν Δαυιδ.

<sup>33</sup> Καὶ μετὰ τοὺς λόγους τούτους ἀνέβη Νικάνωρ εἰς ὄρος Σιών. καὶ ἐξῆλθον ἀπὸ τῶν ἱερέων ἐκ τῶν ἀγίων καὶ ἀπὸ τῶν πρεσβυτέρων τοῦ λαοῦ ἀσπάσασθαι αὐτὸν εἰρηνικῶς καὶ δεῖξαι αὐτῷ τὴν ὀλοκαύτως τὴν προσφερομένην ὑπὲρ τοῦ βασιλέως. <sup>34</sup> καὶ ἐμυκτήρισεν αὐτοὺς καὶ κατεγέλασεν αὐτῶν καὶ ἐμίανεν αὐτοὺς καὶ ἐλάλησεν ὑπερηφάνως. <sup>35</sup> καὶ ὤμοσεν μετὰ θυμοῦ λέγων Ἐὰν μὴ παραδοθῇ Ἰουδας καὶ ἡ παρεμβολὴ αὐτοῦ εἰς χεῖράς μου τὸ νῦν, καὶ ἔσται ἐὰν ἐπιστρέψω ἐν εἰρήνῃ, ἐμπυριῶ τὸν οἶκον τοῦτον. καὶ ἐξῆλθεν μετὰ θυμοῦ μεγάλου. <sup>36</sup> καὶ εἰσῆλθον οἱ ἱερεῖς καὶ ἔστησαν κατὰ πρόσωπον τοῦ θυσιαστηρίου καὶ τοῦ ναοῦ καὶ ἔκλαυσαν καὶ εἶπον

prepared to abduct Judas. <sup>30</sup> And, when Judas became aware of Nicanor's treacherous purpose in coming to see him, he took fright and refused any further meeting. <sup>31</sup> Nicanor then realised that his plan had been discovered, and took the field against Judas, to give battle near Caphar-Salama. <sup>32</sup> About five hundred of the army of Nicanor fell, and the rest took refuge in the City of David.

<sup>33</sup> And, after these events, Nicanor went up to Mount Zion. Some of the priests came out of the Holy Place with some of the elders of the people, to give him a friendly welcome and show him the burnt offering that was being presented for the king. <sup>34</sup> However, he ridiculed them, and laughed at them, and defiled them, and used insolent language, <sup>35</sup> swearing this oath in his rage, "Unless Judas is delivered into my hands, this time with his army, as soon as I have returned safely, I promise you, I shall burn this building down!" Then he went off in a great fury. <sup>36</sup> At this, the priests went in again, and stood in front of the altar and the Temple; they wept and said,

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<sup>30</sup> For this verse, here following the NJB, the NRSV has, "It became known to Judas that Nicanor had come to him with treacherous intent, and he was afraid of him and would not meet him again."

<sup>31</sup> 'Caphar-Salama' (the 'village of peace') is perhaps modern Khirbet-Selma, near Gibeon and about 4 km from Adasa (v. 40, see #2M 14:16).

<sup>32</sup> In place of 'the army of Nicanor', here following the NRSV, the NJB has 'Nicanor's men'.

<sup>33</sup> The Jews customarily offered sacrifices to God for the welfare of their rulers.

<sup>34</sup> According to Jewish tradition, Nicanor defiled the priests by spitting towards the Temple.

<sup>35</sup> The NJB & WEBBE lack the words 'this oath', here following the NRSV; the NJB includes the words up to 'rage' in v. 34 and places the last sentence in v. 36.

<sup>36</sup> The NJB adds 'weeping' after 'stood' and ends the verse with 'saying' in place of 'they wept and said'; here, we follow the NRSV.

<sup>37</sup> Σὺ ἐξελέξω τὸν οἶκον τοῦτον  
ἐπικληθῆναι τὸ ὄνομά σου ἐπ’ αὐτοῦ ε  
ἵναι οἶκον προσευχῆς καὶ δεήσεως  
τῷ λαῷ σου·

<sup>38</sup> ποιήσον ἐκδίκησιν ἐν τῷ ἀνθρώπῳ τούτῳ  
καὶ ἐν τῇ παρεμβολῇ αὐτοῦ,  
καὶ πεσέτωσαν ἐν ῥομφαίᾳ·  
μνήσθητι τῶν δυσφημιῶν αὐτῶν  
καὶ μὴ δῶς αὐτοῖς μονήν.

<sup>39</sup> καὶ ἐξῆλθεν Νικάνωρ ἐξ Ἱερουσαλημ καὶ παρενέβαλεν ἐν Βαιθωρων, καὶ συνήντησεν αὐτῷ δύναμις Συρίας. <sup>40</sup> καὶ Ἰουδας παρενέβαλεν ἐν Αἰδασα ἐν τρισχιλίοις ἀνδράσιν· καὶ προσηύξατο Ἰουδας καὶ εἶπεν <sup>41</sup> Οἱ παρὰ τοῦ βασιλέως ὅτε ἐδυσφήμησαν, ἐξῆλθεν ὁ ἄγγελός σου καὶ ἐπάταξεν ἐν αὐτοῖς ἑκατὸν ὀγδοήκοντα πέντε χιλιάδας· <sup>42</sup> οὕτως σύντριψον τὴν παρεμβολὴν ταύτην ἐνώπιον ἡμῶν σήμερον, καὶ γνώτωσαν οἱ ἐπίλοιποι ὅτι κακῶς ἐλάλησεν ἐπὶ τὰ ἅγια σου, καὶ κρῖνον αὐτὸν κατὰ τὴν κακίαν αὐτοῦ.

<sup>43</sup> καὶ συνῆψαν αἱ παρεμβολαὶ εἰς πόλεμον τῇ τρισκαιδεκάτῃ τοῦ μηνὸς Αἰδαρ, καὶ συνετρίβη ἡ παρεμβολὴ Νικάνωρος, καὶ

<sup>37</sup> “You have chosen this house  
to be called by your name,  
to be a house of prayer and petition  
for your people.

<sup>38</sup> Take vengeance on this man  
and on his army,  
and let them fall by the sword;  
remember their blasphemies  
and give them no respite.”

<sup>39</sup> Now Nicanor left Jerusalem and encamped at Beth-Horon, where an army from Syria joined him. <sup>40</sup> Judas, meanwhile, camped at Adasa with three thousand men, and offered this prayer, <sup>41</sup> “When the king’s envoys blasphemed, your angel went out and struck down one hundred and eighty thousand of his men. <sup>42</sup> In the same way, let us see you crush this army today, so that everyone else may know that this man has spoken blasphemously against your sanctuary; pass judgment on him as his wickedness deserves!”

<sup>43</sup> And the armies met in battle on the thirteenth of the month Adar, and Nicanor’s army was crushed, he himself being the

<sup>37</sup> After ‘you’, some texts add ‘Lord’; but the author of 1M avoids the words ‘Lord’ and ‘God’.

<sup>38</sup> The NJB does not format vv. 37–38 as poetry; here, we follow the NRSV (though with different line breaks).

<sup>39</sup> The literal translation of ‘now’ (here following the NRSV) is ‘and’ (καὶ); the NJB omits the conjunction altogether.

<sup>40</sup> ‘Adasa’ is the ‘Hadashah’ (‘new town’) of Jos 15:37, transcribed ‘Dessau’ in 2M 14:16, about 11 Km from Beth-Horon on the road to Jerusalem.

<sup>41</sup> The ‘king’ is Sennacherib, as the Vg specifies (*rege Sennacherib*); some MSS read ‘the king of the Assyrians’.

<sup>42</sup> The NRSV ends this verse, here following the NJB, with, “... and judge him according to this wickedness.”

<sup>43</sup> The ‘month of Adar’ would have been approximately March 161 BCE (see #2M 15:36).



ἔπεσεν αὐτὸς πρῶτος ἐν τῷ πολέμῳ. <sup>44</sup> ὥς δὲ εἶδεν ἡ παρεμβολὴ αὐτοῦ ὅτι ἔπεσεν Νικάνωρ, ῥίψαντες τὰ ὅπλα ἔφυγον. <sup>45</sup> καὶ κατεδίωκον αὐτοὺς ὁδὸν ἡμέρας μιᾶς ἀπὸ Ἀδασα ἕως τοῦ ἐλθεῖν εἰς Γαζηρα καὶ ἐσάλπιζον ὀπίσω αὐτῶν ταῖς σάλπιγξιν τῶν σημασιῶν. <sup>46</sup> καὶ ἐξῆλθον ἐκ πασῶν τῶν κωμῶν τῆς Ἰουδαίας κυκλόθεν καὶ ὑπερεκέρων αὐτούς, καὶ ἀπέστρεφον οὗτοι πρὸς τούτους, καὶ ἔπεσον πάντες ῥομφαία, καὶ οὐ κατελείφθη ἐξ αὐτῶν οὐδὲ εἷς. <sup>47</sup> καὶ ἔλαβον τὰ σκῦλα καὶ τὴν προνομήν, καὶ τὴν κεφαλὴν Νικάνωρος ἀφεῖλον καὶ τὴν δεξιὰν αὐτοῦ, ἣν ἐξέτεινεν ὑπερηφάνως, καὶ ἤνεγκαν καὶ ἐξέτειναν παρὰ τῇ Ἱερουσαλημ. <sup>48</sup> καὶ ηὐφράνθη ὁ λαὸς σφόδρα καὶ ἤγαγον τὴν ἡμέραν ἐκείνην ἡμέραν εὐφροσύνης μεγάλην. <sup>49</sup> καὶ ἔστησαν τοῦ ἄγειν κατ' ἐνιαυτὸν τὴν ἡμέραν ταύτην τῇ τρισκαιδεκάτῃ τοῦ Ἀδαρ. <sup>50</sup> καὶ ἡσύχασεν ἡ γῆ Ἰουδα ἡμέρας ὀλίγας.

first to fall in battle. <sup>44</sup> When his soldiers saw that Nicanor had fallen, they threw down their arms and fled. <sup>45</sup> And the Jews pursued them a day's journey, from Adasa to the approaches of Gazara; they sounded their trumpets in warning as they followed them, <sup>46</sup> and people came out of all the surrounding Judaeian villages to encircle the fugitives, who then turned back on their own men. All fell by the sword, not even one of them being left alive. <sup>47</sup> And, having collected the spoils and booty, they cut off Nicanor's head and the right hand he had stretched out in a display of insolence; these were taken and displayed within sight of Jerusalem. <sup>48</sup> The people were overjoyed and kept that day as a great holiday: <sup>49</sup> indeed, they decided to celebrate it annually on the thirteenth of Adar. <sup>50</sup> For a short while, Judaea enjoyed peace.

<sup>44</sup> The NJB rearranges the name 'Nicanor' and the corresponding pronoun: 'when Nicanor's soldiers saw him fall'; here, we follow the NRSV.

<sup>45</sup> The NJB has 'Gezer' in place of 'Gazara, here following the LXX (Γαζηρα) & NRSV.

<sup>46</sup> The NJB lacks the words 'even' and 'of them', here following the NRSV.

<sup>47</sup> Compare Nicanor's punishment for blasphemy and for raising his hand against the Temple with the actions described in 1S 17:54.

<sup>48</sup> For this verse, here following the NJB, the NRSV reads, "The people rejoiced greatly and celebrated that day as a day of great gladness."

<sup>49</sup> The 13<sup>th</sup> of Adar, in the 151<sup>st</sup> year of the Seleucid era, falls on about 28<sup>th</sup> March 160 BCE. The day became, in the festival calendar, the 'Day of Nicanor' (see 2M 15:36); the Jews observed it for only a short period.

<sup>50</sup> The NRSV has, "So the land of Judah had rest for a few days." The narrative of 2M ends at this point.

## Μακκαβαίων Α' 8

<sup>1</sup> Καὶ ἤκουσεν Ἰουδᾶς τὸ ὄνομα τῶν Ῥωμαίων, ὅτι εἰσὶν δυνατοὶ ἰσχύι καὶ αὐτοὶ εὐδοκοῦσιν ἐν πᾶσιν τοῖς προστιθεμένοις αὐτοῖς, καὶ ὅσοι ἂν προσέλθωσιν αὐτοῖς, ἰσθῶσιν αὐτοῖς φιλίαν, καὶ ὅτι εἰσὶ δυνατοὶ ἰσχύι. <sup>2</sup> καὶ διηγήσαντο αὐτῷ τοὺς πολέμους αὐτῶν καὶ τὰς ἀνδραγαθίας, ἃς ποιοῦσιν ἐν τοῖς Γαλάταις, καὶ ὅτι κατεκράτησαν αὐτῶν καὶ ἤγαγον αὐτοὺς ὑπὸ φόρον, <sup>3</sup> καὶ ὅσα ἐποίησαν ἐν χώρᾳ Σπανίας τοῦ κατακρατῆσαι τῶν μετὰλλων τοῦ ἀργυρίου καὶ τοῦ χρυσοῦ τοῦ ἐκεῖ. <sup>4</sup> καὶ κατεκράτησαν τοῦ τόπου παντὸς τῇ βουλῇ αὐτῶν καὶ τῇ μακροθυμίᾳ, καὶ ὁ τόπος ἦν ἀπέχων μακρὰν ἀπ' αὐτῶν σφόδρα, καὶ τῶν βασιλέων τῶν ἐπελθόντων ἐπ' αὐτοὺς ἀπ' ἄκρου τῆς γῆς, ἕως συνέτριψαν αὐτοὺς καὶ ἐπάταξαν ἐν αὐτοῖς πληγὴν μεγάλην, καὶ οἱ ἐπίλοιποι διδόασιν αὐτοῖς φόρον κατ' ἐνιαυτόν. <sup>5</sup> καὶ τὸν Φίλιππον καὶ τὸν Περσέα Κιτιέων βασιλέα καὶ τοὺς ἐπηρμένους ἐπ' αὐτοὺς συνέτριψαν αὐτοὺς ἐν πολέμῳ καὶ κατεκράτησαν αὐτῶν. <sup>6</sup> καὶ Ἀντίοχον τὸν μέγαν βασιλέα τῆς Ἀσίας τὸν πορευθέντα ἐπ' αὐτοὺς εἰς

## 1 MACCABEES 8

<sup>1</sup> Now Judas had heard of the reputation of the Romans: how strong they were and how well disposed towards any who made common cause with them, making a treaty of friendship with anyone who approached them. <sup>2</sup> (And indeed, they were extremely powerful.) He had been told of their wars and of the brave deeds they were doing among the Gauls, whom they had conquered and forced to pay tribute; <sup>3</sup> and of all they had done in the province of Spain to gain possession of the silver and gold mines there, <sup>4</sup> and making themselves masters of the whole country by their determination and perseverance, even though the place was far distant from their own. They also subdued the kings who came from the ends of the earth to attack them, only to be crushed by them and overwhelmed with disaster, and the others paid them annual tribute; <sup>5</sup> And Philip, Perseus king of the Kittim, and others who had dared to make war on them, had been defeated and reduced to subjection. <sup>6</sup> They had also defeated Antiochus the Great, king of Asia, who had

### 1 MACCABEES 8

- <sup>1</sup> It was Roman policy to support rebels, with a view to weakening those monarchies not yet entirely subject to Roman rule. After 190 BCE, Rome steadily increased her influence in the Middle East and Syrian power declined.
- <sup>2</sup> The 'Gauls' (literally 'Galatians') is presumably a reference to the reduction of the Cisalpine Gauls in 222 BCE.
- <sup>3</sup> 'Province of Spain' (following the NJB – the NRSV has 'land of Spain') translates *χώρᾳ Σπανίας*.
- <sup>4</sup> Rome conquered the Carthaginian colonies of Spain, not the whole country, in the Second Punic War.
- <sup>5</sup> The NRSV has 'Macedonians' in place of 'Kittim' (which it gives as an alternative). Philip, king of Macedonia, was beaten at Cynoscephalae in 197 BCE and his son Perseus, the last Macedonian king, at Pydna in 168 BCE.
- <sup>6</sup> Vv. 6-8 refer to the defeat of Antiochus the Great at Magnesia in Sipyle in 189 BCE, followed by the very harsh Treaty of Apamea (#2M 3:1).

πόλεμον ἔχοντα ἑκατὸν εἴκοσι ἐλέφαντας καὶ ἵππον καὶ ἄρματα καὶ δύναμιν πολλήν σφόδρα, καὶ συνετρίβη ὑπ' αὐτῶν, <sup>7</sup> καὶ ἔλαβον αὐτὸν ζῶντα καὶ ἔστησαν αὐτοῖς διδόναι αὐτόν τε καὶ τοὺς βασιλεύοντας μετ' αὐτὸν φόρον μέγαν καὶ διδόναι ὅμηρα καὶ διαστολήν <sup>8</sup> καὶ χώραν τὴν Ἰνδικὴν καὶ Μηδίαν καὶ Λυδίαν ἀπὸ τῶν καλλίστων χωρῶν αὐτῶν, καὶ λαβόντες αὐτάς παρ' αὐτοῦ ἔδωκαν αὐτὰς Εὐμένει τῷ βασιλεῖ· <sup>9</sup> καὶ ὅτι οἱ ἐκ τῆς Ἑλλάδος ἐβουλεύσαντο ἐλθεῖν καὶ ἐξᾶραι αὐτούς, <sup>10</sup> καὶ ἐγνώσθη ὁ λόγος αὐτοῖς, καὶ ἀπέστειλαν ἐπ' αὐτοὺς στρατηγὸν ἓνα καὶ ἐπολέμησαν πρὸς αὐτούς, καὶ ἔπεσον ἐξ αὐτῶν τραυματαῖα πολλοί, καὶ ἠχμαλώτισαν τὰς γυναῖκας αὐτῶν καὶ τὰ τέκνα αὐτῶν καὶ ἐπρονόμευσαν αὐτούς καὶ κατεκράτησαν τῆς γῆς καὶ καθεῖλον τὰ ὀχυρώματα αὐτῶν καὶ κατεδουλώσαντο αὐτούς ἕως τῆς ἡμέρας ταύτης· <sup>11</sup> καὶ τὰς ἐπιλοίπους βασιλείας καὶ τὰς νήσους, ὅσοι ποτὲ ἀντέστησαν αὐτοῖς, κατέφθειραν καὶ ἐδούλωσαν αὐτούς, μετὰ δὲ τῶν φίλων αὐτῶν καὶ τῶν ἐπαναπαυομένων αὐτοῖς συνετήρησαν φιλίαν· <sup>12</sup> καὶ κατεκράτησαν τῶν βασιλέων τῶν ἐγγὺς καὶ τῶν μακρὰν, καὶ ὅσοι ἤκουον τὸ ὄνομα αὐτῶν, ἐφοβοῦντο ἀπ' αὐτῶν. <sup>13</sup> οἷς δ' ἂν βούλωνται βοηθεῖν καὶ βασιλεύειν,

advanced to attack them with a hundred and twenty elephants, cavalry, chariots, and a very large army. He had also suffered defeat at their hands; <sup>7</sup> and they had taken him alive and imposed on him and those who would reign after him, on agreed terms, the payment of an enormous tribute, the surrender of hostages, and the surrender <sup>8</sup> of the Indian territory, with Media, and Lydia and some of their best provinces, which they took from him and gave to King Eumenes. <sup>9</sup> And Judas had also heard how, when the Greeks planned an expedition to destroy the Romans, <sup>10</sup> the latter had got wind of it and, sending a single general against them, had fought a campaign in which they inflicted heavy casualties, carried their women and children away into captivity, pillaged their goods, subdued their country, tore down their fortresses and reduced them to a slavery lasting to the present day; <sup>11</sup> and how they had destroyed and subjugated all the other kingdoms and islands that resisted them.

<sup>12</sup> And, with their friends and those who relied on them, they had always kept friendship; they had subdued kings far and near, and all who heard their name feared them. <sup>13</sup> Those

<sup>7</sup> 'India' (v. 8) was not part of Antiochus' domain; he kept 'Media' but surrendered 'Lydia' and other parts of Asia Minor.

<sup>8</sup> Eumenes II of Pergamum was given much of Seleucid Asian Minor.

<sup>9</sup> Vv. 9–11 refer to the defeat of the Achaean League, the destruction of Corinth and the reduction of Greece into a Roman province, in 146 BCE.

<sup>10</sup> The NRSV has 'against the Greeks' in place of 'against them', here following the LXX and NJB.

<sup>11</sup> In place of 'subjugated' and 'resisted', here following the NJB, the NRSV has, respectively, 'enslaved' and 'opposed'.

<sup>12</sup> This verse reflects the views of a partisan; it is not true that they 'had always kept friendship'.

<sup>13</sup> For this verse, here following the NRSV, the NJB reads, "One man, if they determined to help him and advance him to a throne, would certainly occupy

βασιλεύουσιν· οὓς δ' ἂν βούλωνται, μεδιστῶσιν· καὶ ὑψώθησαν σφόδρα. <sup>14</sup> καὶ ἐν πᾶσιν τούτοις οὐκ ἐπέθεντο αὐτῶν οὐδὲ εἰς διάδημα, οὐδὲ περιεβάλοντο πορφύραν ὥστε ἀδρυνθῆναι ἐν αὐτῇ· <sup>15</sup> καὶ βουλευτήριον ἐποίησαν ἑαυτοῖς, καὶ καθ' ἡμέραν ἐβουλευόντο τριακόσιοι καὶ εἴκοσι βουλευόμενοι διὰ παντός περὶ τοῦ πλήθους τοῦ εὐκοσμεῖν αὐτούς· <sup>16</sup> καὶ πιστεύουσιν ἐνὶ ἀνθρώπῳ ἄρχειν αὐτῶν κατ' ἐνιαυτὸν καὶ κυριεύειν πάσης τῆς γῆς αὐτῶν, καὶ πάντες ἀκούουσιν τοῦ ἐνός, καὶ οὐκ ἔστιν φθόνος οὐδὲ ζῆλος ἐν αὐτοῖς.

<sup>17</sup> Καὶ ἐπελέξατο Ἰουδας τὸν Εὐπόλεμον υἱὸν Ἰωαννου τοῦ Ἀκκος καὶ Ἰάσωνα υἱὸν Ελεαζαρου καὶ ἀπέστειλεν αὐτοὺς εἰς Ῥώμην στήσαι φιλίαν καὶ συμμαχίαν <sup>18</sup> καὶ τοῦ ἄραι τὸν ζυγὸν ἀπ' αὐτῶν, ὅτι εἶδον τὴν βασιλείαν τῶν Ἑλλήνων καταδουλουμένους τὸν Ἰσραὴλ δουλείᾳ. <sup>19</sup> καὶ ἐπορεύθησαν εἰς Ῥώμην, καὶ ἡ ὁδὸς πολλὴ σφόδρα, καὶ εἰσῆλθουσαν εἰς τὸ βουλευτήριον καὶ ἀπεκρίθησαν καὶ εἶπον <sup>20</sup> Ἰουδας ὁ καὶ Μακκαβαῖος καὶ οἱ ἀδελφοὶ αὐτοῦ καὶ τὸ πλῆθος τῶν

whom they wish to help and to make kings, they make kings, and those whom they wish they depose; and they have been greatly exalted. <sup>14</sup> In spite of all this, no single one of them had assumed a crown or put on the purple as mark of pride. <sup>15</sup> They had set up a senate chamber, where three hundred and twenty councillors deliberated daily, constantly debating how best to regulate public affairs. <sup>16</sup> They entrusted their government to one man for a year at a time, with absolute power over their whole empire, and all obeyed this man without envy or jealousy.

<sup>17</sup> Having chosen Eupolemus son of John, of the family of Accos, and Jason son of Eleazar, Judas sent them to Rome to make a treaty of friendship and alliance with these people, <sup>18</sup> in the hope of being rid of the yoke, for they could see that kingdom of the Greeks was reducing Israel to slavery. <sup>19</sup> And the envoys made the lengthy journey to Rome and presented themselves before the Senate with their formal proposal: <sup>20</sup> "Judas, who is called Maccabaeus, and his brothers, with

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*it, while another, if they so determined, would find himself deposed; their influence was paramount."*

<sup>14</sup> Rome wanted no king, but magistrates, senators and knights wore purple borders on their garments.

<sup>15</sup> The NJB lacks 'chamber', here following the NRSV.

<sup>16</sup> There were, in fact, two consuls, but the author may have heard only of the one responsible for eastern affairs. Alternatively, the author may idealise the Romans because their republican institutions were congenial to the Jews.

<sup>17</sup> This embassy must have taken place before the death of Nicanor (which itself happened only two months before the death of Judas); it should, therefore, be identified with the one mentioned by Josephus for the year 161 BCE.

<sup>18</sup> In place of 'kingdom of the Greeks', here following the LXX (βασιλείαν τῶν Ἑλλήνων) & NRSV, the NJB has 'Greek rule'.

<sup>19</sup> The 'lengthy journey' shows that the alliance was in accord with the Law of Moses, which forbade covenants with foreigners surrounding Israel.

<sup>20</sup> The NJB lacks 'who is called', here following the NRSV.



Ιουδαίων ἀπέστειλαν ἡμᾶς πρὸς ὑμᾶς στῆσαι μεθ' ὑμῶν  
συμμαχίαν καὶ εἰρήνην καὶ γραφῆναι ἡμᾶς συμμάχους καὶ  
φίλους ὑμῶν.

<sup>21</sup> καὶ ἤρεσεν ὁ λόγος ἐνώπιον αὐτῶν. <sup>22</sup> καὶ τοῦτο τὸ  
ἀντίγραφον τῆς ἐπιστολῆς, ἧς ἀντέγραψαν ἐπὶ δέλτοις  
χαλκαῖς καὶ ἀπέστειλαν εἰς Ἱερουσαλημ εἶναι παρ' αὐτοῖς  
ἐκεῖ μνημόσυνον εἰρήνης καὶ συμμαχίας

<sup>23</sup> Καλῶς γένοιτο Ῥωμαίοις καὶ τῷ ἔθνει Ιουδαίων ἐν  
τῇ θαλάσῃ καὶ ἐπὶ τῆς ξηρᾶς εἰς τὸν αἰῶνα, καὶ  
ῥομφαία καὶ ἐχθρὸς μακρυνθεῖη ἀπ' αὐτῶν. <sup>24</sup> ἐὰν δὲ  
ἐνστέῃ πόλεμος Ῥώμῃ προτέρᾳ ἢ πᾶσιν τοῖς συμμάχοις  
αὐτῶν ἐν πάσῃ τῇ κυριείᾳ αὐτῶν, <sup>25</sup> συμμαχήσει τὸ  
ἔθνος τῶν Ιουδαίων, ὡς ἂν ὁ καιρὸς ὑπογράφῃ αὐτοῖς,  
καρδίᾳ πλήρει. <sup>26</sup> καὶ τοῖς πολεμοῦσιν οὐ δώσουσιν οὐδὲ  
ἐπαρκέσουσιν σῖτον, ὅπλα, ἀργύριον, πλοῖα, ὡς ἔδοξεν  
Ῥώμῃ. καὶ φυλάσσονται τὰ φυλάγματα αὐτῶν οὐδὲν  
λαβόντες. <sup>27</sup> κατὰ τὰ αὐτὰ δὲ ἐὰν ἔθνη Ιουδαίων συμβῇ  
προτέροις πόλεμος, συμμαχήσουσιν οἱ Ῥωμαῖοι ἐκ  
ψυχῆς, ὡς ἂν αὐτοῖς ὁ καιρὸς ὑπογράφῃ; <sup>28</sup> καὶ τοῖς  
συμμαχοῦσιν οὐ δοθήσεται σῖτος, ὅπλα, ἀργύριον,

the Jewish people, have sent us to you to conclude a treaty of  
alliance and peace with you, and to enrol ourselves as your  
allies and friends."

<sup>21</sup> And the Proposal pleased them. <sup>22</sup> And here is a copy of the  
letter they wrote in reply, engraved on bronze tablets, and  
sent to Jerusalem to be kept there by the Jews as a record of  
peace and alliance:

<sup>23</sup> "May good fortune attend the Romans and the Jewish  
nation by the sea and land forever; may sword or enemy  
be far from them! <sup>24</sup> "If war comes first to Rome or to  
any of her allies throughout her dominions, <sup>25</sup> the Jewish  
nation will take action as her ally, as occasion may  
require, and do it wholeheartedly. <sup>26</sup> They will not give  
or supply to the enemy that makes war any grain, arms,  
money, or ships: thus has Rome decided, and they are  
to honour their obligations without guarantees. <sup>27</sup> In the  
same way, if war comes first to the Jewish nation, the  
Romans will support them energetically as occasion  
may offer, <sup>28</sup> and the aggressor will not be furnished  
with grain, arms, money, or ships: such is the Roman

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<sup>21</sup> For this short verse, here following the LXX & NRSV, the NJB reads, "The proposal met with the approval of the senators."

<sup>22</sup> Important documents were often inscribed on bronze tablets.

<sup>23</sup> The treaty letter begins with the conventional formula and is drawn up as though the two parties were equals, and Judaea a sovereign state.

<sup>24</sup> The NRSV has 'in all their dominion' in place of 'throughout her dominions', here following the NJB.

<sup>25</sup> In place of 'as occasion may require', here following the NJB, the NRSV reads 'as the occasion may indicate to them'.

<sup>26</sup> The NJB lacks 'that makes war', here following the NRSV.

<sup>27</sup> In place of 'support them energetically', here following the NJB, the NRSV has 'willingly act as their allies'.

<sup>28</sup> The NRSV has 'deceit' in place of 'treachery', here following the NJB.

πλοῖα, ὥς ἔδοξεν Ῥώμῃ· καὶ φυλάσσονται τὰ φυλάγματα ταῦτα καὶ οὐ μετὰ δόλου. — <sup>29</sup> κατὰ τοὺς λόγους τούτους οὕτως ἔστησαν Ῥωμαῖοι τῷ δήμῳ τῶν Ἰουδαίων. <sup>30</sup> ἔὰν δὲ μετὰ τοὺς λόγους τούτους βουλευσῶνται οὗτοι καὶ οὗτοι προσθεῖναι ἢ ἀφελεῖν, ποιήσονται ἐξ αἰρέσεως αὐτῶν, καὶ ὃ ἂν προσθῶσιν ἢ ἀφέλῳσιν, ἔσται κύρια.

<sup>31</sup> καὶ περὶ τῶν κακῶν, ὧν ὁ βασιλεὺς Δημήτριος συντελεῖται εἰς αὐτούς, ἐγράψαμεν αὐτῷ λέγοντες Διὰ τί ἐβάρυνας τὸν ζυγὸν σου ἐπὶ τοὺς φίλους ἡμῶν τοὺς συμμαχοὺς Ἰουδαίους; <sup>32</sup> ἔὰν οὖν ἔτι ἐντύχωσιν κατὰ σοῦ, ποιήσομεν αὐτοῖς τὴν κρίσιν καὶ πολεμήσομέν σε διὰ τῆς θαλάσσης καὶ διὰ τῆς ξηρᾶς.

decision, and they will honour these obligations without treachery. <sup>29</sup> Such are the articles under which the Romans have concluded their treaty with the Jewish people. <sup>30</sup> If, after these terms are in effect, either party should decide to make any addition or deletion, they will be free to do so, and any such addition or deletion will be binding.

<sup>31</sup> “As regards the wrongs done to them by King Demetrius, we have written to him in these terms: Why have you made your yoke lie heavy on our friends and allies the Jews? <sup>32</sup> If now they appeal for help against you again, we shall uphold their rights and make war on you by sea and land.”

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<sup>29</sup> An alternative translation for ‘articles’ (as NJB) is ‘terms’ (as NRSV).

<sup>30</sup> This verse ends the treaty text, stylistically similar to others extant.

<sup>31</sup> This paragraph summarises the verbal answer given to the envoys and is correctly omitted by Josephus (*Antiquities of the Jews*, XII x 6), as there is no evidence that the Romans helped Judas against Demetrius.

<sup>32</sup> The NJB lacks ‘for help’, here following the NRSV.

## Μακκαβαίων Α' 9

<sup>1</sup> Καὶ ἤκουσεν Δημήτριος ὅτι ἔπεσεν Νικάνωρ καὶ ἡ δύναμις αὐτοῦ ἐν πολέμῳ, καὶ προσέθετο τὸν Βακχίδην καὶ τὸν Ἄλκιμον ἐκ δευτέρου ἀποστεῖλαι εἰς γῆν Ἰουδα καὶ τὸ δεξιὸν κέρας μετ' αὐτῶν. <sup>2</sup> καὶ ἐπορεύθησαν ὁδὸν τὴν εἰς Γαλγαλα καὶ παρενέβαλον ἐπὶ Μαισαλωθ τὴν ἐν Ἀρβηλοῖς καὶ προκατελάβοντο αὐτήν καὶ ἀπώλεσαν ψυχὰς ἀνθρώπων πολλὰς. <sup>3</sup> καὶ τοῦ μηνὸς τοῦ πρώτου ἔτους τοῦ δευτέρου καὶ πεντηκοστοῦ καὶ ἑκατοστοῦ παρενέβαλον ἐπὶ Ἱερουσαλημ. <sup>4</sup> καὶ ἀπῆραν καὶ ἐπορεύθησαν εἰς Βερεαν ἐν εἴκοσι χιλιάσιν ἀνδρῶν καὶ δισχιλίας ἵππων. <sup>5</sup> καὶ Ἰουδας ἦν παρεμβεβληκὼς ἐν Ελάσα, καὶ τρισχίλιοι ἄνδρες μετ' αὐτοῦ ἐκλεκτοί. <sup>6</sup> καὶ εἶδον τὸ πλῆθος τῶν δυνάμεων ὅτι πολλοί εἰσιν, καὶ ἐφοβήθησαν σφόδρα· καὶ ἐξερρύησαν πολλοὶ ἀπὸ τῆς παρεμβολῆς, οὐ κατελείφθησαν ἕξ αὐτῶν ἀλλ' ἢ ὀκτακόσιοι ἄνδρες. <sup>7</sup> καὶ εἶδεν Ἰουδας ὅτι ἀπερρύη ἡ παρεμβολὴ αὐτοῦ καὶ ὁ πόλεμος ἔθλιβεν αὐτόν, καὶ συνετρίβη τῇ καρδίᾳ, ὅτι

## 1 MACCABEES 9

<sup>1</sup> And Demetrius, hearing that Nicanor and his army had fallen in battle, again sent Bacchides and Alcimus, a second time, into the land of Judaea and, with them, the right wing of his army. <sup>2</sup> And they took the road that leads by way of Galilee and besieged Mesaloth, which is in in Arbela, and captured it, putting many people to death. <sup>3</sup> And, in the first month of the one hundred and fifty-second year, they encamped outside Jerusalem; <sup>4</sup> they then marched off and moved on to Beer-Zaith with twenty thousand foot soldiers and two thousand cavalry. <sup>5</sup> And Judas lay in camp at Elasa and, with him, were three thousand picked men. <sup>6</sup> And, when they saw the huge number of the enemy forces, they were greatly frightened, and many slipped out of the camp, until no more than eight hundred of the force remained. <sup>7</sup> And, with battle now inevitable, Judas realised that his army had melted away; he was crushed in spirit, for he had

### 1 MACCABEES 9

- <sup>1</sup> The NJB lacks 'the land of', here following the LXX (γῆν) and NRSV.
- <sup>2</sup> 'Galilee' is a conjectural translation, following Josephus and the NJB; the LXX has 'Galgala' (Γαλγαλα), the NRSV has 'Gilgal', and the *Vetus Latina* repeats 'Mesaloth', a Hebrew place name meaning 'paths': they may have led to the caves of Arbela, which served as places of refuge.
- <sup>3</sup> The date was April-May 160 BCE.
- <sup>4</sup> 'Beth-Zaith' (present-day Bir-Zait, about 20 Km north of Jerusalem) follows *Lucian*, the *Peshitta* and Josephus. If the LXX reading of 'Berean' (Βερεαν – the NRSV has 'Berea') is retained, the camp would have been sited at Al-Bir (biblical Beeroth, Jos 9:17), ~13 Km further south.
- <sup>5</sup> If 'Elasa' is Khirbet Il'asa, near Beth-Horon, Judas' camp must have been a long way from Bacchides', which hardly tallies with the text unless his rear headquarters is meant.
- <sup>6</sup> The NJB has 'size' in place of 'number', here following the NRSV.
- <sup>7</sup> The NRSV has 'imminent' in place of 'inevitable', here following the NJB.

οὐκ εἶχεν καιρὸν συναγαγεῖν αὐτούς, <sup>8</sup> καὶ ἐξελύθη καὶ εἶπεν τοῖς καταλειφθεῖσιν Ἀναστῶμεν καὶ ἀναβῶμεν ἐπὶ τοὺς ὑπεναντίους ἡμῶν, ἐὰν ἄρα δυνώμεθα πολεμῆσαι πρὸς αὐτούς. <sup>9</sup> καὶ ἀπέστρεφον αὐτὸν λέγοντες Οὐ μὴ δυνώμεθα, ἀλλ' ἢ σώζωμεν τὰς ἑαυτῶν ψυχὰς τὸ νῦν, ἐπιστρέψωμεν καὶ οἱ ἀδελφοὶ ἡμῶν καὶ πολεμήσωμεν πρὸς αὐτούς, ἡμεῖς δὲ ὀλίγοι. <sup>10</sup> καὶ εἶπεν Ἰουδᾶς Μὴ γένοιτο ποιῆσαι τὸ πρᾶγμα τοῦτο, φυγεῖν ἀπ' αὐτῶν, καὶ εἰ ἡγγικεν ὁ καιρὸς ἡμῶν, καὶ ἀποθάνωμεν ἐν ἀνδρείᾳ χάριν τῶν ἀδελφῶν ἡμῶν καὶ μὴ καταλίπωμεν αἰτίαν τῇ δόξῃ ἡμῶν.

<sup>11</sup> καὶ ἀπῆρεν ἡ δύναμις ἀπὸ τῆς παρεμβολῆς καὶ ἔστησαν εἰς συνάντησιν αὐτοῖς, καὶ ἐμερίσθη ἡ ἵππος εἰς δύο μέρη, καὶ οἱ σφενδονῆται καὶ οἱ τοξόται προεπορεύοντο τῆς δυνάμεως, καὶ οἱ πρωταγωνισταὶ πάντες οἱ δυνατοί, Βακχίδης δὲ ἦν ἐν τῷ δεξιῷ κέρατι. <sup>12</sup> καὶ ἡγγισεν ἡ φάλαγξ ἐκ τῶν δύο μερῶν καὶ ἐφώνουν ταῖς σάλπιγξιν, καὶ ἐσάλπισαν οἱ παρὰ Ἰουδοῦ καὶ αὐτοὶ ταῖς σάλπιγξιν. <sup>13</sup> καὶ ἐσαλεύθη ἡ γῆ ἀπὸ τῆς φωνῆς τῶν παρεμβολῶν, καὶ ἐγένετο ὁ πόλεμος συνημμένος ἀπὸ πρωΐθεν ἕως ἐσπέρας.

<sup>14</sup> καὶ εἶδεν Ἰουδᾶς ὅτι Βακχίδης καὶ τὸ στερέωμα τῆς παρεμβολῆς ἐν τοῖς δεξιοῖς, καὶ συνῆλθον αὐτῷ πάντες οἱ

no time to rally them. <sup>8</sup> Yet, dismayed as he was, he said to those who remained, "Up! Let us face the enemy; we may yet have the strength to fight them." <sup>9</sup> However, his men tried to dissuade him, declaring, "We have no strength for anything but to escape with our lives this time; then we can come back with our brothers to fight them; by ourselves, we are too few." <sup>10</sup> Then Judas retorted, "That I should do such a thing as run away from them! If our time has come, at least let us die like men for our countrymen, and leave nothing to tarnish our reputation."

<sup>11</sup> So, the army marched out of the camp and drew up, facing the enemy; and the cavalry was drawn up in two squadrons; the slingers and archers marched in the van of the army, and all the best fighters were put in the front rank; <sup>12</sup> and Bacchides was on the right wing. The phalanx advanced from between the two squadrons, sounding the trumpets; and the men on Judas' side also blew their trumpets, <sup>13</sup> and the earth shook with the noise of the armies. The engagement lasted from morning until evening.

<sup>14</sup> And Judas saw that Bacchides and the main strength of his army lay on the right; then all the stout hearted rallied to him,

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<sup>8</sup> In place of 'dismayed as he was', here following the NJB, the NRSV has 'he was faint'.

<sup>9</sup> The NRSV lacks 'by ourselves', here following the NJB.

<sup>10</sup> In place of 'tarnish our reputation', following the NJB, the NRSV has 'question our honour'. Judas felt it was better to fall in battle than to withdraw.

<sup>11</sup> After 'army', the NRSV adds 'of Bacchides', although this is not supported by the MSS.

<sup>12</sup> In place of 'from between the two squadrons', here following the NJB, the NRSV has 'flanked by two companies'.

<sup>13</sup> The NRSV has 'battle' in place of 'engagement', here following the NJB.

<sup>14</sup> The literal translation of 'then' (following the NRSV) is 'and' (καὶ); the NJB lacks the conjunction.



εὐψυχοι τῇ καρδίᾳ, <sup>15</sup> καὶ συνετρίβη τὸ δεξιὸν μέρος ἀπ' αὐτῶν, καὶ ἐδίωκεν ὀπίσω αὐτῶν ἕως Ἀζωτου ὄρους. <sup>16</sup> καὶ οἱ εἰς τὸ ἀριστερὸν κέρας εἶδον ὅτι συνετρίβη τὸ δεξιὸν κέρας, καὶ ἐπέστρεψαν κατὰ πόδας Ἰουδοῦ καὶ τῶν μετ' αὐτοῦ ἐκ τῶν ὀπισθεν. <sup>17</sup> καὶ ἐβαρύνθη ὁ πόλεμος, καὶ ἔπεσον τραυματαῖαι πολλοὶ ἐκ τούτων καὶ ἐκ τούτων, <sup>18</sup> καὶ Ἰουδᾶς ἔπεσεν, καὶ οἱ λοιποὶ ἔφυγον.

<sup>19</sup> καὶ ἤρεν Ἰωναθαν καὶ Σιμων Ἰουδαν τὸν ἀδελφὸν αὐτῶν καὶ ἔθαψαν αὐτὸν ἐν τῷ τάφῳ τῶν πατέρων αὐτοῦ ἐν Μωδεῖν. <sup>20</sup> καὶ ἔκλαυσαν αὐτὸν καὶ ἐκόψαντο αὐτὸν πᾶς Ἰσραὴλ κοπετὸν μέγαν καὶ ἐπένθουν ἡμέρας πολλὰς καὶ εἶπον

<sup>21</sup> Πῶς ἔπεσεν δυνατὸς  
σώζων τὸν Ἰσραὴλ.

<sup>22</sup> καὶ τὰ περισσὰ τῶν λόγων Ἰουδοῦ καὶ τῶν πολέμων καὶ τῶν ἀνδραγαδιῶν, ὧν ἐποίησεν, καὶ τῆς μεγαλωσύνης αὐτοῦ οὐ κατεγράφη· πολλὰ γὰρ ἦν σφόδρα.

<sup>23</sup> Καὶ ἐγένετο μετὰ τὴν τελευτὴν Ἰουδοῦ ἐξέκυψαν οἱ ἄνομοι ἐν πᾶσιν τοῖς ὁρίοις Ἰσραὴλ, καὶ ἀνέτειλαν πάντες οἱ

<sup>15</sup> and they crushed the right wing, pursuing them as far as Mount Azotus. <sup>16</sup> However, when those on the left wing saw that the right had been broken, they turned and followed hot on the heels of Judas and his men to take them in the rear. <sup>17</sup> Then the fight became desperate, and there were many casualties on both sides. <sup>18</sup> And Judas himself fell, and the remnant fled.

<sup>19</sup> And then Jonathan and Simon took up their brother Judas and buried him in his ancestral tomb at Modein. <sup>20</sup> All Israel wept and mourned him deeply, and for many days, they repeated this dirge:

<sup>21</sup> "How is the mighty fallen,  
the saviour of Israel!"

<sup>22</sup> The other deeds of Judas, the battles he fought, the exploits he performed, and all his titles to greatness have not been recorded; but they were very many.

<sup>23</sup> After the death of Judas, the renegades came out of hiding in all parts of Israel and all the evildoers reappeared. <sup>24</sup> In

<sup>15</sup> In place of 'Mount Azotus' (following the NRSV & LXX), the NJB has 'the Azara Hills' (following Josephus).

<sup>16</sup> The NJB has 'the Syrians' in place of 'those', here following the LXX & NRSV.

<sup>17</sup> The NRSV ends this verse, here following the NJB, with, "... and many on both sides were wounded and fell."

<sup>18</sup> For this verse, the NRSV reads, "Judas also fell, and the rest fled."

<sup>19</sup> The NJB omits the opening 'and then', and the NRSV lacks 'and'; here, we follow the LXX (καὶ ἤρεν).

<sup>20</sup> An alternative reading for 'dirge' (as NJB) is 'lamentation' (as NRSV).

<sup>21</sup> Compare the 1<sup>st</sup> line with 2S 1:19.

<sup>22</sup> The style here imitates that of the Hebrew chronicles (1K 11:41).

<sup>23</sup> In place of *in all parts of*, here following the NRSV, the NJB has "throughout".

<sup>24</sup> The NJB has 'at that time' in place of 'in those days', here following the LXX & NRSV.

ἐργαζόμενοι τὴν ἀδικίαν. <sup>24</sup> ἐν ταῖς ἡμέραις ἐκείναις ἐγενήθη λιμὸς μέγας σφόδρα, καὶ αὐτομόλησεν ἡ χώρα μετ' αὐτῶν. <sup>25</sup> καὶ ἐξέλεξεν Βακχίδης τοὺς ἀσεβεῖς ἄνδρας καὶ κατέστησεν αὐτοὺς κυρίους τῆς χώρας. <sup>26</sup> καὶ ἐξεζήτουν καὶ ἠρεύνων τοὺς φίλους Ἰουδοῦ καὶ ἤγον αὐτοὺς πρὸς Βακχίδην, καὶ ἐξεδίκησεν αὐτοὺς καὶ ἐνέπαιζεν αὐτοῖς. <sup>27</sup> καὶ ἐγένετο θλίψις μεγάλη ἐν τῷ Ἰσραὴλ, ἥτις οὐκ ἐγένετο ἀφ' ἧς ἡμέρας οὐκ ὤφθη προφήτης αὐτοῖς.

<sup>28</sup> καὶ ἠθροίσθησαν πάντες οἱ φίλοι Ἰουδοῦ καὶ εἶπον τῷ Ἰωνάθαν <sup>29</sup> Ἀφ' οὗ ὁ ἀδελφός σου Ἰουδᾶς τετελεύτηκεν, καὶ ἀνὴρ ὅμοιος αὐτῷ οὐκ ἔστιν ἐξελθεῖν καὶ εἰσελθεῖν πρὸς τοὺς ἐχθρούς καὶ Βακχίδην καὶ ἐν τοῖς ἐχθραίνουσιν τοῦ ἔθνους ἡμῶν. <sup>30</sup> νῦν οὖν σὲ ἡρετισάμεθα σήμερον τοῦ εἶναι ἀντ' αὐτοῦ ἡμῖν εἰς ἄρχοντα καὶ ἡγούμενον τοῦ πολεμῆσαι τὸν πόλεμον ἡμῶν. <sup>31</sup> καὶ ἐπεδέξατο Ἰωνάθαν ἐν τῷ καιρῷ ἐκείνῳ τὴν ἡγήσιν καὶ ἀνέστη ἀντὶ Ἰουδοῦ τοῦ ἀδελφοῦ αὐτοῦ.

<sup>32</sup> Καὶ ἔγνω Βακχίδης καὶ ἐζήτησε αὐτὸν ἀποκτεῖναι. <sup>33</sup> καὶ ἔγνω Ἰωνάθαν καὶ Σιμων ὁ ἀδελφὸς αὐτοῦ καὶ πάντες οἱ

those days, a very great famine occurred, and the country went over to their side. <sup>25</sup> Bacchides deliberately chose the enemies of religion and put them in charge of the country. <sup>26</sup> These traced and searched out the friends of Judas and brought them before Bacchides, who took vengeance on them and made sport of them. <sup>27</sup> A terrible oppression began in Israel; there had been nothing like it since the disappearance of prophecy among them.

<sup>28</sup> The friends of Judas then all assembled and said to Jonathan, <sup>29</sup> "Since your brother Judas died, there has been no one like him to head the resistance against our enemies, people like Bacchides, and to deal with others of our nation who hate us. <sup>30</sup> Now, accordingly, we have today chosen you to take his place as our ruler and our leader, and to fight our campaigns." <sup>31</sup> Therefore, Jonathan accepted command at that time, in succession to his brother Judas.

<sup>32</sup> And, when Bacchides heard this, he tried to kill him; <sup>33</sup> but this became known to Jonathan, his brother Simon and all his

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<sup>25</sup> For this verse, here following the NJB, the NRSV reads, "Bacchides chose the godless and put them in charge of the country."

<sup>26</sup> The NJB ends this verse, here following the NRSV, with, "... who ill-treated them and mocked them."

<sup>27</sup> The NRSV ends this verse, here following the NJB, with, "... since the time that prophets ceased to appear among them."

<sup>28</sup> In place of 'assembled and said', here following the NRSV, the NJB has 'united in saying'.

<sup>29</sup> The NJB lacks 'to deal with', here following the NRSV.

<sup>30</sup> Judas was self-appointed but Jonathan was elected by his peers; he became leader about 160 or 159 BCE and High Priest in 152 BCE (10:21).

<sup>31</sup> The NRSV has 'in place of' rather than 'in succession to', here following the NJB.

<sup>32</sup> For this verse, here following the LXX & NRSV, the NJB reads, "Bacchides, when he heard the news, made plans to kill Jonathan."

<sup>33</sup> 'Tekoa', home of the prophet Amos (Am 1:1), SE of Bethlehem, dominates an arid area (2Ch 20:20) and its ravines, leading to the Dead Sea, had served as refuge for David's guerrillas (1S 24-26), as they were later to serve for Simon Bar Kokba's partisans in the Second Jewish Revolt.

μετ' αὐτοῦ καὶ ἔφυγον εἰς τὴν ἔρημον Θεκωε καὶ παρενέβαλον ἐπὶ τὸ ὕδωρ λάκκου Ασφαρ. <sup>34</sup> καὶ ἔγνω Βακχίδης τῇ ἡμέρᾳ τῶν σαββάτων καὶ ἦλθεν αὐτὸς καὶ πᾶν τὸ στράτευμα αὐτοῦ πέραν τοῦ Ιορδάνου.

– <sup>35</sup> καὶ ἀπέστειλεν τὸν ἀδελφὸν αὐτοῦ ἡγούμενον τοῦ ὄχλου καὶ παρεκάλεσεν τοὺς Ναβαταίους φίλους αὐτοῦ τοῦ παραδέσθαι αὐτοῖς τὴν ἀποσκευὴν αὐτῶν τὴν πολλήν. <sup>36</sup> καὶ ἐξῆλθον οἱ υἱοὶ Ιαμβρι οἱ ἐκ Μηδαβα καὶ συνέλαβον Ἰωαννην καὶ πάντα, ὅσα εἶχεν, καὶ ἀπῆλθον ἔχοντες. <sup>37</sup> μετὰ τοὺς λόγους τούτους ἀπήγγειλαν Ἰωναθαν καὶ Σιμωνι τῷ ἀδελφῷ αὐτοῦ ὅτι Υἱοὶ Ιαμβρι ποιοῦσιν γάμον μέγαν καὶ ἄγουσιν τὴν νύμφην ἀπὸ Ναδαβαθ, θυγατέρα ἐνὸς τῶν μεγάλων μεγιστάνων Χανααν, μετὰ παραπομπῆς μεγάλης. <sup>38</sup> καὶ ἐμνήσθησαν τοῦ αἵματος Ἰωαννου τοῦ ἀδελφοῦ αὐτῶν καὶ ἀνέβησαν καὶ ἐκρύβησαν ὑπὸ τὴν σκέπην τοῦ ὄρους. <sup>39</sup> καὶ ᾗραν τοὺς ὀφθαλμοὺς αὐτῶν καὶ εἶδον καὶ ἰδοὺ θροῦς καὶ ἀποσκευὴ πολλή, καὶ ὁ νυμφίος ἐξῆλθεν καὶ οἱ φίλοι αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ εἰς συνάντησιν αὐτῶν μετὰ τυμπάνων

supporters, and they took refuge in the desert of Tekoa, camping by the water supply at Asphar storage-well.

<sup>34</sup> Bacchides came to know of this on the Sabbath day, and he too crossed the Jordan with his entire army.

<sup>35</sup> And Jonathan sent his brother, who was one of his commanders, to ask his friends the Nabataeans to store their considerable baggage for them. <sup>36</sup> The sons of Jambri, however, those of Medeba, intercepted them, captured John and everything he had and made off with their prize. <sup>37</sup> Later, Jonathan and his brother Simon were told that the sons of Jambri were celebrating an important wedding and were escorting the bride, a daughter of one of the great notables of Canaan, from Nadabath with a large retinue. <sup>38</sup> Remembering the bloody end of their brother John, they went up and hid under cover of the mountain. <sup>39</sup> As they were keeping watch, a noisy procession came into sight with a great deal of baggage, and the bridegroom, with his groomsmen and his family, came out to meet it with tambourines and a band, and

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<sup>34</sup> The NJB parenthesises this verse, a dittography of v. 43. Bacchides thought that the Jews might be surprised on the Sabbath day; he apparently came from Jerusalem, crossed the Jordan, and camped on the east side.

<sup>35</sup> In place of 'commanders', here following the NJB, the NRSV has 'leaders of the multitude'.

<sup>36</sup> The NJB, following the Peshitta and Josephus, has 'Amrai' in place of 'Jambri', here following the LXX (Ιαμβρι) and NRSV. The people referred to are an Arab tribe, not the same people as the Nabataeans. 'Medeba' is 19 Km southeast of the north end of the Dead Sea.

<sup>37</sup> The NJB, following Josephus, has 'Nabata' in place of 'Nadabath', here following the LXX (Ναδαβαθ) and NRSV. The town was probably an Aramaean strongpoint in Nebo (Nb 32:3, 33:47, Dt 32:49) on the edge of the Plains of Moab, here called 'Canaan', a name covering all the indigenous gentiles.

<sup>38</sup> The NRSV has 'how their brother John had been killed' in place of 'the bloody death of their brother John', here following the NJB.

<sup>39</sup> In place of 'many weapons', here following the NRSV, the NJB has 'a rich, warlike display'.

καὶ μουσικῶν καὶ ὅπλων πολλῶν. <sup>40</sup> καὶ ἐξανέστησαν ἐπ’ αὐτοὺς ἀπὸ τοῦ ἐνέδρου καὶ ἀπέκτειναν αὐτούς, καὶ ἔπεσον τραυματαῖαι πολλοί, καὶ οἱ ἐπίλοιποι ἔφυγον εἰς τὸ ὄρος· καὶ ἔλαβον πάντα τὰ σκῦλα αὐτῶν. <sup>41</sup> καὶ μετεστράφη ὁ γάμος εἰς πένθος καὶ φωνὴ μουσικῶν αὐτῶν εἰς θρήνον. <sup>42</sup> καὶ ἐξεδίκησαν τὴν ἐκδίκησιν αἱματος ἀδελφοῦ αὐτῶν καὶ ἀπέστρεψαν εἰς τὸ ἔλος τοῦ Ιορδάνου. –

<sup>43</sup> καὶ ἤκουσεν Βακχίδης καὶ ἦλθεν τῇ ἡμέρᾳ τῶν σαββάτων ἕως τῶν κρηπιδῶν τοῦ Ιορδάνου ἐν δυνάμει πολλῇ. <sup>44</sup> καὶ εἶπεν Ιωναθάν τοῖς παρ’ αὐτοῦ Ἀναστῶμεν δὴ καὶ πολεμήσωμεν περὶ τῶν ψυχῶν ἡμῶν, οὐ γὰρ ἐστὶν σήμερον ὡς ἐχθρὸς καὶ τρίτην ἡμέραν. <sup>45</sup> ἰδοὺ γὰρ ὁ πόλεμος ἐξ ἐναντίας καὶ ἐξόπισθεν ἡμῶν, τὸ δὲ ὕδωρ τοῦ Ιορδάνου ἐνθεν καὶ ἐνθεν καὶ ἔλος καὶ θρυμός, οὐκ ἐστὶν τόπος τοῦ ἐκκλῖναι. <sup>46</sup> νῦν οὖν κεκράξατε εἰς τὸν οὐρανόν, ὅπως διασωθῇτε ἐκ χειρὸς τῶν ἐχθρῶν ἡμῶν. <sup>47</sup> καὶ συνῆψεν ὁ πόλεμος· καὶ ἐξέτεινεν Ιωναθάν τὴν χειρὰ αὐτοῦ πατάξαι τὸν Βακχίδην, καὶ ἐξέκλινεν ἀπ’ αὐτοῦ εἰς τὰ ὀπίσω. <sup>48</sup> καὶ ἐνεπήδησεν Ιωναθάν καὶ οἱ μετ’ αὐτοῦ εἰς τὸν Ιορδάνην καὶ

many weapons. <sup>40</sup> And they rushed down on them from their ambush and killed them, inflicting heavy casualties; the survivors escaped to the mountain, leaving their entire baggage train to be captured. <sup>41</sup> Thus, the wedding was turned into mourning and the music of their band into lamentation. <sup>42</sup> Having thus avenged in full the blood of their brother, they returned to the marshes of the Jordan.

<sup>43</sup> And, as soon as Bacchides heard this, he came on the Sabbath day with a considerable force to the steep banks of the Jordan. <sup>44</sup> And Jonathan said to those with him, “Up! Let us fight for our lives, for today it is not as in the old days. <sup>45</sup> You can see, we shall have to fight on our front and to our rear; we have the waters of the Jordan on one side, the marsh and scrub on the other, and we have no line of withdrawal. <sup>46</sup> This is the moment to call on Heaven, so that you may be delivered from the clutches of your enemies.” <sup>47</sup> And Jonathan began the engagement, by aiming a blow at Bacchides, but he disengaged himself and withdrew, <sup>48</sup> whereupon Jonathan and his men leapt into the Jordan and

<sup>40</sup> The NJB opens with ‘the Jews’ in place of ‘and they’, here following the LXX & NRSV.

<sup>41</sup> The NRSV has ‘a funeral dirge’ in place of ‘lamentation’, here following the NJB.

<sup>42</sup> In place of ‘thus’, the NJB has ‘in this way’ and the NRSV lacks the word.

<sup>43</sup> The NRSV has ‘when’ in place of ‘and, as soon as’, and the NJB lacks the opening conjunction.

<sup>44</sup> The NJB has ‘his men’ in place of ‘those with him’, here following the NRSV.

<sup>45</sup> The Jews were apparently on the east side of the Jordan, between the river and the Syrian forces.

<sup>46</sup> The NJB has ‘to deliver you’ in place of ‘that we may be delivered’.

<sup>47</sup> In place of the pronoun ‘he’, the NJB has ‘the Syrian’.

<sup>48</sup> We site the battle on the west bank of the Jordan, where Jonathan had pitched camp, intending to retire into the area west of the Dead Sea.



διεκολύμβησαν εἰς τὸ πέραν, καὶ οὐ διέβησαν ἐπ' αὐτοὺς τὸν Ιορδάνην. <sup>49</sup> ἔπεσον δὲ παρὰ Βακκίδου τῇ ἡμέρᾳ ἐκείνῃ εἰς χιλίους ἄνδρας.

<sup>50</sup> καὶ ἐπέστρεψεν εἰς Ἱερουσαλημ, καὶ ὠκοδόμησαν πόλεις ὀχυράς ἐν τῇ Ἰουδαίᾳ, τὸ ὀχύρωμα τὸ ἐν Ἰεριχω καὶ τὴν Ἀμμαους καὶ τὴν Βαιθωρων καὶ τὴν Βαιθηλ καὶ τὴν Θαμναθα Φαραθων καὶ τὴν Τεφων, ἐν τείχεσιν ὑψηλοῖς καὶ πύλαις καὶ μοχλοῖς. <sup>51</sup> καὶ ἔθετο φρουρὰν ἐν αὐτοῖς τοῦ ἐχθραίνειν τῷ Ἰσραηλ. <sup>52</sup> καὶ ὠχύρωσεν τὴν πόλιν τὴν Βαιθσουραν καὶ Γαζαρα καὶ τὴν ἄκραν καὶ ἔθετο ἐν αὐταῖς δυνάμεις καὶ παραθέσεις βρωμάτων. <sup>53</sup> καὶ ἔλαβεν τοὺς υἱοὺς τῶν ἡγουμένων τῆς χώρας ὅμηρα καὶ ἔθετο αὐτοὺς ἐν τῇ ἄκρᾳ ἐν Ἱερουσαλημ ἐν φυλακῇ.

<sup>54</sup> Καὶ ἐν ἔτει τρίτῳ καὶ πεντηκοστῷ καὶ ἑκατοστῷ τῷ μηνὶ τῷ δευτέρῳ ἐπέταξεν Ἀλκιμος καθαιρεῖν τὸ τεῖχος τῆς αὐλῆς τῶν ἁγίων τῆς ἐσωτέρας· καὶ καθεῖλεν τὰ ἔργα τῶν προφητῶν καὶ ἐνήρξατο τοῦ καθαιρεῖν. <sup>55</sup> ἐν τῷ καιρῷ ἐκείνῳ

swam to the other bank; however, the enemy did not cross the Jordan in pursuit. <sup>49</sup> On that day, Bacchides lost about a thousand of his men.

<sup>50</sup> And Bacchides went back to Jerusalem and began fortifying some of the Judean towns: the fortresses of Jericho, and Emmaus, and Beth-Horon, and Bethel, and Timnath, Pharathon and Tephon, with high walls and barred gates, <sup>51</sup> and he stationed a garrison in each of them to harass Israel. <sup>52</sup> He also fortified the town of Beth-Zur, Gazara and the Citadel, and placed troops in them with supplies of provisions. <sup>53</sup> And he took the sons of the leading men of the country as hostages and had them placed under guard in the Citadel in Jerusalem.

<sup>54</sup> And, in the one hundred and fifty-third year, in the second month, Alcimus gave orders for the demolition of the wall of the inner court of the sanctuary. He also demolished the work of the prophets. <sup>55</sup> Alcimus had just begun the

<sup>49</sup> The NJB lacks the words 'of his', here following the LXX.

<sup>50</sup> 'Bethel' (now Beitin) is ~19 Km N of Jerusalem. In the LXX, the names 'Timnath' and 'Pharathon' are made into one; here, we follow the Peshitta and Josephus. 'Timnath' is 'Timnah', ~19 Km NW of Bethel (Jos 15:10), 'Pharathon' is 'Pirathon', ~10 Km SW of Shechem or Nablus (Jg 12:15) and 'Tephon' is probably 'Tappuah', ~40 Km north of Jerusalem (Jos 12:17).

<sup>51</sup> In place of 'stationed a garrison', here following the NJB, the NRSV has 'placed garrisons'.

<sup>52</sup> The NJB has 'Gezer' in place of 'Gazara, here following the LXX (Γαζαρα) & NRSV (see #7:45).

<sup>53</sup> In place of 'Citadel in Jerusalem', here following the LXX, the NJB has 'Citadel of Jerusalem' and the NRSV has 'citadel at Jerusalem'.

<sup>54</sup> The date was April-May, 159 BCE. The 'prophets' are presumably the post-Exilic prophets, Haggai and Zechariah. The wall may have corresponded to the balustrade that was later to separate the Court of the Gentiles from the Court of the Jews in the Temple of Herod (see Ezk 44:9) but the two courts suggested by the text may perhaps have been those already in existence in the days of Manasseh (2K 21:5).

<sup>55</sup> The NJB includes the words 'Alcimus had just begun the demolition' in v. 54.

ἐπλήγη Ἄλκιμος, καὶ ἐνεποδίσθη τὰ ἔργα αὐτοῦ, καὶ ἀπεφράγη τὸ στόμα αὐτοῦ, καὶ παρελύθη καὶ οὐκ ἠδύνατο ἔτι λαλῆσαι λόγον καὶ ἐντείλασθαι περὶ τοῦ οἴκου αὐτοῦ. <sup>56</sup> καὶ ἀπέθανεν Ἄλκιμος ἐν τῷ καιρῷ ἐκείνῳ μετὰ βασάνου μεγάλης. <sup>57</sup> καὶ εἶδεν Βακχίδης ὅτι ἀπέθανεν Ἄλκιμος, καὶ ἐπέστρεψεν πρὸς τὸν βασιλέα. καὶ ἡσύχασεν ἡ γῆ Ἰουδα ἔτη δύο.

<sup>58</sup> Καὶ ἐβουλεύσαντο πάντες οἱ ἄνομοι λέγοντες Ἰδοὺ Ἰωναθαν καὶ οἱ παρ' αὐτοῦ ἐν ἡσυχίᾳ κατοικοῦσιν πεποιθότες· νῦν οὖν ἀνάξομεν τὸν Βακχίδην, καὶ συλλήμψεται αὐτοὺς πάντας ἐν νυκτὶ μιᾷ. <sup>59</sup> καὶ πορευθέντες συνεβουλεύσαντο αὐτῷ. <sup>60</sup> καὶ ἀπῆρεν τοῦ ἐλθεῖν μετὰ δυνάμεως πολλῆς καὶ ἀπέστειλεν λάθρα ἐπιστολὰς πᾶσιν τοῖς συμμάχοις αὐτοῦ τοῖς ἐν τῇ Ἰουδαίᾳ, ὅπως συλλάβωσιν τὸν Ἰωναθαν καὶ τοὺς μετ' αὐτοῦ· καὶ οὐκ ἠδύναντο, ὅτι ἐγνώσθη ἡ βουλὴ αὐτῶν. <sup>61</sup> καὶ συνέλαβον ἀπὸ τῶν ἀνδρῶν τῆς χώρας τῶν ἀρχηγῶν τῆς κακίας εἰς πεντήκοντα ἄνδρας καὶ ἀπέκτειναν αὐτούς.

<sup>62</sup> καὶ ἐξεχώρησεν Ἰωναθαν καὶ Σιμων καὶ οἱ μετ' αὐτοῦ εἰς Βαιθβασι τὴν ἐν τῇ ἐρήμῳ καὶ ὠκοδόμησεν τὰ καθερηγμένα

demolition when he suffered a stroke, and his work was interrupted. His mouth became obstructed and his paralysis made him incapable of speaking at all or giving directions to his household; <sup>56</sup> and Alcimus died at that time in great agony. <sup>57</sup> And, when Bacchides saw that Alcimus was dead, he went back to the king, and the land of Judaea had peace for two years.

<sup>58</sup> The renegades then all agreed on a plan. "Now is the time," they said, "while Jonathan and his supporters are living in peace and are full of confidence, for us to bring back Bacchides, and he will arrest them all in one night." <sup>59</sup> So, they went to him and reached an understanding. <sup>60</sup> He at once set out with a large force and sent secret instructions to all his allies in Judaea to seize Jonathan and his supporters; but they were unable to do this because their plan became known, <sup>61</sup> and Jonathan and his men arrested some fifty of the men of the country who were ringleaders in the plot, and put them to death.

<sup>62</sup> Jonathan and Simon then retired with their partisans to Beth-Bassi in the desert; they rebuilt the ruinous parts of the

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<sup>56</sup> For this verse, here following the NRSV (and LXX), the NJB reads, "and it was not long before he died in great agony."

<sup>57</sup> The NJB omits 'the land of', here following the NRSV.

<sup>58</sup> In place of 'them all', here following the NRSV, the NJB has the rather clumsy 'the lot of them'.

<sup>59</sup> For this verse, here following the NJB, the NRSV has the rather different, "And they went and consulted with him."

<sup>60</sup> In place of the opening 'he', here following the LXX & NRSV, the NJB has 'Bacchides'.

<sup>61</sup> The NRSV has 'Jonathan's men' in place of 'Jonathan and his men', here following the NJB.

<sup>62</sup> The list of repatriates from Babylon mentions the sons of Bezai (Ezr 2:17), who later gave their name to 'Beth-Bassi'.

αὐτῆς, καὶ ἐστερέωσαν αὐτήν. <sup>63</sup> καὶ ἔγνω Βακχίδης καὶ συνήγαγεν πᾶν τὸ πλῆθος αὐτοῦ καὶ τοῖς ἐκ τῆς Ἰουδαίας παρήγγειλεν. <sup>64</sup> καὶ ἐλθὼν παρενέβαλεν ἐπὶ Βαιθβασι καὶ ἐπολέμησεν αὐτήν ἡμέρας πολλὰς καὶ ἐποίησεν μηχανάς.

<sup>65</sup> καὶ ἀπέλιπεν Ἰωναθαν Σιμωνα τὸν ἀδελφὸν αὐτοῦ ἐν τῇ πόλει καὶ ἐξῆλθεν εἰς τὴν χώραν καὶ ἦλθεν ἐν ἀριθμῷ. <sup>66</sup> καὶ ἐπάταξεν Οδομηρα καὶ τοὺς ἀδελφούς αὐτοῦ καὶ τοὺς υἱούς Φασιρων ἐν τῷ σκηνώματι αὐτῶν, καὶ ἤρξαντο τύπτειν καὶ ἀνέβαινον ἐν ταῖς δυνάμεσιν. <sup>67</sup> καὶ Σιμων καὶ οἱ μετ' αὐτοῦ ἐξῆλθον ἐκ τῆς πόλεως καὶ ἐνεπύρισαν τὰς μηχανάς. <sup>68</sup> καὶ ἐπολέμησαν πρὸς τὸν Βακχίδην, καὶ συνετρίβη ὑπ' αὐτῶν, καὶ ἔθλιβον αὐτὸν σφόδρα, ὅτι ἦν ἡ βουλὴ αὐτοῦ καὶ ἡ ἔφοδος αὐτοῦ κενή. <sup>69</sup> καὶ ὠργίσθη ἐν θυμῷ τοῖς ἀνδράσιν τοῖς ἀνόμοις τοῖς συμβουλεύσασιν αὐτῷ ἐλθεῖν εἰς τὴν χώραν καὶ ἀπέκτεινεν ἐξ αὐτῶν πολλοὺς καὶ ἐβουλεύσατο τοῦ ἀπελθεῖν εἰς τὴν γῆν αὐτοῦ.

<sup>70</sup> καὶ ἐπέγνω Ἰωναθαν καὶ ἀπέστειλεν πρὸς αὐτὸν πρέσβεις τοῦ συνδέσθαι πρὸς αὐτὸν εἰρήνην καὶ ἀποδοῦναι αὐτοῖς τὴν αἰχμαλωσίαν. <sup>71</sup> καὶ ἐπεδέξατο καὶ ἐποίησεν κατὰ τοὺς

place and fortified it. <sup>63</sup> When Bacchides heard this, he mustered his whole force and notified his adherents in Judaea. <sup>64</sup> He then proceeded to lay siege to Beth-Bassi; the fighting was protracted and he constructed siege-engines.

<sup>65</sup> Jonathan, however, leaving his brother Simon in the town, broke out into the countryside with a handful of men. <sup>66</sup> He launched a blow at Odomera and his brothers, and at the sons of Phasiron in their encampment; whereupon, these too came into the struggle, joining forces with him. <sup>67</sup> Simon and his people, meanwhile, made a sortie from the town and set fire to the siege-engines. <sup>68</sup> Taking the offensive against Bacchides, they defeated him. He was greatly disconcerted to find that his plan and his assault had come to nothing. <sup>69</sup> And he vented his anger on those renegades who had induced him to enter the country, putting many of them to death; he then decided to take his own troops home.

<sup>70</sup> On discovering this, Jonathan sent ambassadors to negotiate peace terms and the release of prisoners with him.

<sup>71</sup> And he agreed to this, accepting his proposals, and he

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<sup>63</sup> For this verse, the NRSV reads, "When Bacchides learned of this, he assembled all his forces, and sent orders to the men of Judaea."

<sup>64</sup> The NRSV has 'machines of war' in place of 'siege-engines', here following the NJB.

<sup>65</sup> In place of 'a handful of men', here following the NJB, the NRSV has 'only a few men'.

<sup>66</sup> 'Odomera' and 'Phasiron' were Arab tribes who were supposed to cooperate with Bacchides.

<sup>67</sup> The NRSV has 'machines of war' in place of 'siege-engines', here following the NJB.

<sup>68</sup> For the 2<sup>nd</sup> sentence of this verse, the NRSV reads, "They pressed him very hard, for his plan and his expedition had been in vain."

<sup>69</sup> In place of 'vented his anger at', here following the NJB, the NRSV as 'was very angry with'.

<sup>70</sup> The NRSV has, respectively, 'ambassadors' and 'captives' in place of 'envoys' and 'prisoners', here following the NJB.

<sup>71</sup> The NJB has 'Bacchides agreed' in place of 'he agreed', here following the LXX and NRSV.

λόγους αὐτοῦ καὶ ὥμοσεν αὐτῷ μὴ ἐκζητῆσαι αὐτῷ κακὸν πάσας τὰς ἡμέρας τῆς ζωῆς αὐτοῦ.<sup>72</sup> καὶ ἀπέδωκεν αὐτῷ τὴν αἰχμαλωσίαν, ἣν ἡχμαλώτευσεν τὸ πρότερον ἐκ γῆς Ιουδα, καὶ ἀποστρέψας ἀπῆλθεν εἰς τὴν γῆν αὐτοῦ καὶ οὐ προσέθετο ἔτι ἐλθεῖν εἰς τὰ ὅρια αὐτῶν.<sup>73</sup> καὶ κατέπαυσεν ῥομφαία ἐξ Ἰσραηλ· καὶ ὥκησεν Ἰωναθαν ἐν Μαχμας, καὶ ἤρξατο Ἰωναθαν κρίνειν τὸν λαὸν καὶ ἠφάνισεν τοὺς ἀσεβεῖς ἐξ Ἰσραηλ.

swore to him never again to seek occasion to harm him for the rest of his life.<sup>72</sup> And, having surrendered to Jonathan those prisoners he had earlier taken from the land of Judaea, he turned about and withdrew to his own country, and never again came near their frontiers.<sup>73</sup> Thus, the sword no longer hung over Israel and Jonathan settled in Michmash, where he began to judge the people and to remove the godless from Israel.

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<sup>72</sup> Josephus says that there was an exchange of prisoners (*Ant.*, XII i 6).

<sup>73</sup> Like Judas, Jonathan too is assimilated to the ancient Judges of Israel (see 3:11, 4:3, etc.). ‘Michmash’ (*Μαχμας*), southeast of Bethel, was famous for the exploit of Jonathan son of Saul (1S 14).



## Μακκαβαίων Α' 10

<sup>1</sup> Καὶ ἐν ἔτει ἐξηκοστῷ καὶ ἑκατοστῷ ἀνέβη Ἀλέξανδρος ὁ τοῦ Ἀντιόχου ὁ Ἐπιφανῆς καὶ κατελάβετο Πτολεμαῖδα, καὶ ἐπεδέξαντο αὐτόν, καὶ ἐβασίλευσεν ἐκεῖ. <sup>2</sup> καὶ ἤκουσεν Δημήτριος ὁ βασιλεὺς καὶ συνήγαγεν δυνάμεις πολλὰς σφόδρα καὶ ἐξῆλθεν εἰς συνάντησιν αὐτῷ εἰς πόλεμον. <sup>3</sup> καὶ ἀπέστειλεν Δημήτριος πρὸς Ἰωναθάν ἐπιστολὰς λόγοις εἰρηνικοῖς ὥστε μεγαλῦναι αὐτόν. <sup>4</sup> εἶπεν γάρ Προφθάσωμεν τοῦ εἰρήνην θεῖναι μετ' αὐτῶν πρὶν ἢ θεῖναι αὐτόν μετὰ Ἀλεξάνδρου κατ' ἡμῶν. <sup>5</sup> μνησθήσεται γὰρ πάντων τῶν κακῶν, ὧν συνετελέσαμεν πρὸς αὐτόν καὶ εἰς τοὺς ἀδελφοὺς αὐτοῦ καὶ εἰς τὸ ἔθνος. <sup>6</sup> καὶ ἔδωκεν αὐτῷ ἐξουσίαν συναγαγεῖν δυνάμεις καὶ κατασκευάζειν ὅπλα καὶ εἶναι αὐτόν σύμμαχον αὐτοῦ, καὶ τὰ ὅμηρα τὰ ἐν τῇ ἄκρᾳ εἶπεν παραδοῦναι αὐτῷ.

<sup>7</sup> καὶ ἦλθεν Ἰωναθάν εἰς Ἱερουσαλὴμ καὶ ἀνέγνω τὰς ἐπιστολὰς εἰς τὰ ὦτα παντὸς τοῦ λαοῦ καὶ τῶν ἐκ τῆς ἄκρας.

## 1 MACCABEES 10

<sup>1</sup> In the one hundred and sixtieth year, Alexander, son of Antiochus Epiphanes, raised an army and occupied Ptolemais. They welcomed him, and there inaugurated his reign. <sup>2</sup> On hearing this, King Demetrius assembled a very large army and marched off to do battle with him. <sup>3</sup> Demetrius, furthermore, sent Jonathan a most conciliatory letter, promising to promote him in rank, <sup>4</sup> for, as he said, "We had better move first to come to terms with these people before he makes peace with Alexander against us; <sup>5</sup> he will remember all the wrongs we inflicted on him and his brothers, and on his nation." <sup>6</sup> He even authorised him to raise an army, to manufacture arms, and to describe himself as his ally, and ordered the hostages in the Citadel to be surrendered to him.

<sup>7</sup> Then Jonathan went straight to Jerusalem and read the letter in the hearing of the whole people and of the men in the

### 1 MACCABEES 10

- <sup>1</sup> The title 'Epiphanes' appears on the coinage of this ruler but history knows him as Alexander Balas; he came from Ephesus. He claimed to be the son of Antiochus Epiphanes. The defection of Ptolemais to Alexander Balas took place in 152 BCE. At the beginning of the same year, he had received recognition from the Senate, at the request of Attalus II or Pergamum and Ptolemy VI.
- <sup>2</sup> In place of 'do battle with him', here following the NJB, the NRSV has 'meet him in battle'.
- <sup>3</sup> The NRSV has 'to honour him' rather than 'to promote him in rank', here following the NJB.
- <sup>4</sup> The NJB has 'common cause' in place of 'peace', here following the NRSV.
- <sup>5</sup> In place of 'will remember', here following the NRSV, the NJB has 'will not have forgotten'.
- <sup>6</sup> He had authority as a local prince, or governor, but not independence. The Syrians held the Citadel at Jerusalem.
- <sup>7</sup> The literal translation of 'then', here following the NRSV, is 'and' (*καὶ*); the NJB omits the conjunction.

<sup>8</sup> καὶ ἐφοβήθησαν φόβον μέγαν, ὅτε ἤκουσαν ὅτι ἔδωκεν αὐτῷ ὁ βασιλεὺς ἐξουσίαν συναγαγεῖν δύναμιν. <sup>9</sup> καὶ παρέδωκαν οἱ ἐκ τῆς ἄκρας Ἰωνάθαν τὰ ὄμηρα, καὶ ἀπέδωκεν αὐτοὺς τοῖς γονεῦσιν αὐτῶν. <sup>10</sup> καὶ ὥκησεν Ἰωνάθαν ἐν Ἱερουσαλὴμ καὶ ἤρξατο οἰκοδομεῖν καὶ καινίζειν τὴν πόλιν. <sup>11</sup> καὶ εἶπεν πρὸς τοὺς ποιοῦντας τὰ ἔργα οἰκοδομεῖν τὰ τείχη καὶ τὸ ὄρος Σιών κυκλόθεν ἐκ λίθων τετραπόδων εἰς ὀχύρωσιν, καὶ ἐποίησαν οὕτως. <sup>12</sup> καὶ ἔφυγον οἱ ἀλλογενεῖς οἱ ὄντες ἐν τοῖς ὀχυρώμασιν, οἷς ὠκοδόμησεν Βακχίδης, <sup>13</sup> καὶ κατέλιπεν ἕκαστος τὸν τόπον αὐτοῦ καὶ ἀπῆλθεν εἰς τὴν γῆν αὐτοῦ. <sup>14</sup> πλὴν ἐν Βαιθσουροις ὑπελείφθησαν τινες τῶν καταλιπόντων τὸν νόμον καὶ τὰ προστάγματα· ἦν γὰρ εἰς φυγαδευτήριον.

<sup>15</sup> Καὶ ἤκουσεν Ἀλέξανδρος ὁ βασιλεὺς τὰς ἐπαγγελίας, ὅσας ἀπέστειλεν Δημήτριος τῷ Ἰωνάθαν, καὶ διηγήσαντο αὐτῷ τοὺς πολέμους καὶ τὰς ἀνδραγαθίας, αἷς ἐποίησεν αὐτὸς καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ τοὺς κόπους, οὓς ἔσχον, <sup>16</sup> καὶ εἶπεν Μὴ εὐρήσομεν ἄνδρα τοιοῦτον ἓνα; καὶ νῦν ποιήσομεν αὐτὸν

Citadel. <sup>8</sup> They were terrified when they heard that the king had given him authority to raise an army. <sup>9</sup> But those in the Citadel surrendered the hostages to Jonathan, who handed them back to their parents. <sup>10</sup> Jonathan then took up residence in Jerusalem and began the rebuilding and restoration of the city. <sup>11</sup> He ordered those responsible for the work to build the walls and the defences round Mount Zion of squared stone blocks to make them stronger, and this was done. <sup>12</sup> The foreigners in the fortresses built by Bacchides abandoned them, <sup>13</sup> one after another leaving his post to go back to his own country. <sup>14</sup> Only at Beth-Zur were a few left of those who had forsaken the Law and the precepts, since this was their refuge.

<sup>15</sup> And King Alexander heard of all the promises that Demetrius had sent to Jonathan, and he was also given an account of the battles and brave deeds of this man and his brothers, and of the hardships they had endured. <sup>16</sup> And he said, "Shall we ever find another man like him? We must

<sup>8</sup> The NRSV has 'recruit troops' in place of 'raise an army', here following the NJB.

<sup>9</sup> The NJB opens with 'the men' rather than 'but those', here following the LXX (literally, 'and those') and NRSV.

<sup>10</sup> For this verse, here following the NJB, the NRSV reads, "And Jonathan took up residence in Jerusalem and began to rebuild and restore the city."

<sup>11</sup> The literal translation for 'squared' (τετραπόδων) is 'four foot' or 'four faced'. Lysias had ordered the walls of the Jewish fortress torn down (6:62).

<sup>12</sup> The NRSV has simply 'fled' in place of 'abandoned them', here following the NJB.

<sup>13</sup> 'One after another' follows the NJB; the NRSV has 'all of them'.

<sup>14</sup> In place of 'precepts', here following the NJB, the NRSV has 'commandments'.

<sup>15</sup> The NJB has 'exploits' in place of 'brave deeds', here following the NRSV.

<sup>16</sup> The NRSV has 'come now, let us make', in place of 'we must make', here following the NJB.

φίλον καὶ σύμμαχον ἡμῶν. <sup>17</sup> καὶ ἔγραψεν ἐπιστολὰς καὶ ἀπέστειλεν αὐτῷ κατὰ τοὺς λόγους τούτους λέγων

<sup>18</sup> Βασιλεὺς Ἀλέξανδρος τῷ ἀδελφῷ Ἰωνᾶθαν χαίρειν.

<sup>19</sup> ἀκηκόαμεν περὶ σοῦ ὅτι ἀνὴρ δυνατὸς ἰσχύι καὶ ἐπιτήδειος εἶ τοῦ εἶναι ἡμῶν φίλος. <sup>20</sup> καὶ νῦν καθεστάκαμεν σε σήμερον ἀρχιερέα τοῦ ἔθνους σου καὶ φίλον βασιλέως καλεῖσθαί σε [καὶ ἀπέστειλεν αὐτῷ πορφύραν καὶ στέφανον χρυσοῦν] καὶ φρονεῖν τὰ ἡμῶν καὶ συντηρεῖν φιλίας πρὸς ἡμᾶς.

<sup>21</sup> Καὶ ἐνεδύσατο Ἰωνᾶθαν τὴν ἁγίαν στολὴν τῷ ἐβδόμῳ μηνὶ ἔτους ἑξήκοστοῦ καὶ ἑκατοστοῦ ἐν ἑορτῇ σκηνοπηγίας καὶ συνήγαγεν δυνάμεις καὶ κατεσκεύασεν ὅπλα πολλά.

<sup>22</sup> Καὶ ἤκουσεν Δημήτριος τοὺς λόγους τούτους καὶ ἐλυπήθη καὶ εἶπεν <sup>23</sup> Τί τοῦτο ἐποιήσαμεν ὅτι προέφθακεν ἡμᾶς Ἀλέξανδρος τοῦ φιλίαν καταλαβέσθαι τοῖς Ἰουδαίοις εἰς στήριγμα; <sup>24</sup> γράψω αὐτοῖς κἀγὼ λόγους παρακλήσεως καὶ ὕψους καὶ δομάτων, ὅπως ὦσιν σὺν ἐμοὶ εἰς βοήθειαν. <sup>25</sup> καὶ ἀπέστειλεν αὐτοῖς κατὰ τοὺς λόγους τούτους

make him our friend and our ally!" <sup>17</sup> He therefore wrote him a letter, and sent it to him, in the following words:

<sup>18</sup> "King Alexander to his brother Jonathan, greetings.

<sup>19</sup> "We have heard of you as a strong man of action and as someone who deserves to be our friend. <sup>20</sup> And so, we have today appointed you High Priest of your nation, with the title, "King's Friend."" (He also sent him a purple robe and a golden crown.) "And you are to take our side and keep friendship with us."

<sup>21</sup> Jonathan put on the sacred vestments in the seventh month of the one hundred and sixtieth year, on the Feast of Shelters; and he recruited troops and manufactured arms in quantity.

<sup>22</sup> Demetrius was distressed when he heard what had happened, and said, <sup>23</sup> "What have we been doing, for Alexander to forestall us in winning the friendship of the Jews to strengthen himself? <sup>24</sup> I too shall address an appeal to them, offering them honour and gifts as an inducement to support me." <sup>25</sup> So, he wrote to them as follows:

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<sup>17</sup> The literal translation of 'in the following words' (λέγων) is 'saying'.

<sup>18</sup> The letter opens with the traditional greeting between friends.

<sup>19</sup> In place of 'we have heard of you', here following the NRSV, the NJB has 'you have been brought to our notice'.

<sup>20</sup> Some MSS lack the words καὶ ... χρυσοῦν; they are here presented in brackets, as they are in *Rahlfs*.

<sup>21</sup> Jonathan's investment was in October of 152 BCE.

<sup>22</sup> The NJB has 'displeased' in place of 'distressed', here following the NRSV.

<sup>23</sup> In place of 'to strengthen himself', here following the NRSV, the NJB has 'and so improving his own position'.

<sup>24</sup> The NJB has 'advancement and riches' in place of 'honour and gifts', here following the NRSV.

<sup>25</sup> The letter was addressed 'to the Jewish nation', ignoring Jonathan. Demetrius thought that he could drive a wedge between leader and people.

Βασιλεὺς Δημήτριος τῷ ἔθναι τῶν Ἰουδαίων χαίρειν.

<sup>26</sup> ἐπεὶ συνετηρήσατε τὰς πρὸς ἡμᾶς συνθήκας καὶ ἐνεμείνατε τῇ φιλίᾳ ἡμῶν καὶ οὐ προσεχωρήσατε τοῖς ἐχθροῖς ἡμῶν, ἠκούσαμεν καὶ ἐχάρημεν. <sup>27</sup> καὶ νῦν ἐμμείνατε ἔτι τοῦ συνετηρῆσαι πρὸς ἡμᾶς πίστιν, καὶ ἀνταποδώσομεν ὑμῖν ἀγαθὰ ἀνθ' ὧν ποιεῖτε μεθ' ἡμῶν. <sup>28</sup> καὶ ἀφήσομεν ὑμῖν ἀφέματα πολλὰ καὶ δώσομεν ὑμῖν δόματα.

<sup>29</sup> καὶ νῦν ἀπολύω ὑμᾶς καὶ ἀφίημι πάντας τοὺς Ἰουδαίους ἀπὸ τῶν φόρων καὶ τῆς τιμῆς τοῦ ἀλὸς καὶ ἀπὸ τῶν στεφάνων, <sup>30</sup> καὶ ἀντὶ τοῦ τρίτου τῆς σπορᾶς καὶ ἀντὶ τοῦ ἡμίσιος τοῦ καρποῦ τοῦ ξυλίνου τοῦ ἐπιβάλλοντός μοι λαβεῖν ἀφίημι ἀπὸ τῆς σήμερον καὶ ἐπέκεινα τοῦ λαβεῖν ἀπὸ γῆς Ἰουδα καὶ ἀπὸ τῶν τριῶν νομῶν τῶν προστιθεμένων αὐτῇ ἀπὸ τῆς Σαμαρίτιδος καὶ Γαλιλαίας ἀπὸ τῆς σήμερον ἡμέρας καὶ εἰς τὸν ἅπαντα χρόνον. <sup>31</sup> καὶ Ἱερουσαλημ ἔστω ἁγία καὶ ἀφειμένη καὶ τὰ ὅρια αὐτῆς, αἱ δεκάται καὶ τὰ τέλη. <sup>32</sup> ἀφίημι καὶ τὴν ἐξουσίαν τῆς ἄκρας τῆς ἐν Ἱερου-

“King Demetrius to the Jewish nation, greetings.

<sup>26</sup> “We have heard how you have kept your agreement with us and have maintained friendly relations with us and have not gone over to our enemies, and we are glad.

<sup>27</sup> If you now continue to keep faith with us, we shall make you a handsome return for what you do on our behalf. <sup>28</sup> We shall accord you many exemptions and grant you privileges.

<sup>29</sup> “And, henceforth, I release you and exempt all Jews from payment of the tribute, and the salt dues, and the crown levies; <sup>30</sup> and, whereas I am entitled to one third of the grain and to one half of the fruit of the trees, I release from this levy, from today and for the future, Judaea and from the three districts annexed to it, from Samaria and Galilee, from this day henceforth in perpetuity. <sup>31</sup> And Jerusalem will be sacred and exempt, with its territory, from its tithes and from its dues. <sup>32</sup> I also relinquish my authority over the Citadel which is in Jerusalem and make it over to the High Priest, so that

<sup>26</sup> In place of ‘we are glad’, here following the WEBBE, the NJB has ‘it has given us great satisfaction’ and the NRSV has ‘we have rejoiced’.

<sup>27</sup> The NRSV has ‘repay you with good’ in place of ‘make you a handsome return’, here following the NJB.

<sup>28</sup> The NRSV has ‘immunities’ in place of ‘exemptions’, here following the NJB.

<sup>29</sup> The NJB lacks the words ‘payment of’, here following the NRSV. The ‘salt dues’ are those levied on salt from the Dead Sea, payable to the king (see 11:35). The ‘crowns’ (palms or olive-branches) are gifts presented to the sovereign, though these, in fact, took the form of hard cash.

<sup>30</sup> ‘One third’ follows the *Vetus Latina* and *Peshitta*; the LXX has ‘in exchange for the third’. The ‘three districts’ were those conquered by Judas, which the Jews considered as belonging to them and which Bacchides had, in any case, included in Judaea (9:50).

<sup>31</sup> The NJB lacks the possessive pronouns before ‘tithes’ and ‘dues’; here, we follow the NRSV.

<sup>32</sup> The relinquishment of control of the Citadel would free Jerusalem from military domination.



σαλῆμ καὶ δίδωμι τῷ ἀρχιερεῖ, ὅπως ἂν καταστήσῃ ἐν αὐτῇ ἄνδρας, οὓς ἂν αὐτὸς ἐκλέξῃται, τοῦ φυλάσσειν αὐτήν. <sup>33</sup> καὶ πᾶσαν ψυχὴν Ἰουδαίων τὴν αἰχμαλωτισθεῖσαν ἀπὸ γῆς Ἰουδα εἰς πᾶσαν βασιλείαν μου ἀφήμι ἐλευθέραν δωρεάν· καὶ πάντες ἀφίετῶσαν τοὺς φόρους καὶ τῶν κτηνῶν αὐτῶν. <sup>34</sup> καὶ πᾶσαι αἱ ἐορταὶ καὶ τὰ σάββατα καὶ νομηνίαι καὶ ἡμέραι ἀποδεδειγμέναι καὶ τρεῖς ἡμέραι πρὸ ἐορτῆς καὶ τρεῖς μετὰ ἐορτὴν ἔστωσαν πᾶσαι ἡμέραι ἀτελείας καὶ ἀφέσεως πᾶσιν τοῖς Ἰουδαίοις τοῖς οὖσιν ἐν τῇ βασιλείᾳ μου, <sup>35</sup> καὶ οὐχ ἕξει ἐξουσίαν οὐδεὶς πρᾶσσειν καὶ παρενοχλεῖν τινα αὐτῶν περὶ παντὸς πράγματος. <sup>36</sup> καὶ προγραφῆτῶσαν τῶν Ἰουδαίων εἰς τὰς δυνάμεις τοῦ βασιλέως εἰς τριάκοντα χιλιάδας ἀνδρῶν, καὶ δοθήσεται αὐτοῖς ξένια, ὡς καθήκει πάσαις ταῖς δυνάμεσιν τοῦ βασιλέως. <sup>37</sup> καὶ κατασταθήσεται ἐξ αὐτῶν ἐν τοῖς ὀχυρώμασιν τοῦ βασιλέως τοῖς μεγάλοις, καὶ ἐκ τούτων κατασταθήσονται ἐπὶ χρειῶν τῆς βασιλείας τῶν οὐσῶν εἰς πίστιν· καὶ οἱ ἐπ' αὐτῶν καὶ οἱ ἄρχοντες ἔστωσαν ἐξ αὐτῶν καὶ πορευέσθωσαν τοῖς νόμοις αὐτῶν, καθὰ καὶ προσέταξεν ὁ βασιλεὺς ἐν γῇ Ἰουδα. <sup>38</sup> καὶ τοὺς τρεῖς νομοὺς τοὺς προστεθέντας τῇ Ἰουδαίᾳ ἀπὸ τῆς χώρας

he may station in it men of his own choosing, to guard it. <sup>33</sup> And every Jewish person who has been taken captive from the land of Judaea into in any part of my kingdom I set free without ransom, and decree that the officials will exempt them from taxes, even on their livestock. <sup>34</sup> And all the festivals, and Sabbaths, and New Moons, and days of special observance, and the three days before a festival and the three days after a festival will be days of exemption and quittance for all the Jews in my kingdom, <sup>35</sup> and no one will have the authority to exact payment from, or to molest, any of them for any matter whatsoever. <sup>36</sup> And Jews will be enrolled in the king's forces to the number of thirty thousand men and let them receive maintenance on the same scale as the rest of the king's forces. <sup>37</sup> And some of them will be stationed in the great strongholds of the king and, from among others, appointments will be made to positions of trust in the kingdom. Their officers and commanders will be appointed from their own number and will live under their own laws, as the king has prescribed for the land of Judaea. <sup>38</sup> As for the three districts annexed to Judaea from the country of Samaria,

<sup>33</sup> The NJB lacks the words 'the land of', here following the LXX & NRSV.

<sup>34</sup> The verse propounds a generalisation of the tradition whereby debts and customs dues were suspended during the pilgrimage festivals.

<sup>35</sup> In place of 'authority', here following the NRSV, the NJB has 'right'.

<sup>36</sup> Opening the army and civil service (v. 37) to Jews might strengthen their loyalty to the crown.

<sup>37</sup> In place of 'great strongholds of the king', here following the NRSV, the NJB has 'the king's major fortresses'.

<sup>38</sup> The NJB has 'provinces' in place of 'country', here following the NRSV.

Σαμαρείας προστεθήτω τῇ Ιουδαίᾳ πρὸς τὸ λογισθῆναι τοῦ γενέσθαι ὑφ' ἑνὸς τοῦ μὴ ὑπακοῦσαι ἄλλης ἐξουσίας ἀλλ' ἢ τοῦ ἀρχιερέως. <sup>39</sup> Πτολεμαῖδα καὶ τὴν προσκυροῦσαν αὐτῇ δέδωκα δόμα τοῖς ἁγίοις τοῖς ἐν Ιερουσαλημ εἰς τὴν καθήκουσαν δαπάνην τοῖς ἁγίοις. <sup>40</sup> καὶ γὰρ δίδωμι κατ' ἐνιαυτὸν δέκα πέντε χιλιάδας σίκλων ἀργυρίου ἀπὸ τῶν λόγων τοῦ βασιλέως ἀπὸ τῶν τόπων τῶν ἀνηκόντων. <sup>41</sup> καὶ πᾶν τὸ πλεονάζον, ὃ οὐκ ἀπεδίδοσαν ἀπὸ τῶν χρειῶν ὡς ἐν τοῖς πρώτοις ἔτεσιν, ἀπὸ τοῦ νῦν δώσουσιν εἰς τὰ ἔργα τοῦ οἴκου. <sup>42</sup> καὶ ἐπὶ τούτοις πεντακισχιλίους σίκλους ἀργυρίου, οὓς ἐλάβανον ἀπὸ τῶν χρειῶν τοῦ ἁγίου ἀπὸ τοῦ λόγου κατ' ἐνιαυτὸν, καὶ ταῦτα ἀφίεται διὰ τὸ ἀνήκειν αὐτὰ τοῖς ἱερεῦσιν τοῖς λειτουργοῦσιν. <sup>43</sup> καὶ ὅσοι ἐὰν φύγωσιν εἰς τὸ ἱερὸν τὸ ἐν Ιεροσολύμοις καὶ ἐν πᾶσιν τοῖς ὁρίοις αὐτοῦ ὀφείλων βασιλικὰ καὶ πᾶν πρᾶγμα, ἀπολελύσθωσαν καὶ πάντα, ὅσα ἐστὶν αὐτοῖς ἐν τῇ βασιλείᾳ μου. <sup>44</sup> καὶ τοῦ οἰκοδομηθῆναι καὶ ἐπικαινισθῆναι τὰ ἔργα τῶν ἁγίων, καὶ ἡ δαπάνη δοθήσεται ἐκ τοῦ λόγου τοῦ βασιλέως. <sup>45</sup> καὶ τοῦ οἰκοδομηθῆναι τὰ τείχη Ιερουσαλημ καὶ ὀχυρῶσαι

these will be integrated into Judaea and considered as coming under one governor, obeying the High Priest's authority and no other. <sup>39</sup> Ptolemais and the land adjoining it, I present to the sanctuary in Jerusalem, to meet the necessary expenses of public worship; <sup>40</sup> and I make a personal grant of fifteen thousand silver shekels annually out of the king's revenue from appropriate places. <sup>41</sup> The entire surplus, which has not been paid in by the officials as in previous years, will henceforth be paid over by them for work on the Temple. <sup>42</sup> In addition, the sum of five thousand silver shekels, levied annually on the profits of the sanctuary, as shown in the annual accounts, is also relinquished as the prerequisite of the priests who perform the liturgy. <sup>43</sup> And all who take refuge in the Temple in Jerusalem or any of its precincts, when in debt to the royal exchequer or otherwise, will be discharged in full possession of all the goods he owns in my kingdom. <sup>44</sup> As regards the building and restoration of the sanctuary, the expense of the work will be met from the king's revenues. <sup>45</sup> The reconstruction of the walls of Jerusalem and the

<sup>39</sup> The presentation of Ptolemais was inviting the Jews to attack Balas' operational base (10:1): they had old scores to settle (5:15, 22, 2M 6:8).

<sup>40</sup> In place of 'out of the king's', here following the NRSV, the NJB has 'chargeable to the royal'.

<sup>41</sup> The 'surplus' comprised the grants once made to the Temple by Ptolemaic and Seleucid kings but not paid since the time of Antiochus IV.

<sup>42</sup> The NRSV has 'it belongs to' in place of 'the prerequisite of', here following the NJB.

<sup>43</sup> The NJB has 'royal exchequer' in place of 'king', here following the LXX (βασιλικὰ) and NRSV.

<sup>44</sup> Here, Demetrius followed the custom of the Persian kings (Ezr 6:8, 7:20).

<sup>45</sup> In place of 'paid for from the king's revenues', here following the NRSV, the NJB has 'a charge on the royal exchequer'.

κυκλόθεν, καὶ ἡ δαπάνη δοθήσεται ἐκ τοῦ λόγου τοῦ βασιλέως, καὶ τοῦ οἰκοδομηθῆναι τὰ τείχη ἐν τῇ Ἰουδαίᾳ.

<sup>46</sup> Ὡς δὲ ἤκουσεν Ἰωναθαν καὶ ὁ λαὸς τοὺς λόγους τούτους, οὐκ ἐπίστευσαν αὐτοῖς οὐδὲ ἐπεδέξαντο, ὅτι ἐπεμνήσθησαν τῆς κακίας τῆς μεγάλης, ἣς ἐποίησεν ἐν Ἰσραὴλ καὶ ἔθλιψεν αὐτοὺς σφόδρα. <sup>47</sup> καὶ εὐδόκησαν ἐν Ἀλεξάνδρῳ, ὅτι αὐτὸς ἐγένετο αὐτοῖς ἀρχηγὸς λόγων εἰρηνικῶν, καὶ συνεμάχουν αὐτῷ πάσας τὰς ἡμέρας. <sup>48</sup> Καὶ συνήγαγεν Ἀλέξανδρος ὁ βασιλεὺς δυνάμεις μεγάλας καὶ παρενέβαλεν ἐξ ἐναντίας Δημητρίου. <sup>49</sup> καὶ συνῆψαν πόλεμον οἱ δύο βασιλεῖς, καὶ ἔφυγεν ἡ παρεμβολὴ Δημητρίου, καὶ ἐδίωξεν αὐτὸν ὁ Ἀλέξανδρος καὶ ἴσχυσεν ἐπ' αὐτούς. <sup>50</sup> καὶ ἐστερέωσεν τὸν πόλεμον σφόδρα, ἕως ἔδῃ ὁ ἥλιος, καὶ ἔπεσεν ὁ Δημήτριος ἐν τῇ ἡμέρᾳ ἐκείνῃ.

<sup>51</sup> Καὶ ἀπέστειλεν Ἀλέξανδρος πρὸς Πτολεμαῖον βασιλέα Αἰγύπτου πρέσβεις κατὰ τοὺς λόγους τούτους λέγων

<sup>52</sup> Ἐπεὶ ἀνέστρεψα εἰς τὴν βασιλείαν μου καὶ ἐνεκάθισα ἐπὶ θρόνου πατέρων μου καὶ ἐκράτησα τῆς ἀρχῆς, καὶ

fortification of the perimeter will also be paid for from the king's revenues, as also the rebuilding of city walls in Judaea."

<sup>46</sup> Now, when Jonathan and the people heard these words, they did not believe them or accept them, because they remembered the great wrongs he had done to Israel and how severely he had oppressed them. <sup>47</sup> And they decided in favour of Alexander, since he had been the first to speak peaceable words to them, and they became his constant allies. <sup>48</sup> And King Alexander now gathered together large forces and advanced against Demetrius. <sup>49</sup> And the two kings met in battle. The army of Demetrius was defeated and Alexander pursued him energetically. <sup>50</sup> And he continued the battle with vigour until the sun set; and, on that day, Demetrius was killed.

<sup>51</sup> Then Alexander sent ambassadors to Ptolemy king of Egypt, with the following message:

<sup>52</sup> "Since I have returned to my kingdom and have taken my seat on the throne of my ancestors, and have

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<sup>46</sup> The NJB has 'they put no faith in them and refused to accept them' in place of 'they did not believe or accept them' and has 'proposals' in place of 'words'.

<sup>47</sup> In place of, 'had been the first to speak peaceable words to them', here following the NRSV, the NJB has the conjectural, 'seemed to offer the better inducements of the two'. Alexander was also recognised as king by the Jews' allies, the Romans.

<sup>48</sup> The NRSV has 'encamped opposite' in place of 'advanced against', here following the NJB.

<sup>49</sup> The NRSV has 'fled' in place of 'was defeated', here following the NJB.

<sup>50</sup> Demetrius' fall was probably in 150 BCE (see v. 57).

<sup>51</sup> This was Ptolemy VI Philometor (1:18).

<sup>52</sup> In place of 'taken my seat on', here following the NRSV, the NJB has 'ascended'.

συνέτριψα τὸν Δημήτριον καὶ ἐπεκράτησα τῆς χώρας ἡμῶν <sup>53</sup> καὶ συνῆψα πρὸς αὐτὸν μάχην, καὶ συνετρίβη αὐτὸς καὶ ἡ παρεμβολὴ αὐτοῦ ὑφ' ἡμῶν, καὶ ἐκαθίσταμεν ἐπὶ θρόνου βασιλείας αὐτοῦ. <sup>54</sup> καὶ νῦν στήσωμεν πρὸς αὐτοὺς φιλίαν, καὶ νῦν δὸς μοι τὴν θυγατέρα σου εἰς γυναῖκα, καὶ ἐπιγαμβρεύσω σοι καὶ δώσω σοι δόματα καὶ αὐτῇ ἄξιά σου.

<sup>55</sup> Καὶ ἀπεκρίθη Πτολεμαῖος ὁ βασιλεὺς λέγων

Ἀγαθὴ ἡμέρα, ἐν ᾗ ἐπέστρεψας εἰς γῆν πατέρων σου καὶ ἐκάθισας ἐπὶ θρόνου βασιλείας αὐτῶν. <sup>56</sup> καὶ νῦν ποιήσω σοι ὅ ἔγραψας, ἀλλὰ ἀπάντησον εἰς Πτολεμαῖδα, ὅπως ἴδωμεν ἀλλήλους, καὶ ἐπιγαμβρεύσω σοι, καθὼς εἴρηκας.

<sup>57</sup> Καὶ ἐξῆλθεν Πτολεμαῖος ἐξ Αἰγύπτου, αὐτὸς καὶ Κλεοπάτρα ἡ θυγάτηρ αὐτοῦ, καὶ ἦλθεν εἰς Πτολεμαῖδα ἔτους δευτέρου καὶ ἐξηκοστοῦ καὶ ἑκατοστοῦ. <sup>58</sup> καὶ ἀπήντησεν αὐτῷ Ἀλέξανδρος ὁ βασιλεὺς, καὶ ἐξέδετο αὐτῷ Κλεοπάτραν τὴν θυγατέρα αὐτοῦ καὶ ἐποίησεν τὸν γάμον αὐτῆς ἐν Πτολεμαίδι καθὼς οἱ βασιλεῖς ἐν δόξῃ μεγάλη. —

established my rule by crushing Demetrius, and so recovered our country – <sup>53</sup> for I met him in battle and we crushed both him and his army, and I now occupy his royal throne – <sup>54</sup> let us now make a treaty of friendship. Also, give me your daughter in marriage: as your son-in-law, I shall give you, and her, presents that are worthy of you.”

<sup>55</sup> And Ptolemy the king replied as follows:

“Happy the day when you returned to the land of your ancestors and ascended their royal throne! <sup>56</sup> I shall now do for you what you write; but meet me at Ptolemais, so that we can see one another, and I shall become your father-in-law, as you have asked.”

<sup>57</sup> And Ptolemy set out from Egypt, himself and his daughter Cleopatra, and reached Ptolemais in the one hundred and sixty-second year. <sup>58</sup> And King Alexander went to meet him, and Ptolemy gave him the hand of his daughter Cleopatra and they celebrated her wedding in Ptolemais with great magnificence, as kings do. <sup>59</sup> And King Alexander

<sup>53</sup> The NJB has ‘fought him’ in place of ‘met him in battle’, here following the NRSV.

<sup>54</sup> The NRSV has ‘in keeping with your position’ in place of ‘that are worthy of you’, here following the NJB.

<sup>55</sup> The literal translation of ‘as follows’ (λέγων) is ‘saying’.

<sup>56</sup> In place of ‘now’, here following the NRSV, the NJB has ‘at once’.

<sup>57</sup> The marriage took place in the autumn of 150 BCE. ‘Cleopatra III Thea’, daughter of Ptolemy VI Philometor, was successively to marry Alexander Balas (by whom she had Antiochus VI), Demetrius II (11:12) and the latter’s brother, Antiochus VII.

<sup>58</sup> The literal translation of ‘King Alexander’ (Ἀλέξανδρος ὁ βασιλεὺς) is ‘Alexander the King’, as also in v. 59.

<sup>59</sup> The NRSV has ‘then’ in place of ‘and’ (καὶ) for the opening conjunction, here following the LXX & NJB.



<sup>59</sup> καὶ ἔγραψεν Ἀλέξανδρος ὁ βασιλεὺς Ἰωναθὰ ἐλθεῖν εἰς συνάντησιν αὐτῷ. <sup>60</sup> καὶ ἐπορεύθη μετὰ δόξης εἰς Πτολεμαῖδα καὶ ἀπήντησεν τοῖς δυσὶν βασιλεῦσι· καὶ ἔδωκεν αὐτοῖς ἀργύριον καὶ χρυσίον καὶ τοῖς φίλοις αὐτῶν καὶ δόματα πολλὰ καὶ εὗρεν χάριν ἐνώπιον αὐτῶν. <sup>61</sup> καὶ ἐπισυνήχθησαν ἐπ' αὐτὸν ἄνδρες λοιμοὶ ἐξ Ἰσραὴλ, ἄνδρες παράνομοι, ἐντυχεῖν κατ' αὐτοῦ, καὶ οὐ προσέσχεν αὐτοῖς ὁ βασιλεὺς. <sup>62</sup> καὶ προσέταξεν ὁ βασιλεὺς καὶ ἐξέδυσαν Ἰωναθὰ τὰ ἱμάτια αὐτοῦ καὶ ἐνέδυσαν αὐτὸν πορφύραν, καὶ ἐποίησαν οὕτως. <sup>63</sup> καὶ ἐκάθισεν αὐτὸν ὁ βασιλεὺς μετ' αὐτοῦ καὶ εἶπεν τοῖς ἄρχουσιν αὐτοῦ Ἐξέλθατε μετ' αὐτοῦ εἰς μέσον τῆς πόλεως καὶ κηρύξατε τοῦ μηδένα ἐντυγχάνειν κατ' αὐτοῦ περὶ μηδενὸς πράγματος, καὶ μηδεὶς αὐτῷ παρενοχλείτω περὶ παντὸς λόγου. <sup>64</sup> καὶ ἐγένετο ὡς εἶδον οἱ ἐντυγχάνοντες τὴν δόξαν αὐτοῦ, καθὼς ἐκήρυξεν, καὶ περιβεβλημένον αὐτὸν πορφύραν, καὶ ἔφυγον πάντες. <sup>65</sup> καὶ ἐδόξασεν αὐτὸν ὁ βασιλεὺς καὶ ἔγραψεν αὐτὸν τῶν πρώτων φίλων καὶ ἔθετο αὐτὸν στρατηγὸν καὶ μεριδάρχην. <sup>66</sup> καὶ ἐπέστρεψεν Ἰωναθὰ εἰς Ἱερουσαλὴμ μετ' εἰρήνης καὶ εὐφροσύνης.

then wrote to Jonathan, that he should come to meet him.

<sup>60</sup> And he made his way in state to Ptolemais and met the two kings; he gave them and their Friends silver and gold, and many gifts, and made a favourable impression on them.

<sup>61</sup> And a number of scoundrels, renegades from Israel, gathered together to denounce him, but the king paid no attention to them.

<sup>62</sup> In fact, the king commanded that Jonathan should be divested of his own garments and clothed in purple, which was done.

<sup>63</sup> And the king then seated him by his side and said to his officers, "Escort him into the centre of the city and proclaim that no one is to bring charges against him about any matter; no one is to molest him for any reason."

<sup>64</sup> Thus, when his accusers saw the honour done by him according to this proclamation, and Jonathan himself invested in the purple, they all fled.

<sup>65</sup> And the king did him the honour of enrolling him among the First Friends, and he appointed him the commander-in-chief and governor general. <sup>66</sup> And Jonathan then returned to Jerusalem in peace and gladness.

<sup>60</sup> The NJB has 'Jonathan' in place of the first 'he', here following the LXX & NRSV.

<sup>61</sup> The Hellenising Jews, not unreasonably, considered that their loyalty to the Hellenist cause had been ill rewarded.

<sup>62</sup> A change of garments often signified honour or dishonour (Zc 3:3-5, Gn 41:42).

<sup>63</sup> In place of 'about any matter', here following the NRSV, the NJB has 'on any count'.

<sup>64</sup> The LXX (& NRSV) has 'him' in place of 'Jonathan himself', here following the NJB.

<sup>65</sup> Jonathan was superior to a mere governor, in that he ruled not only Judaea but the three annexed districts as well (v. 30); see the analogous case of Apollonius in Samaria (3:10).

<sup>66</sup> The NRSV lacks the word 'then', here following the NJB.

<sup>67</sup> Καὶ ἐν ἔτει πέμπτῳ καὶ ἐξηκοστῷ καὶ ἑκατοστῷ ἦλθεν Δημήτριος υἱὸς Δημητρίου ἐκ Κρήτης εἰς τὴν γῆν τῶν πατέρων αὐτοῦ. <sup>68</sup> καὶ ἤκουσεν Ἀλέξανδρος ὁ βασιλεὺς καὶ ἐλυπήθη σφόδρα καὶ ὑπέστρεψεν εἰς Ἀντιόχειαν. <sup>69</sup> καὶ κατέστησεν Δημήτριος Ἀπολλώνιον τὸν ὄντα ἐπὶ Κοίλης Συρίας, καὶ συνήγαγεν δύναμιν μεγάλην καὶ παρενέβαλεν ἐπὶ Ιάμνειαν· καὶ ἀπέστειλεν πρὸς Ἰωναθαν τὸν ἀρχιερεᾶ λέγων

<sup>70</sup> Σὺ μονώτατος ἐπαίρη ἐφ' ἡμᾶς, ἐγὼ δὲ ἐγενήθην εἰς καταγέλωτα καὶ εἰς ὀνειδισμόν διὰ σέ· καὶ διὰ τί σὺ ἐξουσιάζῃ ἐφ' ἡμᾶς ἐν τοῖς ὄρεσι; <sup>71</sup> νῦν οὖν εἰ πέποιδας ἐπὶ ταῖς δυνάμεσίν σου, κατὰβηθι πρὸς ἡμᾶς εἰς τὸ πεδῖον, καὶ συγκριθῶμεν ἑαυτοῖς ἐκεῖ, ὅτι μετ' ἐμοῦ ἐστὶν δύναμις τῶν πόλεων. <sup>72</sup> ἐρώτησον καὶ μάθε τίς εἰμι καὶ οἱ λοιποὶ οἱ βοηθοῦντες ἡμῖν, καὶ λέγουσιν Οὐκ ἐστὶν ὑμῖν στάσις ποδὸς κατὰ πρόσωπον ἡμῶν, ὅτι δις ἐτροπώθησαν οἱ πατέρες σου ἐν τῇ γῇ αὐτῶν. <sup>73</sup> καὶ νῦν οὐ δύνησῃ ὑποστῆναι τὴν ἵππον καὶ δύναμιν τοιαύτην ἐν

<sup>67</sup> In the one hundred and sixty-fifth year, Demetrius son of Demetrius came from Crete to the land of his ancestors.

<sup>68</sup> And, when King Alexander heard of it, he was plunged into gloom and retired to Antioch. <sup>69</sup> And Demetrius confirmed Apollonius as governor of Coele-Syria; the latter assembled a large force, encamped against Jamnia; and he sent the following message to Jonathan the High Priest, saying:

<sup>70</sup> "You are alone in rising against us and I find myself ridiculed and reproached on your account. Why do you assume authority against us in the mountains? <sup>71</sup> If you are confident in your forces, come down now to meet us on the plain and let us take each other's measure there; for I have with me the strength of the towns. <sup>72</sup> Ask and learn who I am and who the others helping us are. You will hear that you cannot stand up to us; for, your ancestors were twice routed on their own ground; <sup>73</sup> nor will you now be able to withstand the cavalry and such

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<sup>67</sup> The arrival from Crete of Demetrius II was in 147 BCE but, in fact, he did not begin his reign until 145, after the death of Alexander (11:17). He reigned until 125, with an interruption, 138–129 when, being taken prisoner by the Parthians, he was replaced by his brother, Antiochus VII.

<sup>68</sup> In place of 'plunged into gloom', here following the NJB, the NRSV has 'greatly distressed'.

<sup>69</sup> This was probably the same 'Apollonius' who had helped Demetrius I escape from Rome (see 7:1). 'Coele-Syria' (meaning 'Hollow Syria') originally designated the country between the Lebanon and anti-Lebanon mountains; here, it Palestine and Transjordan, including the coast.

<sup>70</sup> In place of 'find myself ridiculed and reproached', here following the NJB, the NRSV has 'have fallen into ridicule and disgrace'.

<sup>71</sup> In place of 'with me', here following the NRSV, the NJB has 'on my side'.

<sup>72</sup> The allusion to the history of the ancestors (see 1S 4:2, 10) is probably an editorial addition, as also the allusion to the poor military performance of the Hebrews on flat ground (1K 20:23, 28).

<sup>73</sup> The NRSV has 'my cavalry' in place of 'the cavalry', here following the LXX (τὴν ἵππον) and NJB.

τῷ πεδίῳ, ὅπου οὐκ ἔστιν λίθος οὐδὲ κόχλαξ οὐδὲ τόπος τοῦ φυγεῖν.

<sup>74</sup> Ὡς δὲ ἤκουσεν Ἰωναθαν τῶν λόγων Ἀπολλωνίου, ἐκινήθη τῇ διανοίᾳ καὶ ἐπέλεξεν δέκα χιλιάδας ἀνδρῶν καὶ ἐξῆλθεν ἐξ Ἱερουσαλὴμ, καὶ συνήντησεν αὐτῷ Σίμων ὁ ἀδελφὸς αὐτοῦ ἐπὶ βοήθειαν αὐτῷ. <sup>75</sup> καὶ παρενέβαλεν ἐπὶ Ἰοππην, καὶ ἀπέκλεισαν αὐτήν οἱ ἐκ τῆς πόλεως, ὅτι φρουρὰ Ἀπολλωνίου ἐν Ἰοππῇ· καὶ ἐπολέμησαν αὐτήν, <sup>76</sup> καὶ φοβηθέντες ἤνοιξαν οἱ ἐκ τῆς πόλεως, καὶ ἐκυρίευσεν Ἰωναθαν Ἰοππῆς.

<sup>77</sup> καὶ ἤκουσεν Ἀπολλώνιος καὶ παρενέβαλεν τρισχιλίαν ἵππων καὶ δύναμιν πολλήν καὶ ἐπορεύθη εἰς Ἀζωτον ὡς διοδεύων καὶ ἅμα προῆγεν εἰς τὸ πεδῖον διὰ τὸ ἔχειν αὐτὸν πλῆθος ἵππου καὶ πεποιθέναι ἐπ' αὐτῇ. <sup>78</sup> καὶ κατεδίωξεν ὀπίσω αὐτοῦ εἰς Ἀζωτον, καὶ συνῆψαν αἱ παρεμβολαὶ εἰς πόλεμον. <sup>79</sup> καὶ ἀπέλιπεν Ἀπολλώνιος χιλίαν ἵππων κρυπτῶς κατόπισθεν αὐτῶν. <sup>80</sup> καὶ ἔγνω Ἰωναθαν ὅτι ἔστιν ἔνεδρον κατόπισθεν αὐτοῦ, καὶ ἐκύκλωσαν αὐτοῦ τὴν παρεμβολήν καὶ ἐξετίναξαν τὰς σχίσας εἰς τὸν λαὸν ἐκ πρωΐθεν ἕως δείλης. <sup>81</sup> ὁ δὲ λαὸς εἰστήκει, καθὼς ἐπέταξεν Ἰωναθαν, καὶ

an army on the plain, where there is no rock, or stone, or refuge of any kind."

<sup>74</sup> Now, when Jonathan heard Apollonius' words, his spirit was roused; and he picked ten thousand men and left Jerusalem, and his brother Simon met him to help him.

<sup>75</sup> And he encamped outside Joppa, the people of the city having shut him out, because Apollonius had a garrison in Joppa. <sup>76</sup> When they began the attack, the people of the city took fright and opened the gates, and Jonathan gained possession of Joppa.

<sup>77</sup> And, on hearing this, Apollonius marshalled three thousand cavalry and a large army and made his way to Azotus as though intending go farther, while, in fact, pressing on into the plain, since he had a great number of cavalry on which he was relying. <sup>78</sup> And Jonathan pursued him to Azotus, where the armies joined battle. <sup>79</sup> Now, Apollonius had secretly left a thousand horsemen behind them. <sup>80</sup> And Jonathan knew of this enemy position behind him; the horsemen surrounded his army, firing arrows into his men from morning until evening. <sup>81</sup> But the troops stood

<sup>74</sup> Jonathan now had forces for more than guerrilla engagements (v. 65); he had troops organised as phalanxes (v. 82).

<sup>75</sup> 'Joppa' (Ἰοππην – now Jaffa) is a seaport near Jamnia, 64 Km from Jerusalem.

<sup>76</sup> The NJB includes the words, 'when they began the attack' in v. 75; here, we follow the NRSV.

<sup>77</sup> In place of 'go farther', here following the NRSV, the NJB has 'march through'.

<sup>78</sup> The NJB has 'as far as' in place of 'to', here following the NRSV. Many MSS add 'after him' at the end of this verse.

<sup>79</sup> The NJB lacks 'secretly' and adds 'in concealment' after 'horsemen'; here, we follow the NRSV.

<sup>80</sup> The NRSV has 'late afternoon' in place of 'evening' and adds 'early' before 'morning'; here, we follow the NJB.

<sup>81</sup> The NRSV merges the (first part of) the 2<sup>nd</sup> sentence with the 1<sup>st</sup>, "... and the enemy's horse grew tired;" here, we follow the NJB.

ἐκοπίασαν οἱ ἵπποι αὐτῶν. <sup>82</sup> καὶ εἰλκυσεν Σιμων τὴν δύναμιν αὐτοῦ καὶ συνῆψεν πρὸς τὴν φάλαγγα, ἥ γὰρ ἵππος ἐξελύθη, καὶ συνετρίβησαν ὑπ' αὐτοῦ καὶ ἔφυγον, <sup>83</sup> καὶ ἡ ἵππος ἐσκορπίσθη ἐν τῷ πεδίῳ. καὶ ἔφυγον εἰς Ἄζωτον καὶ εἰσῆλθον εἰς Βηθδαγων τὸ εἰδώλιον αὐτῶν τοῦ σωθῆναι. <sup>84</sup> καὶ ἐνεπύρισεν Ἰωναθαν τὴν Ἄζωτον καὶ τὰς πόλεις τὰς κύκλῳ αὐτῆς καὶ ἔλαβεν τὰ σκῦλα αὐτῶν καὶ τὸ ἱερόν Δαγων καὶ τοὺς συμφυγόντας εἰς αὐτὸ ἐνεπύρισεν πυρί. <sup>85</sup> καὶ ἐγένοντο οἱ πεπτωκότες μαχαίρα σὺν τοῖς ἐμπυρισθεῖσιν εἰς ἄνδρας ὀκτακισχιλίου. <sup>86</sup> καὶ ἀπῆρεν ἐκεῖθεν Ἰωναθαν καὶ παρενέβαλεν ἐπὶ Ἀσκαλῶνα, καὶ ἐξῆλθον οἱ ἐκ τῆς πόλεως εἰς συνάντησιν αὐτῷ ἐν δόξῃ μεγάλη. <sup>87</sup> καὶ ἐπέστρεψεν Ἰωναθαν εἰς Ἱερουσαλημ σὺν τοῖς παρ' αὐτοῦ ἔχοντες σκῦλα πολλά. <sup>88</sup> καὶ ἐγένετο ὡς ἤκουσεν Ἀλέξανδρος ὁ βασιλεὺς τοὺς λόγους τούτους, καὶ προσέθετο ἔτι δοῦναι τὸν Ἰωναθαν. <sup>89</sup> καὶ

firm, as Jonathan had ordered. Once the cavalry was exhausted, <sup>82</sup> Simon sent his own troops into attack against the phalanx, which he cut to pieces and routed. <sup>83</sup> And the cavalry scattered over the plain and fled to Azotus, where there took refuge in Beth-Dagon, the temple of their idol. <sup>84</sup> But Jonathan, set fire to Azotus and the surrounding towns, plundered them, and burned down the temple of Dagon, with all the fugitives who had crowded into it. <sup>85</sup> The number of those who fell by the sword, with those burned alive, came to eight thousand.

<sup>86</sup> And Jonathan then left there and pitched camp outside Askalon, where the citizens came out to meet him with great ceremony; <sup>87</sup> and Jonathan then returned to Jerusalem with his followers, with a large amount of booty. <sup>88</sup> In the event, when King Alexander heard what had happened, he awarded Jonathan further honours: <sup>89</sup> and he sent him the

<sup>82</sup> For this verse, here following the NJB, the NRSV reads, "Then Simon brought forward his force and engaged the phalanx in battle (for the cavalry was exhausted); they were overwhelmed by him and fled."

<sup>83</sup> 'Beth-Dagon' (Βηθδαγων) means 'the House of Dagon', the Philistine grain god (Jg 16:23).

<sup>84</sup> In place of 'crowded into', here following the NJB, the NRSV has 'taken refuge in'.

<sup>85</sup> For this verse, here following the NRSV, the NJB reads, "The enemy losses, counting those who fell by the sword and those burnt to death, totalled about eight thousand men."

<sup>86</sup> 'Askalon' (the NJB uses an alternate spelling, 'Ascalon') is about 19 Km north of Gaza.

<sup>87</sup> The NRSV has 'he' in place of 'Jonathan' (Ἰωναθαν), here following the LXX & NJB.

<sup>88</sup> For this verse, here following the NJB, the NRSV reads, "When King Alexander heard of these things, he honoured Jonathan still more."

<sup>89</sup> Alexander, for good measure, raises Jonathan to the rank of 'King's Cousin' (see 3:32). The 'golden brooch', which fastened the purple cloak, was the insignia of this rank, which was higher even than that of 'First Friend' (v. 65). 'Ekron', northernmost of the Philistine cities, was given to Jonathan as a personal possession, and its taxes were assigned to him (see 1S 27:6).



*ἀπέστειλεν αὐτῷ πόρπην χρυσῇν, ὡς ἔθος ἐστὶν δίδοσθαι τοῖς  
συγγενέσιν τῶν βασιλέων, καὶ ἔδωκεν αὐτῷ τὴν Αἰκαρῶν  
καὶ πάντα τὰ ὅρια αὐτῆς εἰς κληροδοσίαν.*

golden brooch, of the kind customarily presented to the  
King's Cousins, and gave him proprietary rights over Ekron  
and the land adjoining it.

## Μακκαβαίων Α' ΙΙ

<sup>1</sup> Καὶ βασιλεὺς Αἰγύπτου ἤθροισεν δυνάμεις πολλὰς ὡς ἡ ἄμμος ἢ παρὰ τὸ χεῖλος τῆς θαλάσσης καὶ πλοῖα πολλὰ καὶ ἐζήτησε κατακρατῆσαι τῆς βασιλείας Ἀλεξάνδρου δόλῳ καὶ προσθεῖναι αὐτὴν τῇ βασιλείᾳ αὐτοῦ. <sup>2</sup> καὶ ἐξῆλθεν εἰς Συρίαν λόγοις εἰρηνικοῖς, καὶ ἤνοιγον αὐτῷ οἱ ἀπὸ τῶν πόλεων καὶ συνήντων αὐτῷ, ὅτι ἐντολὴ ἦν Ἀλεξάνδρου τοῦ βασιλέως συναντᾶν αὐτῷ διὰ τὸ πενθερὸν αὐτοῦ εἶναι. <sup>3</sup> ὡς δὲ εἰσεπορεύετο εἰς τὰς πόλεις Πτολεμαῖος, ἀπέτασε τὰς δυνάμεις φρουρὰν ἐν ἐκάστη πόλει.

<sup>4</sup> ὡς δὲ ἤγγισαν Αζώτου, ἔδειξαν αὐτῷ τὸ ἱερόν Δαγων ἐμπεπυρισμένον καὶ Ἄζωτον καὶ τὰ περιπόλια αὐτῆς καδηρημένα καὶ τὰ σώματα ἐρριμμένα καὶ τοὺς ἐμπεπυρισμένους, οὓς ἐνεπύρισεν ἐν τῷ πολέμῳ· ἐποίησαν γὰρ θιμωνιάς αὐτῶν ἐν τῇ ὁδῷ αὐτοῦ. <sup>5</sup> καὶ διηγῆσαντο τῷ βασιλεῖ ἃ ἐποίησεν Ἰωναθαν εἰς τὸ ψογίσαι αὐτόν· καὶ ἐσίγησεν ὁ βασιλεὺς. <sup>6</sup> καὶ συνήντησεν Ἰωναθαν τῷ βασιλεῖ εἰς Ἰοππην μετὰ δόξης, καὶ ἡσπάσαντο ἀλλήλους καὶ ἐκοιμήθησαν ἐκεῖ. <sup>7</sup> καὶ ἐπορεύθη Ἰωναθαν μετὰ τοῦ

## 1 MACCABEES 11

<sup>1</sup> And the king of Egypt then assembled an army as numerous as the sands of the seashore, with many ships, and set out to take possession of Alexander's kingdom by a ruse and add it to his own kingdom. <sup>2</sup> And he set off for Syria with peaceable words, and the people of the towns opened their gates to him and came out to meet him, since King Alexander's orders were to welcome him, Ptolemy being his father-in-law. <sup>3</sup> On entering the towns, however, Ptolemy stationed forces as a garrison in each one.

<sup>4</sup> When he reached Azotus, he was shown the temple of Dagon burnt with fire, with Azotus and its pasture lands in ruins, corpses scattered here and there, and the charred remains of those whom Jonathan had burnt to death in the battle piled into heaps along his route. <sup>5</sup> And they explained to the king what Jonathan had done, hoping for his disapproval; but the king said nothing. <sup>6</sup> And Jonathan went in state to meet the king at Joppa, where they greeted each other and spent the night. <sup>7</sup> And Jonathan accompanied the

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### 1 MACCABEES 11

<sup>1</sup> Josephus (Ant. XIII iv 5-6) says that Ptolemy came to aid Alexander, his son-in-law, but that the latter plotted against Ptolemy's life.

<sup>2</sup> In place of 'peaceable words', here following the NRSV, the NJB has 'protestations of peace'.

<sup>3</sup> The NJB has 'quartered troops' in place of 'stationed forces', here following the NRSV.

<sup>4</sup> The NRSV has 'approached' in place of 'reached', here following the NJB.

<sup>5</sup> Ptolemy had not yet broken with Alexander and was not ready to commit himself.

<sup>6</sup> In place of 'in state', here following the NJB, the NRSV has 'with pomp'.

<sup>7</sup> The 'River Eleutherus' (now Nahr El-Kebir) is north of Tripolis.

βασιλέως ἕως τοῦ ποταμοῦ τοῦ καλουμένου Ἐλευθέρου καὶ ἐπέστρεψεν εἰς Ἱερουσαλημ.

. <sup>8</sup> ὁ δὲ βασιλεὺς Πτολεμαῖος ἐκυρίευσεν τῶν πόλεων τῆς παραλίας ἕως Σελευκείας τῆς παραθαλασσίας καὶ διελογίζετο περὶ Ἀλεξάνδρου λογισμοὺς πονηροὺς. <sup>9</sup> καὶ ἀπέστειλεν πρέσβεις πρὸς Δημήτριον τὸν βασιλέα λέγων Δεῦρο συνθώμεθα πρὸς ἑαυτοὺς διαθήκην, καὶ δώσω σοι τὴν θυγατέρα μου, ἣν εἶχεν Ἀλέξανδρος, καὶ βασιλεύσεις τῆς βασιλείας τοῦ πατρός σου. <sup>10</sup> μεταμεμέλημαι γὰρ δοὺς αὐτῷ τὴν θυγατέρα μου, ἐζήτησεν γὰρ ἀποκτεῖναί με. <sup>11</sup> καὶ ἐφόγισεν αὐτὸν χάριν τοῦ ἐπιθυμῆσαι αὐτὸν τῆς βασιλείας αὐτοῦ. <sup>12</sup> καὶ ἀφελόμενος αὐτοῦ τὴν θυγατέρα ἔδωκεν αὐτὴν τῷ Δημητρίῳ καὶ ἡλλοιώθη τῷ Ἀλεξάνδρῳ, καὶ ἐφάνη ἡ ἔχθρα αὐτῶν.

<sup>13</sup> καὶ εἰσῆλθεν Πτολεμαῖος εἰς Ἀντιόχειαν καὶ περιέδετο τὸ διάδημα τῆς Ἀσίας· καὶ περιέδετο δύο διαδήματα περὶ τὴν κεφαλὴν αὐτοῦ, τὸ τῆς Αἰγύπτου καὶ Ἀσίας. <sup>14</sup> Ἀλέξανδρος δὲ ὁ βασιλεὺς ἦν ἐν Κιλικίᾳ κατὰ τοὺς καιροὺς ἐκείνους, ὅτι ἀπεστάτουν οἱ ἀπὸ τῶν τόπων ἐκείνων. <sup>15</sup> καὶ ἤκουσεν Ἀλέξανδρος καὶ ἦλθεν ἐπ' αὐτὸν ἐν πολέμῳ. καὶ ἐξήγαγεν

king as far as the river that is called Eleutherus, and then he returned to Jerusalem.

<sup>8</sup> So King Ptolemy, for his part, took control of the cities along the sea-coast as far as Seleucia, which is by the sea, all the while maturing his wicked designs against Alexander. <sup>9</sup> And he sent envoys to King Demetrius to say, "Come and let us make a treaty; I shall give you my daughter, whom Alexander now has as his wife, and you shall reign over your father's kingdom. <sup>10</sup> For, I now regret having given my daughter to that man, since he has tried to kill me." <sup>11</sup> He made this accusation because he coveted his kingdom. <sup>12</sup> And, having carried off his daughter and bestowed her on Demetrius, he broke with Alexander, and the enmity between them became manifest.

<sup>13</sup> Next, Ptolemy entered into Antioch and put on himself the crown of Asia; he now wore on his head two crowns: that of Egypt and that of Asia. <sup>14</sup> King Alexander was in Cilicia at the time, because the people of those regions had risen in revolt; <sup>15</sup> but, when Alexander heard the news, he advanced on his rival to give battle, while Ptolemy, for his part, also

<sup>8</sup> 'Seleucia', in Pieria, was the main port of Antioch, near the mouth of the Orontes.

<sup>9</sup> Some MSS have 'used to have' in place of 'now has'; it is not clear if Ptolemy had already taken his daughter (Cleopatra III) away from Alexander.

<sup>10</sup> Alexander's attempt to assassinate Ptolemy is recorded by Josephus (see #1) but the author of 1M, familiar with the story, does not credit it.

<sup>11</sup> In place of 'made this accusation', here following the NJB, the NRSV has 'threw blame on Alexander', although this name is not in the LXX MSS.

<sup>12</sup> The NRSV has 'him' in place of 'Alexander', here following the LXX & NJB (& cf. #11).

<sup>13</sup> According to Josephus, the army proclaimed Ptolemy as king but he persuaded the people of Antioch to support Demetrius.

<sup>14</sup> 'Cilicia', on the south coast of Turkey, was always closely related to Syria, and was the only part of Asia Minor then part of the Seleucid Empire.

<sup>15</sup> The battle was that of Oenoparos (a river flowing through the Plain of Antioch), in late August or September 145 BCE.

Πτολεμαῖος καὶ ἀπήντησεν αὐτῷ ἐν χειρὶ ἰσχυρᾷ καὶ ἐτροπώσατο αὐτόν· <sup>16</sup> καὶ ἔφυγεν Ἀλέξανδρος εἰς τὴν Ἀραβίαν τοῦ σκεπασθῆναι αὐτόν ἐκεῖ, ὁ δὲ βασιλεὺς Πτολεμαῖος ὑψώθη. <sup>17</sup> καὶ ἀφείλεν Ζαβδιηλ ὁ Ἄραψ τὴν κεφαλὴν Ἀλεξάνδρου καὶ ἀπέστειλεν τῷ Πτολεμαίῳ. <sup>18</sup> καὶ ὁ βασιλεὺς Πτολεμαῖος ἀπέθανεν ἐν τῇ ἡμέρᾳ τῇ τρίτῃ, καὶ οἱ ὄντες ἐν τοῖς ὀχυρώμασιν αὐτοῦ ἀπώλοντο ὑπὸ τῶν ἐν τοῖς ὀχυρώμασιν. <sup>19</sup> καὶ ἐβασίλευσεν Δημήτριος ἔτους ἐβδόμου καὶ ἐξηκοστοῦ καὶ ἑκατοστοῦ.

<sup>20</sup> Ἐν ταῖς ἡμέραις ἐκείναις συνήγαγεν Ἰωναθαν τοὺς ἐκ τῆς Ἰουδαίας τοῦ ἐκπολεμῆσαι τὴν ἄκραν τὴν ἐν Ἱερουσαλημ καὶ ἐποίησεν ἐπ' αὐτὴν μηχανὰς πολλὰς. <sup>21</sup> καὶ ἐπορεύθησαν τινες μισοῦντες τὸ ἔθνος αὐτῶν ἄνδρες παράνομοι πρὸς τὸν βασιλέα καὶ ἀπήγγειλαν αὐτῷ ὅτι Ἰωναθαν περιβάλλεται τὴν ἄκραν. <sup>22</sup> καὶ ἀκούσας ὠργίσθη· ὥς δὲ ἤκουσεν, εὐθέως ἀναξέυξας ἦλθεν εἰς Πτολεμαῖδα καὶ ἔγραψεν Ἰωναθαν τοῦ μὴ περικαθῆσθαι καὶ τοῦ ἀπαντῆσαι αὐτόν αὐτῷ συμμίσγειν εἰς Πτολεμαῖδα τὴν ταχίστην.

<sup>23</sup> ὥς δὲ ἤκουσεν Ἰωναθαν, ἐκέλευσεν περικαθῆσθαι καὶ ἐπέλεξεν τῶν πρεσβυτέρων Ἰσραὴλ καὶ τῶν ἱερέων καὶ

marched out and met him with a strong force and put him to flight. <sup>16</sup> And Alexander fled to Arabia, that he might find refuge there, and King Ptolemy reigned supreme. <sup>17</sup> And Zabdiel the Arab cut off the head of Alexander and sent it to Ptolemy; <sup>18</sup> and, three days later, King Ptolemy died, and the Egyptian troops who were garrisoned in the strongholds were killed by the inhabitants of the strongholds. <sup>19</sup> And thus, Demetrius became king in the one hundred and sixty-seventh year.

<sup>20</sup> At the same time, Jonathan mustered the men of Judaea for an assault on the Citadel of Jerusalem, and they set up numerous siege-engines against it. <sup>21</sup> However, some renegades who hated their nation made their way to the king and told him that Jonathan was besieging the Citadel. <sup>22</sup> He was angry at the news. No sooner had he been informed, than he set out and came to Ptolemais; and he wrote to Jonathan, telling him to raise the siege and to meet him for a conference in Ptolemais as soon as possible.

<sup>23</sup> When Jonathan heard this, he gave orders for the siege to continue; he then selected a deputation from the elders of

<sup>16</sup> 'Arabia' here includes the country east of Aleppo and Damascus.

<sup>17</sup> Diodorus calls 'Zabdiel' by his Greek name, 'Diocles', and explains that Alexander had entrusted him with his son Antiochus (see v. 39).

<sup>18</sup> In place of 'inhabitants of the strongholds', here following the NRSV, the NJB has 'local inhabitants'.

<sup>19</sup> Demetrius' accession was in 145 BCE; he had claimed to be king since 150 BCE.

<sup>20</sup> The article in 10:32 had evidently remained a dead letter.

<sup>21</sup> The NRSV has 'reported to' in place of 'told', here following the NRSV.

<sup>22</sup> The NJB opens with 'the king' in place of 'he', here following the LXX & NRSV.

<sup>23</sup> In place of 'took the deliberate risk (of)', here following the NJB, the NRSV has 'put himself in danger (by)'.



ἔδωκεν ἑαυτὸν τῷ κινδύνῳ· <sup>24</sup> καὶ λαβὼν ἀργύριον καὶ χρυσίον καὶ ἱματισμὸν καὶ ἕτερα ξένια πλείονα καὶ ἐπορεύθη πρὸς τὸν βασιλέα εἰς Πτολεμαῖδα καὶ εὗρεν χάριν ἐναντίον αὐτοῦ. <sup>25</sup> καὶ ἐνετύγχανον κατ' αὐτοῦ τινες ἄνομοι τῶν ἐκ τοῦ ἔθνους. <sup>26</sup> καὶ ἐποίησεν αὐτῷ ὁ βασιλεὺς καθὼς ἐποίησαν αὐτῷ οἱ πρὸ αὐτοῦ, καὶ ὑψωσεν αὐτὸν ἐναντίον τῶν φίλων αὐτοῦ πάντων. <sup>27</sup> καὶ ἔστησεν αὐτῷ τὴν ἀρχιερωσύνην καὶ ὅσα ἄλλα εἶχεν τίμια τὸ πρότερον καὶ ἐποίησεν αὐτὸν τῶν πρώτων φίλων ἡγεῖσθαι. <sup>28</sup> καὶ ἡξίωσεν Ἰωναθαν τὸν βασιλέα ποιῆσαι τὴν Ἰουδαίαν ἀφορολόγητον καὶ τὰς τρεῖς τοπαρχίας καὶ τὴν Σαμαριτίν καὶ ἐπηγγείλατο αὐτῷ τάλαντα τριακόσια. <sup>29</sup> καὶ εὐδόκησεν ὁ βασιλεὺς καὶ ἔγραψεν τῷ Ἰωναθαν ἐπιστολὰς περὶ πάντων τούτων ἐχούσας τὸν τρόπον τοῦτον

<sup>30</sup> Βασιλεὺς Δημήτριος Ἰωναθαν τῷ ἀδελφῷ χαίρειν καὶ ἔθνη Ἰουδαίων. <sup>31</sup> τὸ ἀντίγραφον τῆς ἐπιστολῆς, ἧς ἐγράψαμεν Λασθένει τῷ συγγενεῖ ἡμῶν περὶ ὑμῶν, γεγράφαμεν καὶ πρὸς ὑμᾶς, ὅπως εἰδῇτε.

Israel and the priests, and took a deliberate risk <sup>24</sup> of himself taking silver and gold, clothing and numerous other presents, and going to Ptolemais to face the king, whose favour he succeeded in winning; <sup>25</sup> and, although one or two renegades of his nation brought charges against him, <sup>26</sup> the king treated him as his predecessors had treated him, and promoted him in the presence of all his friends. <sup>27</sup> He confirmed him in the High Priesthood, and whatever other distinctions he already held, and caused him to be reckoned among the First Friends. <sup>28</sup> Jonathan asked the king to exempt Judaea and the three Samaritan districts from taxation, promising him three hundred talents in return. <sup>29</sup> The king consented, and wrote Jonathan a letter covering the whole matter, in these terms:

<sup>30</sup> "King Demetrius to Jonathan his brother, and to the Jewish nation, greetings. <sup>31</sup> We have written to Lasthenes our cousin concerning you, and now send you this copy of our letter for your own information:

<sup>24</sup> The NRSV ends this verse, here following the NJB, with, "And he won his favour."

<sup>25</sup> In place of 'charges', here following the NJB, the NRSV has 'complaints'.

<sup>26</sup> The NRSV has 'exalted' in place of 'promoted', here following the NJB.

<sup>27</sup> In place of 'caused him to be reckoned', here following the NRSV, the NJB has 'had him ranked'.

<sup>28</sup> 300 talents was the amount annually payable by the High Priest (see 2M 4:8). Jonathan is asking the king to replace the land tax by direct tribute, as had already been granted by Demetrius I (#10:30). Demetrius II apparently consents but excludes the 3 annexed districts (τοπαρχίας).

<sup>29</sup> In place of 'in these terms', here following the NJB, the NRSV has 'its contents were as follows'.

<sup>30</sup> This charter in part repeats that of Demetrius I, which had been rejected by Jonathan. The title of 'brother' applied in it to Jonathan suggests that he has been nominated 'King's Cousin' and not merely 'First Friend' (v. 27), a title he had already received from Alexander Balas (10:89).

<sup>31</sup> The NRSV has 'kinsman' in place of 'cousin', here following the NJB.

<sup>32</sup> Βασιλεὺς Δημήτριος Λασθένει τῷ πατρὶ χαίρειν.

<sup>33</sup> τῷ ἔθνει τῶν Ἰουδαίων φίλοις ἡμῶν καὶ συντηροῦσιν τὰ πρὸς ἡμᾶς δίκαια ἐκρίναμεν ἀγαθὸν ποιῆσαι χάριν τῆς ἐξ αὐτῶν εὐνοίας πρὸς ἡμᾶς. <sup>34</sup> ἐστάκαμεν αὐτοῖς τὰ τε ὅρια τῆς Ἰουδαίας καὶ τοὺς τρεῖς νομοὺς Αῤαῖρεμα καὶ Λυδδα καὶ Ραθαμιν· προσετέθησαν τῇ Ἰουδαίᾳ ἀπὸ τῆς Σαμαρίτιδος καὶ πάντα τὰ συγκυροῦντα αὐτοῖς πᾶσιν τοῖς θυσιάζουσιν εἰς Ἱεροσόλυμα ἀντὶ τῶν βασιλικῶν, ὧν ἐλάμβανεν ὁ βασιλεὺς παρ' αὐτῶν τὸ πρότερον κατ' ἐνιαυτὸν ἀπὸ τῶν γεννημάτων τῆς γῆς καὶ τῶν ἀκροδρύων. <sup>35</sup> καὶ τὰ ἄλλα τὰ ἀνήκοντα ἡμῖν ἀπὸ τοῦ νῦν τῶν δεκατῶν καὶ τῶν τελῶν τῶν ἀνηκόντων ἡμῖν καὶ τὰς τοῦ ἁλὸς λίμνας καὶ τοὺς ἀνήκοντας ἡμῖν στεφάνους, πάντα ἐπαρκέσομεν αὐτοῖς. <sup>36</sup> καὶ οὐκ ἀθετηθήσεται οὐδὲ ἐν τούτων ἀπὸ τοῦ νῦν εἰς τὸν ἅπαντα χρόνον. <sup>37</sup> νῦν οὖν ἐπιμέλεσθε τοῦ ποιῆσαι τούτων ἀντίγραφον, καὶ δοθήτω Ἰωνᾶθαν καὶ τεθήτω ἐν τῷ ὄρει τῷ ἁγίῳ ἐν τόπῳ ἐπισήμῳ.

<sup>38</sup> Καὶ εἶδεν Δημήτριος ὁ βασιλεὺς ὅτι ἡσύχασεν ἡ γῆ ἐνώπιον αὐτοῦ καὶ οὐδὲν αὐτῷ ἀνθίστηκε, καὶ ἀπέλυσεν

<sup>32</sup> "King Demetrius to his father Lasthenes, greetings.

<sup>33</sup> The nation of the Jews is our ally; they fulfil their duties to us and, in view of their goodwill towards us, we have decided to show them our bounty. <sup>34</sup> We confirm them in their possession of the territory of Judaea and the three districts of Aphairema, Lydda, and Ramathaim; these were annexed to Judaea from Samaritan territory, with all their dependencies, in favour of all who offer sacrifice in Jerusalem, instead of the royal dues that the king formerly received from them every year, from the yield of the soil and the fruit crops. <sup>35</sup> As regards our other rights over the tithes and taxes due to us, over the salt marshes, and the crown taxes due to us, as from today we release them from them all. <sup>36</sup> None of these grants will be revoked henceforth or anywhere. <sup>37</sup> You will make yourself responsible for having a copy of this made, to be given to Jonathan and displayed on the holy mountain in a conspicuous place."

<sup>38</sup> When King Demetrius saw that the country was at peace under his rule and that no resistance was offered him, he

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<sup>32</sup> 'Lasthenes' was probably the governor in Coele-Syria.

<sup>33</sup> In place of 'is our ally', here following the NJB, the NRSV has 'are our friends'.

<sup>34</sup> The 3 districts (see 10:38, 11:28) are Ephraim (or Ophra, Jos 18:23, 2S 13:23) about 20 Km NE of Jerusalem, Lud, east of Jaffa, (1Ch 8:11) and Ramah (1S 1:1, 19, the Arimathaea of Mt 27:57 & Mk 15:43). The NJB has 'Ramathaim' for 'Rathamin', here following the LXX (Ραθαμιν) & NRSV.

<sup>35</sup> The tribute of 300 talents is certainly not included in the remission (v. 28). The charter of Demetrius II is less favourable than his father's.

<sup>36</sup> For this verse, here following the NJB, the NRSV reads, "And not one of these grants shall be cancelled from this time on forever."

<sup>37</sup> The NRSV opens this verse, here following the NJB, with, "Now therefore take care to make a copy of this."

<sup>38</sup> In place of 'from the islands of the nations', here following the NRSV, the NJB has 'in the foreign island'.

πάσας τὰς δυνάμεις αὐτοῦ, ἕκαστον εἰς τὸν ἴδιον τόπον, πλὴν τῶν ξένων δυνάμεων, ὧν ἐξενολόγησεν ἀπὸ τῶν νήσων τῶν ἐθνῶν· καὶ ἤχθραν αὐτῷ πᾶσαι αἱ δυνάμεις αἱ ἀπὸ τῶν πατέρων. <sup>39</sup> Τρύφων δὲ ἦν τῶν παρὰ Ἀλεξάνδρου τὸ πρότερον καὶ εἶδεν ὅτι πᾶσαι αἱ δυνάμεις καταγογγύζουσιν κατὰ τοῦ Δημητρίου, καὶ ἐπορεύθη πρὸς Ἰμαλκουε τὸν Ἄραβα, ὃς ἔτρεφεν Ἀντίοχον τὸ παιδάριον τὸν τοῦ Ἀλεξάνδρου. <sup>40</sup> καὶ προσήδρευεν αὐτῷ, ὅπως παραδοῖ αὐτὸν αὐτῷ, ὅπως βασιλεύσῃ ἀντὶ τοῦ πατρὸς αὐτοῦ· καὶ ἀπήγγειλεν αὐτῷ ὅσα συνετέλεσεν ὁ Δημήτριος καὶ τὴν ἔχθραν, ἣν ἐχθραίνουσιν αὐτῷ αἱ δυνάμεις αὐτοῦ, καὶ ἔμεινεν ἐκεῖ ἡμέρας πολλὰς.

<sup>41</sup> καὶ ἀπέστειλεν Ἰωναθαν πρὸς Δημήτριον τὸν βασιλέα, ἵνα ἐκβάλῃ τοὺς ἐκ τῆς ἁκρας ἐξ Ἱερουσαλημ καὶ τοὺς ἐν τοῖς ὀχυρώμασιν· ἦσαν γὰρ πολεμοῦντες τὸν Ἰσραηλ. <sup>42</sup> καὶ ἀπέστειλεν Δημήτριος πρὸς Ἰωναθαν λέγων Οὐ ταῦτα μόνον ποιήσω σοι καὶ τῷ ἔθνει σου, ἀλλὰ δόξῃ δοξάσω σε καὶ τὸ ἔθνος σου, ἐὰν εὐκαιρίας τύχω· <sup>43</sup> νῦν οὖν ὀρθῶς ποιήσεις ἀποστείλας μοι ἄνδρας, οἱ συμμαχήσουσίν μοι, ὅτι ἀπέστησαν πᾶσαι αἱ δυνάμεις μου. <sup>44</sup> καὶ ἀπέστειλεν Ἰωναθαν ἄνδρας τρισχιλίους δυνατοὺς ἰσχύι αὐτῷ εἰς Ἀντιόχειαν, καὶ ἦλθον πρὸς τὸν βασιλέα, καὶ ηὐφράνθη ὁ

dismissed his forces, and sent all the men home, except for the foreign troops that he had recruited from the islands of the nations, thus incurring the enmity of the veterans who had served his ancestors. <sup>39</sup> Now Trypho, one of Alexander's former supporters, noting that all the troops were muttering against Demetrius, went to see Imalkuah, the Arab who was bringing up Antiochus, Alexander's young son, <sup>40</sup> and repeatedly urged him to hand the boy over to him, so that he might succeed his father as king; he also reported to him what Demetrius had done, and of the resentment it had aroused among his troops. He spent a long time there.

<sup>41</sup> Jonathan, meanwhile, sent to ask King Demetrius to withdraw the troops garrisoned at the Citadel in Jerusalem, and the troops in the other fortresses, since they were constantly fighting Israel. <sup>42</sup> And Demetrius sent word back to Jonathan, "Not only will I do this for you and for your nation, but I shall heap honours on you and your nation if I find a favourable opportunity. <sup>43</sup> For the present, you would do well to send me reinforcements, since all my troops have deserted." <sup>44</sup> And Jonathan sent three thousand experienced soldiers to him in Antioch; when they reached the king, he

<sup>39</sup> In place of 'Imalkuah', here following the LXX (Ἰμαλκουε), the NJB, following Diodorus and the Peshitta, has 'Iamleku'.

<sup>40</sup> In place of 'hand the boy over to him', here following the NRSV, the NJB has 'let him have the boy'.

<sup>41</sup> The NRSV has 'troops' in place of 'garrisons', here following the NJB.

<sup>42</sup> The NRSV lacks the word 'favourable', here following the NJB.

<sup>43</sup> In place of 'send me reinforcements', here following the NJB, the NRSV has 'send men to help me'.

<sup>44</sup> The NRSV has 'stalwart men' in place of 'experienced soldiers', here following the NJB.

βασιλεὺς ἐπὶ τῇ ἐφόδῳ αὐτῶν. <sup>45</sup> καὶ ἐπισυνήχθησαν οἱ ἀπὸ τῆς πόλεως εἰς μέσον τῆς πόλεως εἰς ἀνδρῶν δώδεκα μυριάδας καὶ ἠβούλοντο ἀνελεῖν τὸν βασιλέα. <sup>46</sup> καὶ ἔφυγεν ὁ βασιλεὺς εἰς τὴν αὐλήν, καὶ κατελάβοντο οἱ ἐκ τῆς πόλεως τὰς διόδους τῆς πόλεως καὶ ἤρξαντο πολεμεῖν. <sup>47</sup> καὶ ἐκάλεσεν ὁ βασιλεὺς τοὺς Ἰουδαίους ἐπὶ βοήθειαν, καὶ ἐπισυνήχθησαν πρὸς αὐτὸν πάντες ἅμα καὶ διεσπάρησαν ἐν τῇ πόλει καὶ ἀπέκτειναν ἐν τῇ ἡμέρᾳ ἐκείνῃ εἰς μυριάδας δέκα. <sup>48</sup> καὶ ἐνεπύρισαν τὴν πόλιν καὶ ἔλαβον σκῦλα πολλὰ ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ ἔσωσαν τὸν βασιλέα. <sup>49</sup> καὶ εἶδον οἱ ἀπὸ τῆς πόλεως ὅτι κατεκράτησαν οἱ Ἰουδαῖοι τῆς πόλεως ὡς ἠβούλοντο, καὶ ἡσθένησαν ταῖς διανοίαις αὐτῶν καὶ ἐκέκραξαν πρὸς τὸν βασιλέα μετὰ δεήσεως λέγοντες <sup>50</sup> Δὸς ἡμῖν δεξιὰς καὶ παυσάσθωσαν οἱ Ἰουδαῖοι πολεμοῦντες ἡμᾶς καὶ τὴν πόλιν. <sup>51</sup> καὶ ἔρριψαν τὰ ὅπλα καὶ ἐποίησαν εἰρήνην. καὶ ἐδοξάσθησαν οἱ Ἰουδαῖοι ἐναντίον τοῦ βασιλέως καὶ ἐνώπιον πάντων τῶν ἐν τῇ βασιλείᾳ αὐτοῦ καὶ ἐπέστρεψαν εἰς Ἱερουσαλημ ἔχοντες σκῦλα πολλὰ. <sup>52</sup> καὶ ἐκάθισεν Δημήτριος ὁ βασιλεὺς ἐπὶ θρόνου τῆς βασιλείας αὐτοῦ, καὶ

was delighted at their arrival. <sup>45</sup> And the people of the city crowded together in the centre of the city, to the number of some one hundred and twenty thousand, intending to kill the king. <sup>46</sup> The king took refuge in the palace, while the people of the city occupied the thoroughfares of the city and began to attack. <sup>47</sup> The king then called on the Jews for help; and these all rallied round him, and then fanned out through the city; and, that day, they killed about a hundred thousand of its inhabitants. <sup>48</sup> They set fire to the city, seizing a great deal of plunder on that day, and saved the king. <sup>49</sup> When the citizens saw that the Jews had the city at their mercy, their courage failed them, and they made an abject appeal to the king, <sup>50</sup> "Grant us peace, and let the Jews stop their fight against us and the city." <sup>51</sup> They threw down their arms and made peace. The Jews were covered in glory, in the eyes of the king and of everyone else in his kingdom. Having won renown, they returned to Jerusalem laden with booty. <sup>52</sup> Thus, King Demetrius sat all the more securely on his royal throne, and the country was quiet under his government.

<sup>45</sup> The NJB and WEBBE lack the opening conjunction (*καὶ*, literally, 'And'), here following the LXX; the NRSV replaces the conjunction with 'Then', indicating a sequence of events.

<sup>46</sup> In place of 'citizens' (here and in v. 45), the NRSV has 'men of the city'; here, we follow the NJB.

<sup>47</sup> The NRSV omits 'of its inhabitants', here following the NJB.

<sup>48</sup> In place of 'on that day', here following the NRSV, the NJB has 'at the same time'.

<sup>49</sup> The NRSV has 'people of the city' in place of 'citizens', here following the NJB.

<sup>50</sup> The literal translation of 'grant us peace', here following the NRSV, is 'give us the right hand of peace' (as NJB).

<sup>51</sup> After 'renown', the NJB repeats 'in his kingdom'; here, we follow the LXX & NRSV.

<sup>52</sup> In place of 'under his government', here following the NJB, the NRSV has 'before him'.



ἡσύχασεν ἡ γῆ ἐνώπιον αὐτοῦ. <sup>53</sup> καὶ ἐψεύσατο πάντα, ὅσα εἶπεν, καὶ ἡλλοτριώθη τῷ Ιωναθαν καὶ οὐκ ἀνταπέδωκεν τὰς εὐνοίας, ἃς ἀνταπέδωκεν αὐτῷ, καὶ ἔθλιβεν αὐτὸν σφόδρα.

<sup>54</sup> Μετὰ δὲ ταῦτα ἀπέστρεψεν Τρύφων καὶ Ἀντίοχος μετ' αὐτοῦ παιδάριον νεώτερον· καὶ ἐβασίλευσεν καὶ ἐπέθετο διάδημα. <sup>55</sup> καὶ ἐπισυνήχθησαν πρὸς αὐτὸν πᾶσαι αἱ δυνάμεις, ἃς ἀπεσκοράκισεν Δημήτριος, καὶ ἐπολέμησαν πρὸς αὐτόν, καὶ ἔφυγεν καὶ ἐτροπώθη. <sup>56</sup> καὶ ἔλαβεν Τρύφων τὰ θηρία καὶ κατεκράτησεν τῆς Ἀντιοχείας.

<sup>57</sup> καὶ ἔγραψεν Ἀντίοχος ὁ νεώτερος Ιωναθαν λέγων Ἰστημί σοι τὴν ἀρχιερωσύνην καὶ καθίστημί σε ἐπὶ τῶν τεσσάρων νομῶν καὶ εἶναί σε τῶν φίλων τοῦ βασιλέως. <sup>58</sup> καὶ ἀπέστειλεν αὐτῷ χρυσώματα καὶ διακονίαν καὶ ἔδωκεν αὐτῷ ἐξουσίαν πίνειν ἐν χρυσώμασιν καὶ εἶναι ἐν πορφύρᾳ καὶ ἔχειν πόρπην χρυσῇν. <sup>59</sup> καὶ Σιμωνα τὸν ἀδελφὸν αὐτοῦ κατέστησεν στρατηγὸν ἀπὸ τῆς κλίμακος Τύρου ἕως τῶν ὁρίων Αἰγύπτου. <sup>60</sup> καὶ ἐξῆλθεν Ιωναθαν καὶ διεπορεύετο

<sup>53</sup> However, he gave the lie to all the promises he had made, and changed his attitude to Jonathan, giving nothing in return for the services Jonathan had rendered him, but thwarting him at every turn.

<sup>54</sup> After this, Trypho came back with the little boy Antiochus, who began to reign and put on the crown. <sup>55</sup> And all the troops that Demetrius had summarily dismissed rallied to Antiochus, and made war on Demetrius, who turned tail and fled. <sup>56</sup> And Trypho captured the elephants and gained control of Antioch.

<sup>57</sup> Young Antiochus then wrote as follows to Jonathan: "I confirm you in the High Priesthood and set you over the four districts and appoint you one of the Friends of the King."

<sup>58</sup> He sent him a service of gold plate and granted him the right to drink from gold vessels, and to wear the purple and the golden brooch. <sup>59</sup> He appointed his brother Simon commander-in-chief of the region from the Ladder of Tyre to the frontiers of Egypt. <sup>60</sup> Jonathan then set out and made a

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<sup>53</sup> Josephus (*Ant.*, XIII v 3) says Demetrius II demanded the traditional tribute but there must have been some other reason for his insincerity.

<sup>54</sup> The boy king was Antiochus VI Dionysus (144–142 BCE)

<sup>55</sup> The NRSV has 'discharged' in place of 'summarily dismissed', here following the NJB.

<sup>56</sup> In place of 'gained control of', here following the NRSV, the NJB has 'seized'.

<sup>57</sup> The fourth 'district' was presumably Acrabatta (see 5:3) or Ekron (see #10:89).

<sup>58</sup> Antiochus renews the privileges granted by his father, Alexander Balas (see 10:89) and by his rival Demetrius II. He also nominates Jonathan commander-in-chief of Coele-Syria (v. 60) and his brother Simon commander-in-chief of the coastal region (v. 59). These honours from the Syrian kings show that the Hasmonaean principality wielded real influence. On the 'gold vessels', see Est 1:7.

<sup>59</sup> The 'Ladder of Tyre' is the coastline between Ptolemais and Tyre; the 'frontiers of Egypt' probably means the Wadi El-Arish.

<sup>60</sup> The NRSV, following the LXX literally, has 'beyond the river' in place of 'through Transeuphrates', here following the NJB.

πέραν τοῦ ποταμοῦ καὶ ἐν ταῖς πόλεσιν, καὶ ἠθροίσθησαν πρὸς αὐτὸν πᾶσα δύναμις Συρίας εἰς συμμαχίαν· καὶ ἦλθεν εἰς Ἀσκαλῶνα, καὶ ἀπήντησαν αὐτῷ οἱ ἐκ τῆς πόλεως ἐνδόξως. <sup>61</sup> καὶ ἀπῆλθεν ἐκεῖθεν εἰς Γάζαν, καὶ ἀπέκλεισαν οἱ ἀπὸ Γάζης, καὶ περιεκάθισεν περὶ αὐτήν καὶ ἐνεπύρσεν τὰ περιπόλια αὐτῆς ἐν πυρὶ καὶ ἐσκύλευσεν αὐτά. <sup>62</sup> καὶ ἠξίωσαν οἱ ἀπὸ Γάζης Ἰωναθαν, καὶ ἔδωκεν αὐτοῖς δεξιὰς καὶ ἔλαβεν τοὺς υἱοὺς τῶν ἀρχόντων αὐτῶν εἰς ὄμηρα καὶ ἐξαπέστειλεν αὐτοὺς εἰς Ἱερουσαλημ· καὶ διῆλθεν τὴν χώραν ἕως Δαμασκοῦ.

<sup>63</sup> καὶ ἤκουσεν Ἰωναθαν ὅτι παρῆσαν οἱ ἄρχοντες Δημητρίου εἰς Κηδες τὴν ἐν τῇ Γαλιλαίᾳ μετὰ δυνάμεως πολλῆς βουλόμενοι μεταστῆσαι αὐτὸν τῆς χρείας. <sup>64</sup> καὶ συνήντησεν αὐτοῖς, τὸν δὲ ἀδελφὸν αὐτοῦ Σιμωνα κατέλιπεν ἐν τῇ χώρᾳ. <sup>65</sup> καὶ παρενέβαλεν Σιμων ἐπὶ Βαιθσουρα καὶ ἐπολέμει αὐτήν ἡμέρας πολλὰς καὶ συνέκλεισεν αὐτήν. <sup>66</sup> καὶ ἠξίωσαν αὐτὸν τοῦ δεξιὰς λαβεῖν, καὶ ἔδωκεν αὐτοῖς· καὶ ἐξέβαλεν αὐτοὺς ἐκεῖθεν καὶ κατελάβετο τὴν πόλιν καὶ ἔθετο ἐπ' αὐτὴν φρουράν.

progress through Transeuphrates and its towns, and the entire Syrian army rallied to his support. He came to Ascalon and was received in state by the inhabitants. <sup>61</sup> From there, he proceeded to Gaza, but the people of Gaza shut him out, so he laid siege to it, burning down its suburbs and plundering them. <sup>62</sup> Then, the people of Gaza then pleaded with Jonathan, and he made peace with them; but he took the sons of their chief men as hostages and sent them away to Jerusalem. He then travelled through the country as far as Damascus.

<sup>63</sup> And Jonathan now learned that Demetrius' generals had arrived at Kadesh in Galilee with a large army, intending to remove him from office; <sup>64</sup> and he went to engage them, leaving his brother Simon inside the country. <sup>65</sup> And Simon laid siege to Beth-Zur, attacking it day after day, and blockading the inhabitants, <sup>66</sup> until they asked him for terms of peace, which he granted them, though he expelled them from the town and took possession of it, stationing a garrison there.

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<sup>61</sup> 'Gaza' was the southernmost city of the Philistine Pentapolis (1S 6:17, Jg 4:9). It was a Hellenistic centre and peculiarly hostile to the Jews. Alexander Jannaeus captured it in about 100 BCE, after besieging it for a year, sacked the town and massacred its inhabitants.

<sup>62</sup> The literal translation of the opening 'then', here following the NRSV, is 'and' (*καὶ*); the NJB omits the conjunction altogether.

<sup>63</sup> The 'Kadesh' is that of Jos 12:22, about 35 km from Tyre, where the generals had been able to land their troops.

<sup>64</sup> The NRSV has 'meet' in place of 'engage', here following the NJB.

<sup>65</sup> For this verse, here following the NJB (apart from the opening 'and', which the NJB omits), the NRSV reads, "Simon encamped before Beth-Zur and fought against it for many days and hemmed it in."

<sup>66</sup> Jonathan, as commander-in-chief of Coele-Syria, was entitled to control this royal strongpoint. (Simon's victory was to be added to the list of 'lucky days' in the calendar.)

<sup>67</sup> καὶ Ἰωναθαν καὶ ἡ παρεμβολὴ αὐτοῦ παρενέβαλον ἐπὶ τὸ ὕδωρ τοῦ Γεννησαρ· καὶ ὥρθρισαν τὸ πρωῒ εἰς τὸ πεδίον Ἀσωρ. <sup>68</sup> καὶ ἰδοὺ ἡ παρεμβολὴ ἀλλοφύλων ἀπήντα αὐτῷ ἐν τῷ πεδίῳ καὶ ἐξέβαλον ἔνεδρον ἐπ’ αὐτὸν ἐν τοῖς ὄρεσιν, αὐτοὶ δὲ ἀπήντησαν ἐξ ἐναντίας. <sup>69</sup> τὰ δὲ ἔνεδρα ἐξανέστησαν ἐκ τῶν τόπων αὐτῶν καὶ συνῆψαν πόλεμον. <sup>70</sup> καὶ ἔφυγον οἱ παρὰ Ἰωναθου πάντες, οὐδὲ εἷς κατελείφθη ἀπ’ αὐτῶν πλὴν Ματταθιας ὁ τοῦ Αῤαλωμου καὶ Ἰουδας ὁ τοῦ Χαλφι ἄρχοντες τῆς στρατιᾶς τῶν δυνάμεων. <sup>71</sup> καὶ διέρρηξεν Ἰωναθαν τὰ ἱμάτια αὐτοῦ καὶ ἐπέθετο γῆν ἐπὶ τὴν κεφαλὴν αὐτοῦ καὶ προσηύξατο. <sup>72</sup> καὶ ὑπέστρεψεν πρὸς αὐτοὺς πολέμῳ καὶ ἐτροπώσατο αὐτούς, καὶ ἔφυγον. <sup>73</sup> καὶ εἶδον οἱ φεύγοντες παρ’ αὐτοῦ καὶ ἐπέστρεψαν ἐπ’ αὐτὸν καὶ ἐδίωκον μετ’ αὐτοῦ ἕως Κεδες ἕως τῆς παρεμβολῆς αὐτῶν καὶ παρενέβαλον ἐκεῖ. <sup>74</sup> καὶ ἔπεσον ἐκ τῶν ἀλλοφύλων ἐν τῇ ἡμέρᾳ ἐκείνῃ εἰς ἄνδρας τρισχιλίους. καὶ ἐπέστρεψεν Ἰωναθαν εἰς Ἱερουσαλημ.

<sup>67</sup> Jonathan and his army, meanwhile, having pitched camp by the Lake of Gennesareth, rose early, and by morning were already in the plain of Hazor. <sup>68</sup> The foreigners’ army advanced to fight them on the plain, having first positioned an ambush for him in the mountains. While the main body was advancing directly towards them, <sup>69</sup> and the troops in ambush broke cover and attacked first. <sup>70</sup> All the men with Jonathan fled; no one remained, except Mattathias son of Absalom and Judas son of Chalphi, the generals of his army. <sup>71</sup> At this, Jonathan tore his garments, put dust on his head and prayed. <sup>72</sup> Then he returned to the fight and routed the enemy, who fled. <sup>73</sup> When the fugitives from his own forces saw this, they came back to him and joined in the pursuit as far as Kadesh, where the enemy encampment was, and there, they themselves pitched camp. <sup>74</sup> About three thousand of the foreign troops fell that day. Jonathan then returned to Jerusalem.

<sup>67</sup> The ancient Canaanite metropolis of ‘Hazor’ (Jos 11:10), by now no more than a fortress, was situated about 10 km north of Lake Tiberias and southwest of Lake Huleh (Jos 11:1). The ‘Lake of Gennesareth’ is the Sea of Galilee.

<sup>68</sup> The NJB has ‘the Jews’ in place of ‘them’, here following the LXX & NRSV.

<sup>69</sup> For this verse, here following the NJB, the NRSV reads, “Then the men in ambush emerged from their places and joined battle.”

<sup>70</sup> The NRSV ends this verse, here following the NJB, with, “... commanders of the forces of the army.”

<sup>71</sup> The NRSV lacks the opening ‘at this’, here following the NJB.

<sup>72</sup> The translation here follows the NJB; the NRSV reads, “Then he turned back to the battle against the enemy and routed them, and they fled.”

<sup>73</sup> In place of ‘where the enemy encampment was’, here following the NJB, the NRSV has ‘to their camp’.

<sup>74</sup> The NRSV has ‘as many as ... foreigners’ in place of ‘about ... foreign troops’, here following the NJB.

## Μακκαβαίων Α' 12

<sup>1</sup> Καὶ εἶδεν Ἰωναθάν ὅτι ὁ καιρὸς αὐτῷ συνεργεῖ, καὶ ἐπελέξατο ἄνδρας καὶ ἀπέστειλεν εἰς Ῥώμην στήσαι καὶ ἀνανεώσασθαι τὴν πρὸς αὐτοὺς φιλίαν. <sup>2</sup> καὶ πρὸς Σπαρτιάτας καὶ τόπους ἑτέρους ἀπέστειλεν ἐπιστολὰς κατὰ τὰ αὐτά. <sup>3</sup> καὶ ἐπορεύθησαν εἰς Ῥώμην καὶ εἰσῆλθον εἰς τὸ βουλευτήριον καὶ εἶπον Ἰωναθάν ὁ ἀρχιερεὺς καὶ τὸ ἔθνος τῶν Ἰουδαίων ἀπέστειλεν ἡμᾶς ἀνανεώσασθαι τὴν φιλίαν ἑαυτοῖς καὶ τὴν συμμαχίαν κατὰ τὸ πρότερον. <sup>4</sup> καὶ ἔδωκαν ἐπιστολὰς αὐτοῖς πρὸς αὐτοὺς κατὰ τόπον, ὅπως προπέμπωσιν αὐτοὺς εἰς γῆν Ἰουδα μετ' εἰρήνης.

<sup>5</sup> Καὶ τοῦτο τὸ ἀντίγραφον τῶν ἐπιστολῶν, ὧν ἔγραψεν Ἰωναθάν τοῖς Σπαρτιάταις

<sup>6</sup> Ἰωναθάν ἀρχιερεὺς καὶ ἡ γερουσία τοῦ ἔθνους καὶ οἱ ἱερεῖς καὶ ὁ λοιπὸς δῆμος τῶν Ἰουδαίων Σπαρτιάταις τοῖς ἀδελφοῖς χαίρειν.

<sup>7</sup> ἔτι πρότερον ἀπεστάλησαν ἐπιστολαὶ πρὸς Ονίαν τὸν ἀρχιερέα παρὰ Ἀρείου τοῦ βασιλεύοντος ἐν ὑμῖν ὅτι ἐστὲ

## 1 MACCABEES 12

<sup>1</sup> And, when Jonathan saw that circumstances were working in his favour, he sent a select mission to Rome to confirm and renew his treaty of friendship with the Romans. <sup>2</sup> He also sent letters to the same effect to the Spartans and to other places. <sup>3</sup> The envoys made their way to Rome, entered the Senate chamber, and said, "Jonathan the High Priest and the Jewish nation have sent us to renew your treaty of friendship and alliance with them as before." <sup>4</sup> And the Senate gave them letters to the authorities of each place, to procure their safe conduct to Judaea.

<sup>5</sup> The following is the copy of the letter Jonathan wrote to the Spartans:

<sup>6</sup> "Jonathan the High Priest, the senate of the nation, the priests, and the rest of the Jewish people to the Spartans and their brothers, greetings.

<sup>7</sup> "Already, in time past, a letter was sent to Onias, the High Priest, from Areios, one of your kings, stating that

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### 1 MACCABEES 12

<sup>1</sup> Such renewals of alliance are characteristic of the period (see 14:18, 22). For the text of the original treaty, see 8:22ff.

<sup>2</sup> The Spartans had not joined the Achaean league against Rome.

<sup>3</sup> The NJB omits 'chamber', here following the NRSV.

<sup>4</sup> The Romans continued the old alliance in order to keep Syria weak. The NRSV has 'Romans', in place of 'Senate', here following the NJB.

<sup>5</sup> In place of 'the following', here following the NJB, the NRSV has simply 'this'.

<sup>6</sup> The 'senate', over which the High Priest presided, corresponds to the later Sanhedrin (Mk 14:55).

<sup>7</sup> In place of 'Areios', here following the LXX (Ἀρείου), NJB, Vg (Ario) and Josephus (the NRSV has 'Arius'), some MSS have 'Darius'. As Areios II died at the age of eight, this can only be Areios I (309–265 BCE) and therefore Onias I, who was a contemporary of Alexander the Great.



ἀδελφοὶ ἡμῶν, ὡς τὸ ἀντίγραφον ὑπόκειται. <sup>8</sup> καὶ ἐπεδέξατο ὁ Ονίας τὸν ἄνδρα τὸν ἀπεσταλμένον ἐνδόξως καὶ ἔλαβεν τὰς ἐπιστολάς, ἐν αἷς διεσαφεῖτο περὶ συμμαχίας καὶ φιλίας. <sup>9</sup> ἡμεῖς οὖν ἀπροσδεεῖς τούτων ὄντες παράκλησιν ἔχοντες τὰ βιβλία τὰ ἅγια τὰ ἐν ταῖς χερσὶν ἡμῶν <sup>10</sup> ἐπειράθημεν ἀποστεῖλαι τὴν πρὸς ὑμᾶς ἀδελφότητα καὶ φιλίαν ἀνανεώσασθαι πρὸς τὸ μὴ ἐξαλλοτριωθῆναι ὑμῶν· πολλοὶ γὰρ καιροὶ διῆλθον ἀφ’ οὗ ἀπεστείλατε πρὸς ἡμᾶς. <sup>11</sup> ἡμεῖς οὖν ἐν παντὶ καιρῷ ἀδιαλείπτως ἐν τε ταῖς ἐορταῖς καὶ ταῖς λοιπαῖς καθηκούσαις ἡμέραις μιμνησκόμεθα ὑμῶν ἐφ’ ὧν προσφέρομεν θυσιῶν καὶ ἐν ταῖς προσευχαῖς, ὡς δεόν ἐστὶν καὶ πρέπον μνημονεύειν ἀδελφῶν. <sup>12</sup> εὐφραίνόμεθα δὲ ἐπὶ τῇ δόξῃ ὑμῶν.

<sup>13</sup> ἡμᾶς δὲ ἐκύκλωσαν πολλαὶ θλίψεις καὶ πόλεμοι πολλοί, καὶ ἐπολέμησαν ἡμᾶς οἱ βασιλεῖς οἱ κύκλω ἡμῶν. <sup>14</sup> οὐκ ἠβουλόμεθα οὖν παρενοχλῆσαι ὑμῖν καὶ τοῖς λοιποῖς συμμαχοῖς καὶ φίλοις ἡμῶν ἐν τοῖς πολέμοις τούτοις· <sup>15</sup> ἔχομεν γὰρ τὴν ἐξ οὐρανοῦ βοήθειαν

you are indeed our brothers, as the appended copy attests. <sup>8</sup> And Onias received the envoy with honour, and accepted the letter, in which a clear declaration was made of friendship and alliance. <sup>9</sup> For our part, though we have no need of these, having the encouragement of the holy books in our possession, <sup>10</sup> we venture to send to renew our family ties and friendship with you, so that we may not become strangers to you, a considerable time having elapsed since you last wrote to us. <sup>11</sup> We, for our part, on every occasion, at our festivals and on other appointed days, unfailingly remember you in the sacrifices we offer, and in our prayers, as it is right and fitting to remember brothers. <sup>12</sup> We rejoice in your renown.

<sup>13</sup> “We ourselves, however, have had many trials and many wars encircling us, the neighbouring kings making war on us. <sup>14</sup> We were unwilling to trouble you or our other allies and friends during these wars, <sup>15</sup> since we have the help that comes from Heaven for our aid,

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<sup>8</sup> The NRSV has ‘welcomed’ in place of ‘received’, here following the NJB.

<sup>9</sup> The ‘holy books’ represent a larger grouping than the ‘book of the Law’ (3:48) or the ‘holy book’ (2M 8:23); they are all the books recognised as possessing divine authority.

<sup>10</sup> In place of ‘family ties and friendship’, here following the NRSV, the NJB has ‘fraternal friendship’.

<sup>11</sup> The NRSV has ‘therefore’ in place of ‘for our part’, here following the NJB.

<sup>12</sup> The NRSV has ‘glory’ in place of ‘renown’, here following the NJB.

<sup>13</sup> The NJB lacks ‘encircling us’, here following the NRSV.

<sup>14</sup> In place of ‘trouble’, here following the NJB, the NRSV has ‘annoy’.

<sup>15</sup> The NJB has ‘support of’ in place of ‘help that comes from’, here following the NRSV.

βοηθοῦσαν ἡμῖν καὶ ἐρρύσθημεν ἀπὸ τῶν ἐχθρῶν, καὶ ἐταπεινώθησαν οἱ ἐχθροὶ ἡμῶν. <sup>16</sup> ἐπελέξαμεν οὖν Νουμήνιον Ἀντιόχου καὶ Ἀντίπατρον Ἰάσονος καὶ ἀπεστάλκαμεν πρὸς Ῥωμαίους ἀνανεώσασθαι τὴν πρὸς αὐτοὺς φιλίαν καὶ συμμαχίαν τὴν πρότερον. <sup>17</sup> ἐνετειλάμεθα οὖν αὐτοῖς καὶ πρὸς ὑμᾶς πορευθῆναι καὶ ἀσπάσασθαι ὑμᾶς καὶ ἀποδοῦναι ὑμῖν τὰς παρ' ἡμῶν ἐπιστολὰς περὶ τῆς ἀνανεώσεως καὶ τῆς ἀδελφότητος ἡμῶν. <sup>18</sup> καὶ νῦν καλῶς ποιήσετε ἀντιφωνήσαντες ἡμῖν πρὸς ταῦτα.

<sup>19</sup> Καὶ τοῦτο τὸ ἀντίγραφον τῶν ἐπιστολῶν, ὧν ἀπέστειλαν Ονία

<sup>20</sup> Ἄρειος βασιλεὺς Σπαρτιατῶν Ονία ἱερεῖ μεγάλῳ χαίρειν.

<sup>21</sup> εὐρέθῃ ἐν γραφῇ περὶ τε τῶν Σπαρτιατῶν καὶ Ἰουδαίων ὅτι εἰσὶν ἀδελφοὶ καὶ ὅτι εἰσὶν ἐκ γένους Ἀβρααμ.

<sup>22</sup> καὶ νῦν ἀφ' οὗ ἔγνωμεν ταῦτα, καλῶς ποιήσετε γράφοντες ἡμῖν περὶ τῆς εἰρήνης ὑμῶν, <sup>23</sup> καὶ ἡμεῖς δὲ

thanks to which we have been delivered from our enemies, and they are the ones who have been brought low. <sup>16</sup> We have therefore chosen Numenius son of Antiochus, and Antipater son of Jason, and have sent them to the Romans to renew our former treaty of friendship and alliance, <sup>17</sup> and we have commanded them also to visit you, to greet you and deliver to you this letter of ours concerning the renewal of our brotherhood; <sup>18</sup> and we shall be grateful for an answer to it."

<sup>19</sup> And this, the following, is a copy of the letter that they sent to Onias:

<sup>20</sup> "Areios king of the Spartans, to Onias the High Priest, greetings.

<sup>21</sup> "It has been found in records regarding the Spartans and Jews that they are brothers, and of the race of Abraham. <sup>22</sup> Now that we have learned this, please will you send us news of your welfare. <sup>23</sup> Our own message

<sup>16</sup> The NRSV has 'Rome' in place of 'the Romans', here following the NJB.

<sup>17</sup> In place of 'brotherhood', here following the NJB, the NRSV has 'family ties'.

<sup>18</sup> For this verse, here following the NJB, the NRSV reads, "And now please send us a reply to this."

<sup>19</sup> The NRSV lacks 'the following', here following the NJB.

<sup>20</sup> See #7 concerning Areios.

<sup>21</sup> The legend that the Spartans were descended from Abraham, typical of the diplomatic fictions of the age, was already current in Sparta when Jason took refuge there (2M 5:9).

<sup>22</sup> In place of 'we have learned this', here following the NRSV, the NJB has 'this has come to our knowledge'. The literal translation of 'welfare' is 'peace' (the WEBBE has 'prosperity').

<sup>23</sup> These idyllic sentiments betray the true authorship of the 'message': some Jew who takes the tales of the Patriarchs as his literary model.

ἀντιγράφομεν ὑμῖν τὰ κτήνη ὑμῶν καὶ ἡ ὑπαρξίς ὑμῶν ἡμῖν ἐστίν, καὶ τὰ ἡμῶν ὑμῖν ἐστίν. ἐντελλόμεθα οὖν ὅπως ἀπαγγείλωσιν ὑμῖν κατὰ ταῦτα.

<sup>24</sup> Καὶ ἤκουσεν Ἰωναθαν ὅτι ἐπέστρεψαν οἱ ἄρχοντες Δημητρίου μετὰ δυνάμεως πολλῆς ὑπὲρ τὸ πρότερον τοῦ πολεμῆσαι πρὸς αὐτόν. <sup>25</sup> καὶ ἀπῆρεν ἐξ Ἱερουσαλημ καὶ ἀπήντησεν αὐτοῖς εἰς τὴν Ἀμαθίτιν χώραν· οὐ γὰρ ἔδωκεν αὐτοῖς ἀνοχὴν τοῦ ἐμβατεῦσαι εἰς τὴν χώραν αὐτοῦ. <sup>26</sup> καὶ ἀπέστειλεν κατασκόπους εἰς τὴν παρεμβολὴν αὐτῶν, καὶ ἐπέστρεψαν καὶ ἀπήγγειλαν αὐτῷ ὅτι οὕτως τάσσονται ἐπιπλεεῖν ἐπ' αὐτοὺς τὴν νύκτα. <sup>27</sup> ὥς δὲ ἔδυ ὁ ἥλιος, ἐπέταξεν Ἰωναθαν τοῖς παρ' αὐτοῦ γρηγορεῖν καὶ εἶναι ἐπὶ τοῖς ὅπλοις ἐτοιμάζεσθαι εἰς πόλεμον δι' ὅλης τῆς νυκτὸς καὶ ἐξέβαλεν προφύλακας κύκλῳ τῆς παρεμβολῆς. <sup>28</sup> καὶ ἤκουσαν οἱ ὑπεναντίοι ὅτι ἡτοιμάσται Ἰωναθαν καὶ οἱ παρ' αὐτοῦ εἰς πόλεμον, καὶ ἐφοβήθησαν καὶ ἔπτηξαν τῇ καρδίᾳ αὐτῶν καὶ ἀνέκαυσαν πυρὰς ἐν τῇ παρεμβολῇ αὐτῶν. <sup>29</sup> Ἰωναθαν δὲ καὶ οἱ παρ' αὐτοῦ οὐκ ἔγνωσαν ἕως πρωί, ἔβλεπον γὰρ τὰ φῶτα καιόμενα. <sup>30</sup> καὶ κατεδίωξεν Ἰωναθαν

to you is this: your flocks and your possessions are ours, and ours are yours, and we are instructing our envoys to give you a message to this effect."

<sup>24</sup> And Jonathan learned that Demetrius' commanders had returned, with a larger army than before, to wage war against him. <sup>25</sup> And he therefore left Jerusalem and went to engage them in the area of Hamath, not giving them an opportunity to invade his own territory. <sup>26</sup> And he sent spies into their camp, who told him on their return that the enemy were taking up positions for a night attack on the Jews. <sup>27</sup> When the sun had set, Jonathan ordered his men to keep watch with their weapons at hand, in readiness to fight at any time during the night, and posted advance guards all round the camp. <sup>28</sup> And, on learning that Jonathan and his men were ready to fight, the enemy took fright and, with quaking hearts, lit fires in their bivouac and decamped. <sup>29</sup> But Jonathan and his men, watching the glow of the fires, were unaware of their withdrawal until morning, <sup>30</sup> and although Jonathan pursued them, he failed to overtake them, for they

<sup>24</sup> The NJB has 'generals' in place of 'commanders', here following the NRSV.

<sup>25</sup> Jonathan met the Syrians at the border of Judaea to prevent an invasion. 'Hamath', on the Orontes, is modern Hama in Syria. In place of 'an opportunity', here following the NRSV, the NJB has 'the time'.

<sup>26</sup> The NRSV has 'being drawn into formation' in place of 'taking up positions', here following the NJB.

<sup>27</sup> In place of 'when the sun had set', here following the NRSV, the NJB has 'at sunset'.

<sup>28</sup> The LXX and Vg omit 'and decamped', here following the Peshitta, the Recension of Lucian and the NJB (the NRSV has 'withdrew'). The fleeing Syrians lit fires so that Jonathan would think they were still in their camp.

<sup>29</sup> The NJB (& LXX) do not have the opening 'but', here following the NRSV.

<sup>30</sup> The 'River Eleutherus' (present-day Nahr El-Kebir) was the northern frontier of the province of Coele-Syria, for which Jonathan was responsible.

ὀπίσω αὐτῶν καὶ οὐ κατέλαβεν αὐτούς, διέβησαν γὰρ τὸν Ἐλεύθερον ποταμόν. <sup>31</sup> καὶ ἐξέκλινεν Ἰωναθαν ἐπὶ τοὺς Ἄραβας τοὺς καλουμένους Ζαβαδαίους καὶ ἐπάταξεν αὐτούς καὶ ἔλαβεν τὰ σκῦλα αὐτῶν. <sup>32</sup> καὶ ἀναξεύξας ἦλθεν εἰς Δαμασκὸν καὶ διώδευσεν ἐν πάσῃ τῇ χώρᾳ. <sup>33</sup> καὶ Σιμων ἐξῆλθεν καὶ διώδευσεν ἕως Ἀσκαλῶνος καὶ τὰ πλησίον ὀχυρώματα καὶ ἐξέκλινεν εἰς Ἰοππην καὶ προκατελάβετο αὐτήν. <sup>34</sup> ἤκουσεν γὰρ ὅτι βούλονται τὸ ὀχύρωμα παραδοῦναι τοῖς παρὰ Δημητρίου· καὶ ἔθετο ἐκεῖ φρουράν, ὅπως φυλάσσωσιν αὐτήν.

<sup>35</sup> καὶ ἐπέστρεψεν Ἰωναθαν καὶ ἐξεκκλησίασεν τοὺς πρεσβυτέρους τοῦ λαοῦ καὶ ἐβουλεύετο μετ' αὐτῶν τοῦ οἰκοδομῆσαι ὀχυρώματα ἐν τῇ Ἰουδαίᾳ. <sup>36</sup> καὶ προσυψῶσαι τὰ τείχη Ἱερουσαλημ καὶ ὑψῶσαι ὕψος μέγα ἀνὰ μέσον τῆς ἁκρας καὶ τῆς πόλεως εἰς τὸ διαχωρίζειν αὐτήν τῆς πόλεως, ἵνα ἡ αὕτη κατὰ μόνας, ὅπως μήτε ἀγοράζωσιν μήτε πωλῶσιν. <sup>37</sup> καὶ συνήχθησαν τοῦ οἰκοδομεῖν τὴν πόλιν, καὶ ἔπεσεν τοῦ τείχους τοῦ χειμάρρου τοῦ ἐξ ἀπηλιώτου, καὶ ἐπεσκεύασεν τὸ

had already crossed the River Eleutherus. <sup>31</sup> Therefore, Jonathan wheeled round on the Arabs called Zabadaeans, beat them and plundered them; <sup>32</sup> and then, breaking camp, he went to Damascus, thus crossing the whole province. <sup>33</sup> And Simon, meanwhile, had also set out and had penetrated as far as Ascalon and the neighbouring towns. He then turned on Joppa and moved quickly to occupy it, <sup>34</sup> for he had heard of their intention to hand over this strong point to the supporters of Demetrius; he stationed a garrison there to hold it.

<sup>35</sup> And Jonathan, on his return, called the elders of the people together and decided with them to build fortresses in Judaea <sup>36</sup> and to make the walls of Jerusalem higher and to erect a high barrier between the Citadel and the city, to cut the former off from the city and isolate it, to prevent the occupants from buying or selling. <sup>37</sup> And they were gathered together in rebuilding the city: part of the wall over the ravine on the eastern side had fallen down; he restored the

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<sup>31</sup> Derivates of the name 'Zabadaeans' (Ζαβαδαίους) are still to be found among the place names of Anti-Lebanon, e.g. Zebdani.

<sup>32</sup> The NRSV has 'all that region' in place of 'the whole province', here following the NJB.

<sup>33</sup> In place of 'moved quickly to occupy it', here following the NJB, the NRSV has 'took it by surprise'.

<sup>34</sup> Simon acts thus by virtue of his appointment by Antiochus VI (11:59) but the author, in eulogising Simon, emphasises the importance that the capture of this much disputed port had for the Jews (14:5).

<sup>35</sup> The NRSV opens this verse, here following the NJB, with, "When Jonathan returned."

<sup>36</sup> The 'Citadel' was still in the hands of Demetrius' mercenaries (11:20), whom nothing prevented from going out into the city.

<sup>37</sup> 'Chaphenatha' is from the Aramaic for 'the double one', meaning the new quarter to the northwest of the Temple (see 2K 22:14). The 'ravine' is the bed of the River Kidron.



καλούμενον Χαφεναθα. <sup>38</sup> καὶ Σιμων ὠκοδόμησεν τὴν Αδιδα ἐν τῇ Σεφηλα καὶ ὠχύρωσεν αὐτὴν καὶ ἐπέστησεν θύρας καὶ μοχλοὺς.

<sup>39</sup> Καὶ ἐζήτησεν Τρύφων βασιλεῦσαι τῆς Ἀσίας καὶ περιθέσθαι τὸ διάδημα καὶ ἐκτεῖναι χεῖρα ἐπ' Ἀντίοχον τὸν βασιλέα. <sup>40</sup> καὶ εὐλαβήθη μήποτε οὐκ ἐάσῃ αὐτὸν Ἰωναν καὶ μήποτε πολεμήσῃ πρὸς αὐτόν, καὶ ἐξήτει συλλαβεῖν αὐτόν τοῦ ἀπολέσαι, καὶ ἀπάρας ἦλθεν εἰς Βαιθσαν.

<sup>41</sup> καὶ ἐξῆλθεν Ἰωναν εἰς ἀπάντησιν αὐτῷ ἐν τεσσαράκοντα χιλιάσιν ἀνδρῶν ἐπιλελεγμέναις εἰς παράταξιν καὶ ἦλθεν εἰς Βαιθσαν. <sup>42</sup> καὶ εἶδεν Τρύφων ὅτι ἦλθεν μετὰ δυνάμεως πολλῆς, καὶ ἐκτεῖναι χεῖρας ἐπ' αὐτόν εὐλαβήθη. <sup>43</sup> καὶ ἐπεδέξατο αὐτόν ἐνδόξως καὶ συνέστησεν αὐτόν πᾶσιν τοῖς φίλοις αὐτοῦ καὶ ἔδωκεν αὐτῷ δόματα καὶ ἐπέταξεν τοῖς φίλοις αὐτοῦ καὶ ταῖς δυνάμεσιν αὐτοῦ ὑπακούειν αὐτοῦ ὡς αὐτοῦ. <sup>44</sup> καὶ εἶπεν τῷ Ἰωναν Ἰνα τί ἐκόπωσας πάντα τὸν λαὸν τοῦτον πολέμου μὴ ἐνεστηκότος ἡμῖν; <sup>45</sup> καὶ νῦν ἀπόστειλον αὐτοὺς εἰς τοὺς οἴκους αὐτῶν, ἐπίλεξαι δὲ σεαυτῷ ἄνδρας ὀλίγους, οἵτινες ἔσονται μετὰ σοῦ, καὶ δεῦρο μετ'

quarter called Chaphenatha. <sup>38</sup> And Simon, meanwhile, rebuilt Adida in the lowlands, fortifying it and erecting gates with bolts.

<sup>39</sup> Then, Trypho attempted to become king in Asia, assume the crown and overpower King Antiochus. <sup>40</sup> He feared that Jonathan might not allow him to do this, and might make war on him, so he set out and came to Beth-Shean, and he kept seeking to seize and kill him.

<sup>41</sup> And Jonathan went out to intercept him, with forty thousand picked men in battle order, and arrived at Beth-Shean. <sup>42</sup> When Trypho saw him there with a large force, he was afraid to raise his hand against him. <sup>43</sup> And he even received him with honour, commended him to all his friends, and gave him presents and commanded his friends and his troops to be obedient to him as they would to himself. <sup>44</sup> And he said to Jonathan, "Why have you put all these people to so much trouble, when there is no threat of war between us?" <sup>45</sup> So, dismiss them now to their homes; pick yourself a few men as your bodyguard, and come with me to Ptolemais,

<sup>38</sup> 'Adida' (Αδιδα) is the 'Hadid' (הַדִּיד) of Ezr 2:33, 6 Km northeast of Lydda, where Simon apparently had his base (1M 13:13).

<sup>39</sup> The NRSV has 'raise his hand against' in place of 'overpower', here following the NJB. The Greek has Σεφηλα for 'the lowlands'.

<sup>40</sup> In place of 'and he kept seeking to seize and kill him', the NJB has 'in the hopes of finding some pretext for having him arrested and put to death'.

<sup>41</sup> The NRSV has 'Beth-Shan' in place of 'Beth-Shean' (Βαιθσαν), here following the NJB (as also in v. 40).

<sup>42</sup> In place of 'raise his hand', here following the NRSV, the NJB has 'make a move'.

<sup>43</sup> The NJB has 'ordered' in place of 'commanded', here following the NRSV.

<sup>44</sup> In place of 'there is no threat of war between us', here following the NJB, the NRSV has 'we are not at war'.

<sup>45</sup> Trypho recognises, or rather feigns to recognise, Jonathan's position as commander-in-chief of Coele-Syria and Phoenicia.

ἐμοῦ εἰς Πτολεμαῖδα, καὶ παραδώσω σοι αὐτήν καὶ τὰ λοιπὰ ὀχυρώματα καὶ τὰς δυνάμεις τὰς λοιπὰς καὶ πάντας τοὺς ἐπὶ τῶν χρειῶν, καὶ ἐπιστρέψας ἀπελεύσομαι· τούτου γὰρ χάριν πάρεμι.

<sup>46</sup> καὶ ἐμπιστεύσας αὐτῷ ἐποίησεν καθὼς εἶπεν, καὶ ἐξαπέστειλεν τὰς δυνάμεις, καὶ ἀπῆλθον εἰς γῆν Ἰουδα.

<sup>47</sup> κατέλιπεν δὲ μετ' αὐτοῦ ἄνδρας τρισχιλίους, ὧν δισχιλίους ἀφῆκεν ἐν τῇ Γαλιλαίᾳ, χίλιοι δὲ συνῆλθον αὐτῷ. <sup>48</sup> ὥς δὲ εἰσῆλθεν Ἰωναθαν εἰς Πτολεμαῖδα, ἀπέκλεισαν οἱ Πτολεμαεῖς τὰς πύλας καὶ συνέλαβον αὐτόν, καὶ πάντας τοὺς συνεισελθόντας μετ' αὐτοῦ ἀπέκτειναν ἐν ῥομφαίᾳ.

<sup>49</sup> καὶ ἀπέστειλεν Τρύφων δυνάμεις καὶ ἵππον εἰς τὴν Γαλιλαίαν καὶ τὸ πεδῖον τὸ μέγα τοῦ ἀπολέσαι πάντας τοὺς παρὰ Ἰωναθου. <sup>50</sup> καὶ ἐπέγνωσαν ὅτι συνελήμφθη καὶ ἀπόλωλεν καὶ οἱ μετ' αὐτοῦ, καὶ παρεκάλεσαν ἑαυτοὺς καὶ ἐπορεύοντο συνεστραμμένοι ἔτοιμοι εἰς πόλεμον. <sup>51</sup> καὶ εἶδον οἱ διώκοντες ὅτι περὶ ψυχῆς αὐτοῖς ἐστίν, καὶ ἐπέστρεψαν.

<sup>52</sup> καὶ ἦλθον πάντες μετ' εἰρήνης εἰς γῆν Ἰουδα καὶ ἐπένησαν τὸν Ἰωναθαν καὶ τοὺς μετ' αὐτοῦ καὶ ἐφοβήθησαν σφόδρα· καὶ ἐπένησεν πᾶς Ἰσραὴλ πένθος μέγα. <sup>53</sup> καὶ

which I am going to hand over to you, with the other fortresses and the remaining troops and all the officials; after which, I shall take the road for home. This was my purpose in coming here."

<sup>46</sup> And Jonathan trusted him and did as he said; he dismissed his forces, who went back to the land of Judaea. <sup>47</sup> With him, he retained three thousand men, of whom he left two thousand in Galilee, while a thousand accompanied him.

<sup>48</sup> However, as soon as Jonathan had entered Ptolemais, the people of Ptolemais closed the gates, seized him, and put all those who had entered with him to the sword. <sup>49</sup> And Trypho sent troops and cavalry into Galilee and the Great Plain to destroy all Jonathan's supporters. <sup>50</sup> And these, concluding that he had been taken and had perished with his companions, encouraged one another, marching with closed ranks and ready to give battle <sup>51</sup> and, when their pursuers saw that they would fight for their lives, they turned back.

<sup>52</sup> And all reached the land of Judaea safely, and there they lamented Jonathan and his companions, being very frightened indeed; all Israel was plunged into mourning.

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<sup>46</sup> The NJB lacks the words 'the land of', here following the LXX (γῆν) & NRSV.

<sup>47</sup> In place of 'with him, he retained', here following the NJB, the NRSV has 'he kept with himself'.

<sup>48</sup> The NRSV opens this verse, here following the NJB, with, "But when Jonathan."

<sup>49</sup> The NRSV has 'soldiers' in place of 'supporters', here following the NJB.

<sup>50</sup> In place of 'these, concluding', here following the NJB, the NRSV has 'they realized'.

<sup>51</sup> The NRSV lacks the opening conjunction, here following the LXX (καὶ) & NJB.

<sup>52</sup> The NJB lacks the words 'the land of', here following the LXX (γῆν) & NRSV.

ἐζήτησαν πάντα τὰ ἔθνη τὰ κύκλῳ αὐτῶν ἐκτρίψαι αὐτούς·  
εἶπον γάρ Οὐκ ἔχουσιν ἄρχοντα καὶ βοηθοῦντα· νῦν οὖν  
πολεμήσωμεν αὐτούς καὶ ἐξάρωμεν ἐξ ἀνθρώπων τὸ  
μνημόσυνον αὐτῶν.

<sup>53</sup> And the surrounding nations were all now looking for  
ways of destroying them: “They have no leader,” they said,  
“no ally: we have only to attack them now, and we shall blot  
out their memory from mankind.”

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<sup>53</sup> In place of ‘*looking for ways of destroying them*’, here following the NJB, the NRSV has ‘*tried to destroy them*’.

## Μακκαβαίων Α' 13

<sup>1</sup> Καὶ ἤκουσεν Σιμων ὅτι συνήγαγεν Τρύφων δύναμιν πολλήν τοῦ ἐλθεῖν εἰς γῆν Ιουδα καὶ ἐκτρεῖναι αὐτήν. <sup>2</sup> καὶ εἶδεν τὸν λαόν, ὅτι ἔντρομός ἐστιν καὶ ἔκφοβος, καὶ ἀνέβη εἰς Ιερουσαλημ καὶ ἤθροισεν τὸν λαόν <sup>3</sup> καὶ παρεκάλεσεν αὐτοὺς καὶ εἶπεν αὐτοῖς Αὐτοὶ οἶδατε ὅσα ἐγὼ καὶ οἱ ἀδελφοί μου καὶ ὁ οἶκος τοῦ πατρός μου ἐποιήσαμεν περὶ τῶν νόμων καὶ τῶν ἁγίων, καὶ τοὺς πολέμους καὶ τὰς στενοχωρίας, ἃς εἶδομεν. <sup>4</sup> τούτου χάριν ἀπώλοντο οἱ ἀδελφοί μου πάντες χάριν τοῦ Ισραηλ, καὶ κατελείφθην ἐγὼ μόνος. <sup>5</sup> καὶ νῦν μὴ μοι γένοιτο φείσασθαι μου τῆς ψυχῆς ἐν παντὶ καιρῷ θλίψεως· οὐ γάρ εἰμι κρείσσων τῶν ἀδελφῶν μου. <sup>6</sup> πλὴν ἐκδικήσω περὶ τοῦ ἔθνους μου καὶ περὶ τῶν ἁγίων καὶ περὶ τῶν γυναικῶν καὶ τέκνων ὑμῶν, ὅτι συνήχθησαν πάντα τὰ ἔθνη ἐκτρεῖναι ἡμᾶς ἔχθρας χάριν. <sup>7</sup> καὶ ἀνεζωπύρησεν τὸ πνεῦμα τοῦ λαοῦ ἅμα τοῦ ἀκοῦσαι τῶν λόγων τούτων, <sup>8</sup> καὶ ἀπεκρίθησαν φωνῇ μεγάλη λέγοντες Σὺ εἶ ἡμῶν ἡγούμενος ἀντὶ Ιουδοῦ καὶ Ιωναθου τοῦ ἀδελφοῦ σου. <sup>9</sup> πολέμησον τὸν

## 1 MACCABEES 13

<sup>1</sup> And Simon heard that Trypho had collected a large army to invade and devastate the land of Judaea <sup>2</sup> and, when he saw how the people were trembling with fear, he went up to Jerusalem, gathered the people together, <sup>3</sup> and exhorted them, saying to them, "You know yourselves how much I and my brothers and my father's family have done for the laws and the sanctuary; you know what wars and hardships we have experienced. <sup>4</sup> That is why my brothers are all dead, for Israel's sake, and I am the only one left. <sup>5</sup> Far be it from me, then, to be sparing of my own life in any time of oppression, for I am not worth more than my brothers are. <sup>6</sup> Rather will I avenge the nation and the sanctuary, and your wives and children, now that the foreigners are all united in malice to destroy us." <sup>7</sup> And the people's spirit was rekindled as they listened to his words, <sup>8</sup> and they answered him in a loud voice, "You are our leader in place of Judas and your brother Jonathan. <sup>9</sup> Fight our battles for us, and we will do

### 1 MACCABEES 13

<sup>1</sup> Simon (2:3) was governor of the coastal area (11:59). The NJB lacks the words 'the land of', here following the LXX (γῆν) & NRSV.

<sup>2</sup> The NJB has 'quaking' and 'called', respectively, in place of 'trembling' and 'gathered', here following the NRSV.

<sup>3</sup> In place of 'saying to them', here following the NRSV, the NJB has simply 'thus'.

<sup>4</sup> Eleazar, Judas and John had died and, like everyone else, Simon thought that Jonathan was dead. He was still only a prisoner (v. 12).

<sup>5</sup> The NRSV has 'better' in place of 'worth more', here following the NJB.

<sup>6</sup> In place of 'malice', here following the NJB, the NRSV has 'hatred'.

<sup>7</sup> The NJB lacks 'was' before 'rekindled', here following the NRSV.

<sup>8</sup> The NJB has 'shouted back at him' in place of 'answered him in a loud voice', here following the NRSV.

<sup>9</sup> Simon is nominated by acclamation, as Jonathan was (9:30), whereas Judas had been designated by his father (2:66).



πόλεμον ἡμῶν, καὶ πάντα, ὅσα ἂν εἴπῃς ἡμῖν, ποιήσομεν. <sup>10</sup> καὶ συνήγαγεν πάντας τοὺς ἄνδρας τοὺς πολεμιστὰς καὶ ἐτάχυνεν τοῦ τελέσαι τὰ τείχη Ἱερουσαλημ καὶ ὠχύρωσεν αὐτὴν κυκλόθεν. <sup>11</sup> καὶ ἀπέστειλεν Ἰωναθαν τὸν τοῦ Αῖσαλωμου καὶ μετ' αὐτοῦ δύναμιν ἱκανὴν εἰς Ἰοππην, καὶ ἐξέβαλεν τοὺς ὄντας ἐν αὐτῇ καὶ ἔμεινεν ἐκεῖ ἐν αὐτῇ.

<sup>12</sup> Καὶ ἀπῆρεν Τρύφων ἀπὸ Πτολεμαίδος μετὰ δυνάμεως πολλῆς ἐλθεῖν εἰς γῆν Ἰουδα, καὶ Ἰωναθαν μετ' αὐτοῦ ἐν φυλακῇ. <sup>13</sup> Σιμων δὲ παρενέβαλεν ἐν Αδιδοῖς κατὰ πρόσωπον τοῦ πεδίου. <sup>14</sup> καὶ ἐπέγνω Τρύφων ὅτι ἀνέστη Σιμων ἀντὶ Ἰωναθοῦ τοῦ ἀδελφοῦ αὐτοῦ καὶ ὅτι συνάπτειν αὐτῷ μέλλει πόλεμον, καὶ ἀπέστειλεν πρὸς αὐτὸν πρέσβεις λέγων <sup>15</sup> Περὶ ἀργυρίου, οὗ ὥφειλεν Ἰωναθαν ὁ ἀδελφός σου εἰς τὸ βασιλικὸν δι' ὃς εἶχεν χρείας, συνέχομεν αὐτόν. <sup>16</sup> καὶ νῦν ἀπόστειλον ἀργυρίου τάλαντα ἑκατὸν καὶ δύο τῶν υἱῶν αὐτοῦ ὄμηρα, ὅπως μὴ ἀφεθῇς ἀποστατήσῃ ἀφ' ἡμῶν, καὶ ἀφήσομεν αὐτόν. <sup>17</sup> καὶ ἔγνω Σιμων ὅτι δόλῳ λαλοῦσιν πρὸς αὐτόν, καὶ πέμπει τοῦ λαβεῖν τὸ ἀργύριον καὶ τὰ παιδάρια,

whatever you tell us.” <sup>10</sup> Therefore, he assembled all the fighting men and hurried on with completing the walls of Jerusalem, fortifying the whole perimeter. <sup>11</sup> And he sent a considerable force to Joppa under Jonathan son of Absalom, who drove out the inhabitants and remained there in occupation.

<sup>12</sup> Trypho now left Ptolemais with a large army to invade the land of Judaea, taking Jonathan with him under guard.

<sup>13</sup> Simon pitched camp in Adida, facing the plain. <sup>14</sup> And Trypho, learning that Simon had taken the place of his brother Jonathan and intended to join battle with him, sent envoys to him with this message, <sup>15</sup> “Your brother Jonathan was in debt to the royal exchequer for the offices he held; that is why we are detaining him. <sup>16</sup> And if you send a hundred talents of silver and two of his sons as hostages, to make sure that, on his release, he does not revolt against us, we shall release him.” <sup>17</sup> Although Simon knew the message was a ruse, he sent for the money and the boys for fear of incurring

<sup>10</sup> The NRSV ends this verse, here following the NJB, with “... and he fortified on every side.”

<sup>11</sup> Simon’s Jewish policy is no more radical than Jonathan’s was. He had already expelled the entire gentile population from Beth-Zur (11:66).

<sup>12</sup> The NJB lacks the words ‘the land of’, here following the LXX (γῆν) & NRSV.

<sup>13</sup> In place of ‘pitched camp’, here following the NJB, the NRSV has ‘encamped’.

<sup>14</sup> The NRSV rearranges the clauses of this verse, here following the NJB, as follows, “Trypho learned that Simon had risen up in place of his brother Jonathan, and that he was about to join battle with him, so he sent envoys to him and said.”

<sup>15</sup> For this verse, here following the NJB, the NRSV reads, “It is for the money that your brother Jonathan owed the royal treasury, in connection with the offices he held, that we are detaining him.”

<sup>16</sup> In place of ‘if you send ... we will’, here following the NJB, the NRSV has ‘send now, ... and we will’.

<sup>17</sup> In place of ‘the message was a ruse’, here following the NJB, the NRSV has ‘they were speaking deceitfully’.

μήποτε ἔχθραν ἄρη μεγάλην πρὸς τὸν λαὸν <sup>18</sup> λέγοντες Ὅτι οὐκ ἀπέστειλα αὐτῷ τὸ ἀργύριον καὶ τὰ παιδάρια, ἀπώλετο. <sup>19</sup> καὶ ἀπέστειλεν τὰ παιδάρια καὶ τὰ ἑκατὸν τάλαντα, καὶ διεψεύσατο καὶ οὐκ ἀφῆκεν τὸν Ἰωναθαν.

<sup>20</sup> καὶ μετὰ ταῦτα ἦλθεν Τρύφων τοῦ ἐμβατεῦσαι εἰς τὴν χώραν καὶ ἐκτρεῖναι αὐτήν, καὶ ἐκύκλωσαν ὁδὸν τὴν εἰς Ἀδωρα. καὶ Σιμων καὶ ἡ παρεμβολὴ αὐτοῦ ἀντιπαρήγεν αὐτῷ εἰς πάντα τόπον, οὗ ἂν ἐπορεύετο. <sup>21</sup> οἱ δὲ ἐκ τῆς ἄκρας ἀπέστελλον πρὸς Τρύφωνα πρεσβευτὰς κατασπεύδοντας αὐτὸν τοῦ ἐλθεῖν πρὸς αὐτοὺς διὰ τῆς ἐρήμου καὶ ἀποστεῖλαι αὐτοῖς τροφάς. <sup>22</sup> καὶ ἡτοίμασεν Τρύφων πᾶσαν τὴν ἵππον αὐτοῦ ἐλθεῖν, καὶ ἐν τῇ νυκτὶ ἐκείνῃ ἦν χιὼν πολλή σφόδρα, καὶ οὐκ ἦλθεν διὰ τὴν χιόνα. καὶ ἀπῆρεν καὶ ἦλθεν εἰς τὴν Γαλααδίτιν. <sup>23</sup> ὡς δὲ ἤγγισεν τῆς Βασκαμα, ἀπέκτεινεν τὸν Ἰωναθαν, καὶ ἐτάφη ἐκεῖ. <sup>24</sup> καὶ ἐπέστρεψεν Τρύφων καὶ ἀπῆλθεν εἰς τὴν γῆν αὐτοῦ.

<sup>25</sup> Καὶ ἀπέστειλεν Σιμων καὶ ἔλαβεν τὰ ὀστᾶ Ἰωναθου τοῦ ἀδελφοῦ αὐτοῦ καὶ ἔθαψεν αὐτὸν ἐν Μωδεῖν πόλει τῶν

great hostility from the people, who might say, <sup>18</sup> “Jonathan died because Simon would not send Trypho the money and the boys.” <sup>19</sup> So sent both the boys and the hundred talents, but Trypho broke his word and did not release Jonathan.

<sup>20</sup> And, after this, Trypho set about the invasion and devastation of the country; he made a detour along the road that leads to Adora but Simon and his army confronted him everywhere, wherever he went. <sup>21</sup> Now, the men in the Citadel kept sending ambassadors to Trypho, urging him to get through to them by way of the desert and to send them supplies. <sup>22</sup> And Trypho organised his entire cavalry to go but, that night, it snowed so heavily that he could not get through for the snow, so he left there and moved off into Gilead. <sup>23</sup> As he approached Baskama, he killed Jonathan, who was buried there. <sup>24</sup> And Trypho turned back and regained his own country.

<sup>25</sup> And Simon sent and recovered the bones of his brother Jonathan and buried him in Modein, the town of his

<sup>18</sup> For this verse, here following the NJB (but which includes the last clause of v. 17 herein), the NRSV reads, “It was because Simon did not send him the money and the sons, that Jonathan perished.”

<sup>19</sup> Here, and in v.17, the NRSV has ‘sons’ in place of ‘boys’, here following the NJB.

<sup>20</sup> ‘Adora’ (Ἀδωρα) is the ‘Adoraim’ (אֲדֹרַיִם) of 2Ch 11:9, now Dura, 8 Km west of Hebron.

<sup>21</sup> Here, as throughout the Bible, the NRSV has ‘wilderness’ in place of ‘desert’, here following the NJB.

<sup>22</sup> In place of ‘it snowed so heavily’, here following the NJB, the NRSV has ‘such a heavy snow fell’.

<sup>23</sup> ‘Baskama’ (Βασκαμα) is on the eastern tip of the Carmel promontory, otherwise known as ‘Sycaminos’, where Ptolemy IX was to land in about 100 BCE. ‘Gilead’ seems out of place here and is perhaps a mistake for ‘Galilee’.

<sup>24</sup> For this verse, here following the NJB, the NRSV reads, “Then Trypho turned and went back to his own land.”

<sup>25</sup> The NRSV omits the opening conjunction (Καὶ – ‘And’), here following the NJB.

πατέρων αὐτοῦ. <sup>26</sup> καὶ ἐκόψαντο αὐτὸν πᾶς Ἰσραὴλ κοπετὸν μέγαν καὶ ἐπένθησαν αὐτὸν ἡμέρας πολλάς. <sup>27</sup> καὶ ὠκοδόμησεν Σιμων ἐπὶ τὸν τάφον τοῦ πατρὸς αὐτοῦ καὶ τῶν ἀδελφῶν αὐτοῦ καὶ ὕψωσεν αὐτὸν τῇ ὀράσει λίθῳ ξεστῷ ἐκ τῶν ὀπισθεν καὶ ἔμπροσθεν. <sup>28</sup> καὶ ἔστησεν ἐπτὰ πυραμίδας, μίαν κατέναντι τῆς μιᾶς, τῷ πατρὶ καὶ τῇ μητρὶ καὶ τοῖς τέσσαρσιν ἀδελφοῖς. <sup>29</sup> καὶ ταύταις ἐποίησεν μηχανήματα περιθεῖς στύλους μεγάλους καὶ ἐποίησεν ἐπὶ τοῖς στύλοις πανοπλίας εἰς ὄνομα αἰώνιον καὶ παρὰ ταῖς πανοπλίαις πλοῖα ἐγγεγλυμμένα εἰς τὸ θεωρεῖσθαι ὑπὸ πάντων τῶν πλεόντων τὴν θάλασσαν. <sup>30</sup> οὗτος ὁ τάφος, ὃν ἐποίησεν ἐν Μωδεῖν, ἔως τῆς ἡμέρας ταύτης.

<sup>31</sup> Ὁ δὲ Τρύφων ἐπορεύετο δόλῳ μετὰ Ἀντιόχου τοῦ βασιλέως τοῦ νεωτέρου καὶ ἀπέκτεινεν αὐτὸν <sup>32</sup> καὶ ἐβασίλευσεν αὐτὸν καὶ περιέθετο τὸ διάδημα τῆς Ἀσίας καὶ ἐποίησεν πληγὴν μεγάλην ἐπὶ τῆς γῆς. <sup>33</sup> καὶ ὠκοδόμησεν Σιμων τὰ ὀχυρώματα τῆς Ἰουδαίας καὶ

ancestors. <sup>26</sup> And all Israel bewailed him with great lamentation, and mourned for him many days. <sup>27</sup> And, over the tomb of his father and brothers, Simon raised a monument high enough to catch the eye, using dressed stone back and front. <sup>28</sup> And he erected seven pyramids opposite one another, for his father and mother and four brothers, <sup>29</sup> surrounding them with a structure consisting of tall columns surmounted by trophies of arms to their everlasting memory and, beside the trophies of arms, carved ships on a scale to be seen by all who sail the sea. <sup>30</sup> Such was the monument he constructed at Modein, and it is still there today.

<sup>31</sup> Now Trypho, dealing treacherously with the young King Antiochus, put him to death. <sup>32</sup> And he became king in his place, putting on himself the crown of Asia, and he brought great calamity on the land. <sup>33</sup> But Simon built up the fortresses of Judaea, surrounding them with high towers,

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<sup>26</sup> For this verse, here following the NRSV, the NJB reads, "And all Israel kept solemn mourning for him and long bewailed him."

<sup>27</sup> In place of 'dressed stone', here following the NJB, the NRSV has 'polished stone'.

<sup>28</sup> Pyramidal monuments are characteristic of the funerary art of the day, combining the Greek custom of building a monument with a suit of armour at the victory site with the Hebrew custom of burial at the ancestral home.

<sup>29</sup> The 'carved ships' were symbols claiming domination of the sea, found also on coins of Herod and Archelaus; they were intended to serve as a warning to any potential naval invaders. The Hasmonaeans held the seaport of Joppa (13:11, 14:5, 34).

<sup>30</sup> For this verse, here following the NJB, the NRSV reads, "This is the tomb that he built in Modein; it remains to this day."

<sup>31</sup> Here, as in Diodorus, the murder precedes the accession of Trypho (dating 142 or 141 BCE) but, according to Livy and Josephus, it followed the capture of Demetrius (in 139 BCE, see 14:2). Antiochus VI was about seven years old and had reigned since 145 BCE (11:54).

<sup>32</sup> The NRSV has 'country' in place of 'land', here following the NJB & WEBBE; either translation is possible.

<sup>33</sup> In place of 'gates with bolts', here following the NJB, the NRSV has 'gates and bolts'.

περιετείχισεν πύργοις ὑψηλοῖς καὶ τείχεσιν μεγάλοις καὶ πύλαις καὶ μοχλοῖς καὶ ἔθηκε βρώματα ἐν τοῖς ὀχυρώμασιν. <sup>34</sup> καὶ ἐπέλεξεν Σιμων ἄνδρας καὶ ἀπέστειλεν πρὸς Δημήτριον τὸν βασιλέα τοῦ ποιῆσαι ἄφεσιν τῇ χώρᾳ, ὅτι πᾶσαι αἱ πράξεις Τρύφωνος ἦσαν ἀρπαγαί. <sup>35</sup> καὶ ἀπέστειλεν αὐτῷ Δημήτριος ὁ βασιλεὺς κατὰ τοὺς λόγους τούτους καὶ ἀπεκρίθη αὐτῷ καὶ ἔγραψεν αὐτῷ ἐπιστολὴν τοιαύτην

<sup>36</sup> Βασιλεὺς Δημήτριος Σιμωνι ἀρχιερεῖ καὶ φίλῳ βασιλέων καὶ πρεσβυτέροις καὶ ἔθναι Ἰουδαίων χαίρειν.

<sup>37</sup> τὸν στέφανον τὸν χρυσοῦν καὶ τὴν βαίνην, ἣν ἀπεστείλατε, κεκομίσμεθα καὶ ἔτοιμοί ἐσμεν τοῦ ποιεῖν ὑμῖν εἰρήνην μεγάλην καὶ γράφειν τοῖς ἐπὶ τῶν χρειῶν τοῦ ἀφιέναι ὑμῖν τὰ ἀφέματα. <sup>38</sup> καὶ ὅσα ἐστήσαμεν πρὸς ὑμᾶς, ἔστηκεν, καὶ τὰ ὀχυρώματα, ἃ ὠκοδομήσατε, ὑπαρχέτω ὑμῖν. <sup>39</sup> ἀφίεμεν δὲ ἀγνοήματα καὶ τὰ ἀμαρτήματα ἕως τῆς σήμερον ἡμέρας καὶ τὸν στέφανον, ὃν ὠφείλετε, καὶ εἴ τι ἄλλο ἐτελωνεῖτο ἐν Ἱερουσαλημ, μηκέτι τελωνεῖσθω. <sup>40</sup> καὶ εἴ τινες ἐπιτήδαιοι ὑμῶν γραφῆναι εἰς τοὺς περὶ ἡμᾶς, ἐγγραφέσθωσαν, καὶ γινέσθω ἀνὰ μέσον ἡμῶν εἰρήνη.

and great walls, and gates with bolts, and he stocked these strongholds with food. <sup>34</sup> Simon also chose emissaries and sent them to King Demetrius, with a request for him to grant the province a remission, since all that Trypho did was to despoil. <sup>35</sup> And King Demetrius sent a favourable reply to this request, and wrote him a letter in the following words:

<sup>36</sup> “King Demetrius to Simon, High Priest and Friend of Kings, and to the elders and nation of the Jews, greetings.

<sup>37</sup> “We have received the golden crown and the palm you have sent us, and we are disposed to make a general peace with you, and to write to the officials to grant you remissions. <sup>38</sup> All the grants we have made to you remain valid and the fortresses you have built may remain in your hands. <sup>39</sup> We pardon all errors and offences, hitherto committed, and remit the crown tax you now owe us; and whatever other taxes were levied in Jerusalem are no longer to be levied. <sup>40</sup> If any of you are suitable for enrolment in our bodyguard, let them be enrolled, and let there be peace between us.”

<sup>34</sup> There is probably a Hebrew pun here on the name ‘Trypho’ and *tere*ph (‘despoiling’). The ‘remission’ in question is tax relief.

<sup>35</sup> Here, and throughout this section, the literal translation of ‘King Demetrius’ (Δημήτριος ὁ βασιλεὺς) is ‘Demetrius the king’.

<sup>36</sup> The letter of vv. 36–40, addressed to the elders, the nation and to Simon, as head of a priestly state, recognises sovereignty (compare v. 42).

<sup>37</sup> In place of ‘we have received’, here following the NRSV, the NJB has ‘it has pleased us to accept’. The pronoun ‘you’ in vv. 37–40 is plural.

<sup>38</sup> The NJB opens this verse, here following the NRSV, with, “Everything that we have decreed concerning you remains in force.”

<sup>39</sup> The ‘crown tax’ was presumably the annual tribute (though in v. 37 the same expression means an occasional present).

<sup>40</sup> The NRSV has ‘qualified’ in place of ‘suitable’, here following the NJB.



<sup>41</sup> Ἐτους ἑβδομηκοστοῦ καὶ ἑκατοστοῦ ἦρθη ὁ ζυγὸς τῶν ἔθνων ἀπὸ τοῦ Ἰσραηλ, <sup>42</sup> καὶ ἤρξατο ὁ λαὸς γράφειν ἐν ταῖς συγγραφαῖς καὶ συναλλάγμασιν Ἐτους πρώτου ἐπὶ Σιμωνος ἀρχιερέως μεγάλου καὶ στρατηγοῦ καὶ ἡγουμένου Ἰουδαίων.

<sup>43</sup> Ἐν ταῖς ἡμέραις ἐκείναις παρενέβαλεν ἐπὶ Γαζαρα καὶ ἐκύκλωσεν αὐτὴν παρεμβολαῖς καὶ ἐποίησεν ἐλεόπολιν καὶ προσήγαγεν τῇ πόλει καὶ ἐπάταξεν πύργον ἓνα καὶ κατελάβετο. <sup>44</sup> καὶ ἐξήλλοντο οἱ ἐν τῇ ἐλεοπόλει εἰς τὴν πόλιν, καὶ ἐγένετο κίνημα μέγα ἐν τῇ πόλει. <sup>45</sup> καὶ ἀνέβησαν οἱ ἐν τῇ πόλει σὺν γυναιξίν καὶ τοῖς τέκνοις ἐπὶ τὸ τεῖχος διερρηχότες τὰ ἱμάτια αὐτῶν καὶ ἐβόησαν φωνῇ μεγάλῃ ἀξιοῦντες Σιμονα δεξιὰς αὐτοῖς δοῦναι <sup>46</sup> καὶ εἶπαν Μὴ ἡμῖν χρῆσις κατὰ τὰς πονηρίας ἡμῶν, ἀλλὰ κατὰ τὸ ἔλεός σου. <sup>47</sup> καὶ συνελύθη αὐτοῖς Σιμων καὶ οὐκ ἐπολέμησεν αὐτούς· καὶ ἐξέβαλεν αὐτοὺς ἐκ τῆς πόλεως, καὶ ἐκαθάρισεν τὰς οἰκίας, ἐν αἷς ἦν τὰ εἰδωλα, καὶ οὕτως εἰσῆλθεν εἰς αὐτὴν ὑμνῶν καὶ εὐλογῶν. <sup>48</sup> καὶ ἐξέβαλεν ἐξ αὐτῆς πᾶσαν ἀκαθαρσίαν καὶ κατώκισεν ἐν αὐτῇ ἄνδρας, οἵτινες τὸν νόμον

<sup>41</sup> The Gentile yoke was lifted from Israel in the one hundred and seventieth year, <sup>42</sup> and the people began engrossing their documents and contracts: "In the first year of Simon, eminent High Priest, commander and ethnarch of the Jews."

<sup>43</sup> About that time, Simon encamped against Gazara and surrounded it with his troops. He constructed a mobile tower, brought it up to the city, opened a breach in one of the bastions and took it. <sup>44</sup> And the men in the mobile tower sprang out into the city, where great confusion ensued. <sup>45</sup> And the citizens, accompanied by their wives and children, mounted the ramparts with their garments torn and they cried out with a loud voice, asking Simon to make peace with them: <sup>46</sup> "Treat us," they said, "not as our wickedness deserves, but as your mercy prompts you." <sup>47</sup> And Simon came to terms with them and stopped the fighting; but he expelled them from the city, purified the houses that contained idols, and then made his entry with songs of praise. <sup>48</sup> And he banished all impurity from it, settled in it

<sup>41</sup> The 'yoke' is the symbol of slavery (8:18, 1K 12:4), made effective by the payment of tribute, 'lifted' in 142 BCE.

<sup>42</sup> The 'ethnarch' is the Hebrew *Rosh*, meaning 'head' of an ethnic or religious group autonomous within a larger empire. Simon dates his years in office like an independent ruler and not in terms of the Seleucid era. It is unlikely Simon was the first of the Hasmonaeans to strike coins.

<sup>43</sup> The NJB, following Josephus (and see 14:7, 15:28, 16:21 and 2M 10:32ff), has 'Gezer' in place of 'Gazara', here following the LXX (Γαζαρα) & NRSV. (A Greek inscription, hostile to Simon, has been found at Gazara.)

<sup>44</sup> Here, and in v. 43, the NRSV has 'siege-engine' in place of 'mobile tower', here following the NJB.

<sup>45</sup> The literal translation of 'make peace with them' is 'give them his right hand(s)'.

<sup>46</sup> In place of 'wickedness', here following the NJB, the NRSV has 'wicked acts'.

<sup>47</sup> The NRSV has 'hymns and praise' in place of 'songs of praise', here following the NJB.

<sup>48</sup> The later Hasmonaeans continued the policy of settling Jews in strategic places.

ποιήσωσιν, καὶ προσωχύρωσεν αὐτὴν καὶ ὠκοδόμησεν ἑαυτῷ ἐν αὐτῇ οἴκησιν.

<sup>49</sup> Οἱ δὲ ἐκ τῆς ἄκρας ἐν Ἱερουσαλημ ἐκωλύοντο ἐκπορεύεσθαι καὶ εἰσπορεύεσθαι εἰς τὴν χώραν ἀγοράζειν καὶ πωλεῖν καὶ ἐπείνασαν σφόδρα, καὶ ἀπώλοντο ἐξ αὐτῶν ἱκανοὶ τῷ λιμῷ.

<sup>50</sup> καὶ ἐβόησαν πρὸς Σιμωνα δεξιὰς λαβεῖν, καὶ ἔδωκεν αὐτοῖς· καὶ ἐξέβαλεν αὐτοὺς ἐκεῖθεν καὶ ἐκαθάρισεν τὴν ἄκραν ἀπὸ τῶν μiasμάτων. <sup>51</sup> καὶ εἰσῆλθον εἰς αὐτὴν τῇ τρίτῃ καὶ εἰκάδι τοῦ δευτέρου μηνὸς ἔτους πρώτου καὶ ἐβδομηκοστοῦ καὶ ἑκατοστοῦ μετὰ αἰνέσεως καὶ βαίων καὶ ἐν κινύραις καὶ ἐν κυμβάλοις καὶ ἐν νάβλαις καὶ ἐν ὕμνοις καὶ ἐν ᾠδαῖς, ὅτι συνετρίβη ἑχθρὸς μέγας ἐξ Ἰσραηλ. <sup>52</sup> καὶ ἔστησεν κατ' ἐνιαυτὸν τοῦ ἅγειν τὴν ἡμέραν ταύτην μετὰ εὐφροσύνης. καὶ προσωχύρωσεν τὸ ὄρος τοῦ ἱεροῦ τὸ παρὰ τὴν ἄκραν· καὶ ὥκει ἐκεῖ αὐτὸς καὶ οἱ παρ' αὐτοῦ. <sup>53</sup> καὶ εἶδεν Σιμων τὸν Ἰωαννην υἱὸν αὐτοῦ ὅτι ἀνὴρ ἐστίν, καὶ ἔδετο αὐτὸν ἡγούμενον τῶν δυνάμεων πασῶν· καὶ ὥκει ἐν Γαζαροις.

people who observed the Law and, having fortified it, built a residence there for himself.

<sup>49</sup> The occupants of the Citadel in Jerusalem, prevented as they were coming out and going into the countryside to buy and sell, were in desperate need of food, and numbers of them were being carried off by starvation. <sup>50</sup> They begged Simon to make peace with them, and he granted this, though he expelled them and purified the Citadel from its pollutions.

<sup>51</sup> The Jews made their entry on the twenty-third day of the second month in the one hundred and seventy first year, with acclamations and carrying palms, to the sound of lyres, cymbals and harps, chanting hymns and canticles, since a great enemy had been crushed and thrown out of Israel.

<sup>52</sup> Simon made it a day of annual rejoicing; and he fortified the Temple hill on the Citadel side and took up residence there with his men. <sup>53</sup> Since his son John had come to manhood, Simon appointed him general-in-chief, with his residence in Gazara.

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<sup>49</sup> The 'siege' of the Citadel had lasted for two years (see 12:36).

<sup>50</sup> In place of 'begged', here following the NJB, the NRSV has 'cried to'.

<sup>51</sup> This expulsion, in June 141 BCE, marks the end of the Seleucid occupation of Jerusalem, which had gone on since 167 (see 1:33–40).

<sup>52</sup> The NJB includes the words 'Simon ... rejoicing' in v. 51; here, we follow the NRSV.

<sup>53</sup> John Hyrcanus was High Priest 134–104 BCE. The NJB has 'Gezer' in place of 'Gazara', here following the LXX (Γαζαροις) & NRSV.

## Μακκαβαίων Α' 14

<sup>1</sup> Καὶ ἐν ἔτει δευτέρῳ καὶ ἐβδομηκοστῷ καὶ ἑκατοστῷ συνήγαγεν Δημήτριος ὁ βασιλεὺς τὰς δυνάμεις αὐτοῦ καὶ ἐπορεύθη εἰς Μηδίαν τοῦ ἐπισπάσασθαι βοήθειαν ἑαυτῷ, ὅπως πολεμήσῃ τὸν Τρύφωνα. <sup>2</sup> καὶ ἤκουσεν Ἀρσάκης ὁ βασιλεὺς τῆς Περσίδος καὶ Μηδίας ὅτι εἰσῆλθεν Δημήτριος εἰς τὰ ὅρια αὐτοῦ, καὶ ἀπέστειλεν ἓνα τῶν ἀρχόντων αὐτοῦ συλλαβεῖν αὐτὸν ζῶντα. <sup>3</sup> καὶ ἐπορεύθη καὶ ἐπάταξεν τὴν παρεμβολὴν Δημητρίου καὶ συνέλαβεν αὐτὸν καὶ ἤγαγεν αὐτὸν πρὸς Ἀρσάκην, καὶ ἔθετο αὐτὸν ἐν φυλακῇ.

<sup>4</sup> Καὶ ἠσύχασεν ἡ γῆ Ἰουδα πάσας τὰς ἡμέρας Σιμωνος,

καὶ ἐζήτησεν ἀγαθὰ τῷ ἔθνει αὐτοῦ,  
καὶ ἤρεσεν αὐτοῖς ἡ ἐξουσία αὐτοῦ  
καὶ ἡ δόξα αὐτοῦ πάσας τὰς ἡμέρας.

<sup>5</sup> καὶ μετὰ πάσης τῆς δόξης αὐτοῦ  
ἔλαβεν τὴν Ἰοππὴν εἰς λιμένα  
καὶ ἐποίησεν εἴσοδον ταῖς νήσοις τῆς θαλάσσης.

<sup>6</sup> καὶ ἐπλάτυνεν τὰ ὅρια τῷ ἔθνει αὐτοῦ  
καὶ ἐκράτησεν τῆς χώρας.

## 1 MACCABEES 14

<sup>1</sup> And, in the one hundred and seventy-second year, King Demetrius assembled his forces and marched into Media to raise help, so that he could make war against Trypho. <sup>2</sup> And when Arsaces, the king of Persia and Media, heard that Demetrius had entered his territory, he sent one of his generals to capture him alive. <sup>3</sup> And the general went and defeated the army of Demetrius, seized him alive and brought him to Arsaces, who imprisoned him.

<sup>4</sup> And the country was at peace throughout the days of Simon.

He sought the good of his nation  
and they were well pleased with his authority,  
as with his magnificence, throughout his life.

<sup>5</sup> To crown his titles to glory,  
he took Joppa and made it a harbour,  
gaining access to the Mediterranean Isles.

<sup>6</sup> He enlarged the frontiers of his nation,  
keeping his mastery over the homelands.

### 1 MACCABEES 14

<sup>1</sup> The '172<sup>nd</sup> year' ran from October 141 to September 140 BCE. 'Media', lying west of Tehran, was still claimed by the Seleucids.

<sup>2</sup> 'Arsaces IV' (171-138 BCE) had already seized Persia and Media from Demetrius. Called aid his former subjects, Demetrius had some success but was taken prisoner in 139 (see 10:67) and kept in Hyrcania, where he received treatment worthy of his rank.

<sup>3</sup> The NJB omits 'went and', here following the NRSV.

<sup>4</sup> The rhythmical eulogy that follows (see #1:28) is a tissue of biblical phrases describing Simon as the fulfilment of biblical prophecies.

<sup>5</sup> The 'Mediterranean Isles' (here following the NJB; the LXX & NRSV have 'isles of the sea') were Cyprus, Rhodes and Crete.

<sup>6</sup> For the 2<sup>nd</sup> line, here following the NJB, the NRSV reads, "and gained full control of the country."

<sup>7</sup> καὶ συνήγαγεν αἰχμαλωσίαν πολλήν  
καὶ ἐκυρίευσεν Γαζαρων καὶ Βαιθουρων  
καὶ τῆς ἁκρας·  
καὶ ἐξῆρεν τὰς ἀκαθαρσίας ἐξ αὐτῆς,  
καὶ οὐκ ἦν ὁ ἀντικείμενος αὐτῷ.  
<sup>8</sup> καὶ ἦσαν γεωργοῦντες τὴν γῆν αὐτῶν μετ' εἰρήνης,  
καὶ ἡ γῆ ἐδίδου τὰ γενήματα αὐτῆς  
καὶ τὰ ξύλα τῶν πεδίων τὸν καρπὸν αὐτῶν.  
<sup>9</sup> πρεσβύτεροι ἐν ταῖς πλατείαις ἐκάθηντο,  
πάντες περὶ ἀγαθῶν ἐκοινολογοῦντο,  
καὶ οἱ νεανίσκοι ἐνεδύσαντο  
δόξας καὶ στολὰς πολέμου.  
<sup>10</sup> ταῖς πόλεσιν ἐχορήγησεν βρώματα  
καὶ ἔταξεν αὐτὰς ἐν σκεύεσιν ὁχυρώσεως,  
ἕως ὅτου ὠνομάσθη τὸ ὄνομα τῆς  
δόξης αὐτοῦ ἕως ἁκροῦ γῆς.  
<sup>11</sup> ἐποίησεν εἰρήνην ἐπὶ τῆς γῆς,  
καὶ εὐφράνθη Ἰσραὴλ εὐφροσύνην μεγάλην.  
<sup>12</sup> καὶ ἐκάθισεν ἕκαστος ὑπὸ τὴν ἄμπελον αὐτοῦ  
καὶ τὴν συκῆν αὐτοῦ, καὶ οὐκ ἦν ὁ ἐκφοβῶν αὐτούς.  
<sup>13</sup> καὶ ἐξέλιπεν πολέμων αὐτοὺς ἐπὶ τῆς γῆς,

<sup>7</sup> He gathered a host of captives;  
he conquered Gazara, Beth-Zur  
and the Citadel,  
ridding them of every impurity,  
and no one could resist him.  
<sup>8</sup> The people farmed their land in peace;  
and the land gave its produce,  
and the trees of the plain their fruit.  
<sup>9</sup> The elders sat at ease in their squares,  
all their talk was of their prosperity;  
and the young men  
wore splendid armour.  
<sup>10</sup> He kept the towns supplied with provisions  
and furnished with fortifications,  
until his fame resounded  
to the ends of the earth.  
<sup>11</sup> He established peace in the land,  
and Israel rejoiced with great joy.  
<sup>12</sup> Each man sat under his own vine and his own fig tree,  
and there was no one to make them afraid.  
<sup>13</sup> No enemy remained in the land to fight them;

<sup>7</sup> The capture of Joppa (v. 5) and of the three most important Seleucid fortresses, had 'secured the freedom of Israel' on a solid basis (v. 26).

<sup>8</sup> Compare Zc 8:12.

<sup>9</sup> Compare Zc 8:4.

<sup>10</sup> See 12:38, 13:33, 52. The NRSV has 'means of defence' in place of 'fortifications', here following the NJB.

<sup>11</sup> In place of 'rejoiced with', here following the NRSV, the NJB has 'knew'.

<sup>12</sup> Compare 1K 4:25, Mi 4:4, Zc 3:10.

<sup>13</sup> Compare Is 11:3-4.



καὶ οἱ βασιλεῖς συνετρίβησαν ἐν ταῖς ἡμέραις ἐκείναις.

- <sup>14</sup> καὶ ἐστήρισεν πάντας τοὺς ταπεινοὺς τοῦ λαοῦ αὐτοῦ·  
τὸν νόμον ἐξεζήτησεν  
καὶ ἐξῆρεν πάντα ἄνομον καὶ πονηρόν·  
<sup>15</sup> τὰ ἅγια ἐδόξασεν καὶ ἐπλήθυνεν  
τὰ σκεύη τῶν ἁγίων.

<sup>16</sup> Καὶ ἠκούσθη ἐν Ῥώμῃ ὅτι ἀπέθανεν Ἰωνάθαν καὶ ἕως  
Σπάρτης, καὶ ἐλυπήθησαν σφόδρα. <sup>17</sup> ὥς δὲ ἤκουσαν ὅτι  
Σιμων ὁ ἀδελφὸς αὐτοῦ γέγονεν ἀρχιερεὺς ἀντ' αὐτοῦ καὶ  
αὐτὸς ἐπικρατεῖ τῆς χώρας καὶ τῶν πόλεων τῶν ἐν αὐτῇ,  
<sup>18</sup> ἔγραψαν πρὸς αὐτὸν δέλοις χαλκαῖς τοῦ ἀνανεώσασθαι  
πρὸς αὐτὸν φιλίαν καὶ συμμαχίαν, ἣν ἔστησαν πρὸς Ἰουδαν  
καὶ Ἰωνάθαν τοὺς ἀδελφοὺς αὐτοῦ. <sup>19</sup> καὶ ἀνεγνώσθησαν  
ἐνώπιον τῆς ἐκκλησίας ἐν Ἱερουσαλὴμ.

<sup>20</sup> καὶ τοῦτο τὸ ἀντίγραφον τῶν ἐπιστολῶν, ὧν ἀπέστειλαν  
οἱ Σπαρτιάται

Σπαρτιατῶν ἄρχοντες καὶ ἡ πόλις Σιμωνι ἱερεῖ μεγάλῳ  
καὶ τοῖς πρεσβυτέροις καὶ τοῖς ἱερεῦσιν καὶ τῷ λοιπῷ  
δῆμῳ τῶν Ἰουδαίων ἀδελφοῖς χαίρειν.

the very kings of those times had been crushed.

- <sup>14</sup> He encouraged the afflicted members of his people;  
he strove to observe the Law,  
suppressing every wicked man and renegade.  
<sup>15</sup> He gave new splendour to the Temple,  
enriching it with many sacred vessels.

<sup>16</sup> When it became known in Rome and as far as Sparta that  
Jonathan was dead, people were deeply grieved. <sup>17</sup> However,  
as soon as they heard that his brother Simon had succeeded  
him as High Priest and was master of the country and the  
cities in it, <sup>18</sup> they wrote to him on bronze tablets to renew the  
treaty of friendship and alliance that they had made with his  
brothers, Judas and Jonathan, <sup>19</sup> and the document was read  
out before the assembly in Jerusalem.

<sup>20</sup> And the following is a copy of the letter that was sent by  
the Spartans:

“The rulers and the city of Sparta, to Simon the High  
Priest and to the elders and priests and the rest of the  
people of the Jews, greetings.

<sup>14</sup> In the NJB, the 2<sup>nd</sup> line is placed last, following the Peshitta.

<sup>15</sup> For this verse, here following the NJB, the NRSV reads, “He made the sanctuary glorious, and added to the vessels of the sanctuary.”

<sup>16</sup> After ‘far’, the NRSV adds ‘away’; here, we follow the NJB.

<sup>17</sup> In place of ‘master of’, here following the NJB, the NRSV has ‘ruling over’.

<sup>18</sup> Simon must have requested this renewal soon after his accession (142 BCE), since the reply from Rome bears the date of that same year (consulate of Lucius, 15:16).

<sup>19</sup> In place of ‘the document was read out’, here following the NJB, the NRSV has ‘these were read’.

<sup>20</sup> The NRSV opens this verse, here following the NJB, with, “This is a copy of the letter that the Spartans sent.”

<sup>21</sup> οἱ πρεσβευταὶ οἱ ἀποσταλέντες πρὸς τὸν δῆμον ἡμῶν ἀπήγγειλαν ἡμῖν περὶ τῆς δόξης ὑμῶν καὶ τιμῆς, καὶ ἠύφρανθημεν ἐπὶ τῇ ἐφόδῳ αὐτῶν. <sup>22</sup> καὶ ἀνεγράψαμεν τὰ ὑπ' αὐτῶν εἰρημένα ἐν ταῖς βουλαῖς τοῦ δήμου οὕτως Νουμήνιος Ἀντιόχου καὶ Ἀντίπατρος Ἰάσονος πρεσβευταὶ Ἰουδαίων ἦλθον πρὸς ἡμᾶς ἀνανεούμενοι τὴν πρὸς ἡμᾶς φιλίαν. <sup>23</sup> καὶ ἤρεσεν τῷ δήμῳ ἐπιδέξασθαι τοὺς ἄνδρας ἐνδόξως καὶ τοῦ θέσθαι τὸ ἀντίγραφον τῶν λόγων αὐτῶν ἐν τοῖς ἀποδεδειγμένοις τῷ δήμῳ βιβλίοις τοῦ μνημόσυνον ἔχειν τὸν δῆμον τῶν Σπαρτιατῶν. τὸ δὲ ἀντίγραφον τούτων ἔγραψαν Σιμωνι τῷ ἀρχιερεῖ.

<sup>24</sup> Μετὰ ταῦτα ἀπέστειλεν Σιμων τὸν Νουμήνιον εἰς Ῥώμην ἔχοντα ἀσπίδα χρυσοῦν μεγάλην ὀλκήν μυῶν χιλίων εἰς τὸ στήσθαι πρὸς αὐτοὺς τὴν συμμαχίαν.

<sup>25</sup> Ὡς δὲ ἤκουσεν ὁ δῆμος τῶν λόγων τούτων, εἶπαν Τίνα χάριν ἀποδώσομεν Σιμωνι καὶ τοῖς υἱοῖς αὐτοῦ; <sup>26</sup> ἐστήριξεν γὰρ αὐτὸς καὶ οἱ ἀδελφοὶ αὐτοῦ καὶ ὁ οἶκος τοῦ πατρὸς αὐτοῦ καὶ ἐπολέμησεν τοὺς ἐχθροὺς Ἰσραὴλ ἀπ' αὐτῶν καὶ ἔστησαν αὐτῷ ἐλευθερίαν. καὶ κατέγραψαν ἐν δέλτοις χαλκαῖς καὶ

<sup>21</sup> "The ambassadors whom you sent to our people have informed us of your glory and prosperity, and we are glad of their visit. <sup>22</sup> We have recorded their declarations in the minutes of our public assemblies, as follows, "Numenius son of Antiochus, and Antipater son of Jason, ambassadors of the Jews, came to us to renew their friendship with us. <sup>23</sup> It was the people's pleasure to receive these personages with honour and to deposit a copy of their statements in the public archives, so that the people of Sparta might preserve a record of them. A copy was also made for Simon the High Priest."

<sup>24</sup> After this, Simon sent Numenius to Rome as the bearer of a large golden shield weighing a thousand minas, to confirm the alliance with them.

<sup>25</sup> When these events were reported to our people, they said, "What mark of appreciation shall we give to Simon and his sons? <sup>26</sup> For, he and his brothers, and his father's house have stood firm: he has fought and repulsed the enemies of Israel and secured its freedom." Therefore, they recorded an

<sup>21</sup> For the last clause of this verse, here following the NJB, the NRSV reads, "and we rejoiced at their coming."

<sup>22</sup> In place of 'the minutes of our public assemblies', here following the NJB, the NRSV has 'our public decrees' and the WEBBE has 'public records'.

<sup>23</sup> For stylistic reasons, the NRSV avoids the use of the passive voice in the last sentence, as follows, "And they have sent a copy of this to the high priest Simon." Here, we follow the NJB. A more literal translation of 'public archives' is 'books that are appointed for the people'.

<sup>24</sup> The weight of the shield (~500 Kg) is an obvious exaggeration: a Greek mina is over 15 troy ounces.

<sup>25</sup> For this verse, here following the NJB, the NRSV reads, "When the people heard these things they said, "How shall we thank Simon and his sons?"

<sup>26</sup> In place of 'he has fought and repulsed', here following the NRSV, the NJB reads 'he fought off'. The NRSV includes the last sentence of this verse in v. 27; here, we follow the LXX & NJB.

ἔθεντο ἐν στήλαις ἐν ὄρει Σιων. <sup>27</sup> καὶ τοῦτο τὸ ἀντίγραφον τῆς γραφῆς

Ὁκτωκαιδεκάτῃ Ελουλ ἔτους δευτέρου καὶ ἐβδομηκοστοῦ καὶ ἑκατοστοῦ – καὶ τοῦτο τρίτον ἔτος ἐπὶ Σιμωνος ἀρχιερέως μεγάλου ἐν ασαραμελ – <sup>28</sup> ἐπὶ συναγωγῆς μεγάλης ἱερέων καὶ λαοῦ καὶ ἀρχόντων ἔθνους καὶ τῶν πρεσβυτέρων τῆς χώρας ἐγνώρισεν ἡμῖν·

<sup>29</sup> ἐπεὶ πολλάκις ἐγενήθησαν πόλεμοι ἐν τῇ χώρᾳ, Σιμων δὲ υἱὸς Ματθαθίου ἱερεὺς τῶν υἱῶν Ἰωαριβ καὶ οἱ ἀδελφοὶ αὐτοῦ ἔδωκαν αὐτοὺς τῷ κινδύνῳ καὶ ἀντέστησαν τοῖς ὑπεναντίοις τοῦ ἔθνους αὐτῶν, ὅπως σταθῇ τὰ ἅγια αὐτῶν καὶ ὁ νόμος, καὶ δόξῃ μεγάλη ἐδόξασαν τὸ ἔθνος αὐτῶν.

<sup>30</sup> καὶ ἤθροισεν Ἰωναθαν τὸ ἔθνος αὐτῶν καὶ ἐγενήθη αὐτοῖς ἀρχιερεὺς καὶ προσετέθη πρὸς τὸν λαὸν αὐτοῦ, <sup>31</sup> καὶ ἐβουλήθησαν οἱ ἐχθροὶ αὐτῶν ἐμβατεῦσαι εἰς τὴν χώραν αὐτῶν καὶ ἐκτεῖναι χεῖρας ἐπὶ τὰ ἅγια αὐτῶν· <sup>32</sup> τότε ἀνέστη Σιμων καὶ ἐπολέμησε περὶ τοῦ ἔθνους

inscription on bronze tablets and set it up on pillars on Mount Zion. <sup>27</sup> This is a copy of the text:

“The eighteenth of Elul, in the one hundred and seventy-second year, being the third year of Simon the High Priest: <sup>28</sup> in Asaramel, in the Grand Assembly of priests and people, of princes of the nation and of elders of the country, it was proclaimed to us:

<sup>29</sup> “When there was almost incessant fighting in the country, Simon, son of Mattathias, a priest of the line of Joarib, and his brothers courted danger and withstood their nation’s enemies to safeguard the integrity of their sanctuary and of the Law, and so brought their nation great glory.

<sup>30</sup> “For, when Jonathan having rallied his nation and become its High Priest, and having then been gathered to his ancestors, <sup>31</sup> their enemies planned to invade their country, intending to utterly destroy their territory and to stretch their hands against their sanctuary, <sup>32</sup> Simon

<sup>27</sup> The date is September 140 BCE. The formal document of vv. 27–49 served as a constitution for the new state of Judaea.

<sup>28</sup> In theory, the High Priest held his office by divine appointment, indicated by descent from a particular family. Since there was no legitimate claimant, Simon was legitimised by a process known in ancient Israel (see Ex 19, 2K 23, Ezr 10, Ne 9). ‘Asaramel’ is the transcription of a Hebrew expression meaning ‘The Court of the People of God’ – probably the outer courtyard of the Temple (see v. 48, 9:54).

<sup>29</sup> In place of ‘when there was almost incessant fighting’, here following the NJB, the NRSV has ‘since wars often occurred’.

<sup>30</sup> The decree recognises in retrospect the office of Jonathan, first Hasmonaean High priest.

<sup>31</sup> For this verse, here following the NJB, the NRSV reads, “When their enemies decided to invade their country and lay hands on their sanctuary.”

<sup>32</sup> The expenditure of personal wealth is a point often made in honorific decrees. The volunteers of the Revolt have been gradually replaced by a standing army.

αὐτοῦ καὶ ἐδαπάνησεν χρήματα πολλὰ τῶν ἑαυτοῦ καὶ ὀπλοδότησεν τοὺς ἄνδρας τῆς δυνάμεως τοῦ ἔθνους αὐτοῦ καὶ ἔδωκεν αὐτοῖς ὀψώνια <sup>33</sup> καὶ ὠχύρωσεν τὰς πόλεις τῆς Ιουδαίας καὶ τὴν Βαιθσουραν τὴν ἐπὶ τῶν ὁρίων τῆς Ιουδαίας, οὗ ἦν τὰ ὅπλα τῶν πολεμίων τὸ πρότερον, καὶ ἔθετο ἐκεῖ φρουρὰν ἄνδρας Ιουδαίους. <sup>34</sup> καὶ Ιοππὴν ὠχύρωσεν τὴν ἐπὶ τῆς θαλάσσης καὶ τὴν Γαζαραν τὴν ἐπὶ τῶν ὁρίων Ἀζώτου, ἐν ᾗ ὤκουν οἱ πολέμιοι τὸ πρότερον, καὶ κατώκισεν ἐκεῖ Ιουδαίους, καὶ ὅσα ἐπιτήδεια ἦν πρὸς τῇ τούτων ἐπανορθώσει, ἔθετο ἐν αὐτοῖς.

<sup>35</sup> καὶ εἶδεν ὁ λαὸς τὴν πίστιν τοῦ Σιμωνος καὶ τὴν δόξαν, ἣν ἐβουλεύσατο ποιῆσαι τῷ ἔθνει αὐτοῦ, καὶ ἔθεντο αὐτὸν ἡγούμενον αὐτῶν καὶ ἀρχιερέα διὰ τὸ αὐτὸν πεποιηκέναι πάντα ταῦτα καὶ τὴν δικαιοσύνην καὶ τὴν πίστιν, ἣν συνετήρησεν τῷ ἔθνει αὐτοῦ, καὶ ἐξεζήτησεν παντὶ τρόπῳ ὑψῶσαι τὸν λαὸν αὐτοῦ.

<sup>36</sup> καὶ ἐν ταῖς ἡμέραις αὐτοῦ εὐοδώθη ἐν ταῖς χερσὶν αὐτοῦ τοῦ ἐξαρθῆναι τὰ ἔθνη ἐκ τῆς χώρας αὐτῶν καὶ τοὺς ἐν τῇ πόλει Δαυὶδ τοὺς ἐν Ιερουσαλημ, οἳ ἐποίησαν αὐτοῖς ἄκραν, ἐξ ἧς ἐξεπορεύοντο καὶ ἐμίαινον κύκλῳ τῶν ἁγίων καὶ ἐποιοῦν πληγὴν μεγάλην ἐν τῇ ἀγνείᾳ.

next came forward to fight for his nation: spending great sums of his personal wealth on arming his nation's fighting men and on providing their pay; <sup>33</sup> fortifying the towns of Judaea, as well as Beth-Zur on the Judaeen frontier where the enemy arsenal had formerly been, and stationing in it a garrison of Jewish soldiers; <sup>34</sup> and he fortified Joppa on the coast, and Gazara on the borders of Azotus, a place formerly inhabited by the enemy, founding a Jewish colony there, and providing the settlers with everything they needed to set them on their feet.

<sup>35</sup> "Because of this, the people, aware of Simon's loyalty and of the glory that he was determined to win for his nation, have made him their ethnarch and High Priest, for all his services and for the integrity and loyalty that he has shown towards his nation, and for having by every means sought to enhance his people's power.

<sup>36</sup> "It has fallen to him in his time to expel the foreigners from their country, including those in the City of David in Jerusalem, who had converted it into a citadel for their own use, from which they would sally out to defile the surroundings of the sanctuary and to violate its

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<sup>33</sup> The NRSV has simply 'Jews' in place of 'Jewish soldiers', here following the NJB; the literal translation of the LXX (ἄνδρας Ιουδαίους) is 'Jewish men'.

<sup>34</sup> The NJB has 'Gezer' in place of 'Gazara', here following the LXX (Γαζαραν) & NRSV.

<sup>35</sup> In place of 'because of this', the NJB has 'in consequence of which'. Some MSS have 'acts' in place of 'loyalty'.

<sup>36</sup> The NJB has 'his country' in place of 'their country', and the NRSV has 'the country'.



<sup>37</sup> καὶ κατόρκισεν ἐν αὐτῇ ἄνδρας Ἰουδαίους καὶ ὠχύρωσεν αὐτὴν πρὸς ἀσφάλειαν τῆς χώρας καὶ τῆς πόλεως καὶ ὑψωσεν τὰ τείχη τῆς Ἱερουσαλῆμ.

<sup>38</sup> καὶ ὁ βασιλεὺς Δημήτριος ἔστησεν αὐτῷ τὴν ἀρχιερωσύνην κατὰ ταῦτα <sup>39</sup> καὶ ἐποίησεν αὐτὸν τῶν φίλων αὐτοῦ καὶ ἐδόξασεν αὐτὸν δόξῃ μεγάλη. <sup>40</sup> ἤκουσεν γὰρ ὅτι προσηγόρευνται οἱ Ἰουδαῖοι ὑπὸ Ῥωμαίων φίλοι καὶ σύμμαχοι καὶ ἀδελφοί, καὶ ὅτι ἀπῆντησαν τοῖς πρεσβευταῖς Σιμωνος ἐνδόξως, <sup>41</sup> καὶ ὅτι οἱ Ἰουδαῖοι καὶ οἱ ἱερεῖς εὐδόκησαν τοῦ εἶναι αὐτῶν Σιμονα ἡγούμενον καὶ ἀρχιερέα εἰς τὸν αἰῶνα ἕως τοῦ ἀναστῆναι προφήτην πιστὸν <sup>42</sup> καὶ τοῦ εἶναι ἐπ' αὐτῶν στρατηγόν, καὶ ὅπως μέλη αὐτῷ περὶ τῶν ἁγίων καθιστάναι δι' αὐτοῦ ἐπὶ τῶν ἔργων αὐτῶν καὶ ἐπὶ τῆς χώρας καὶ ἐπὶ τῶν ὅπλων καὶ ἐπὶ τῶν ὀχυρωμάτων, <sup>43</sup> καὶ ὅπως μέλη αὐτῷ περὶ τῶν ἁγίων, καὶ ὅπως

sacred character; <sup>37</sup> to station Jewish soldiers there instead for the security of the country and the city, and to build the walls of Jerusalem higher.

<sup>38</sup> “Since King Demetrius has heard that the Romans call the Jews their friends, allies and brothers, <sup>39</sup> and that they have given an honourable reception to Simon’s ambassadors and, furthermore, <sup>40</sup> that the Jews and priests are happy that Simon should, pending the advent of a genuine prophet, be their leader and High Priest for life, <sup>41</sup> he has therefore confirmed him in the High Priestly office, has raised him to the rank of Friend and had showered great honour on him, also confirming him as their governor, <sup>42</sup> with the right to appoint officials to oversee the fabric of the sanctuary and to administer the country, munitions and fortresses; <sup>43</sup> he is to have personal charge of the sanctuary, and to

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<sup>37</sup> The NJB has ‘heighten’ in place of ‘build ... higher’, here following the NRSV.

<sup>38</sup> The formula, ‘friends and allies’, is well attested; ‘brothers’, however, must be an editorial interpretation, for such a title would imply a (at least fictitious) common origin, as with the Jews and the Spartans (12:21). The NRSV transposes the content of this verse to the beginning of v. 40 and has, in its place, “In view of these things King Demetrius confirmed him in the high priesthood;” here, we follow the LXX & NJB.

<sup>39</sup> For this verse, the NRSV reads, “made him one of his Friends, and paid him high honours;” (see #38).

<sup>40</sup> The office was to be hereditary in Simon’s family, but since this was an act of the nation rather than of God, a ‘genuine prophet’ might annul or confirm the decision.

<sup>41</sup> There was still a firm link with Antioch (see 13:36). The NJB has ‘commander-in-chief’ in place of ‘governor’, here following the NRSV.

<sup>42</sup> From Alexander Janneus (103–76 BCE) onwards, the Hasmonaeans assumed the title of king. Little is known about the political role of the High Priest during the period of the Second Temple. A letter written in 408 BCE, from the Jews at Elephantine requesting help from the Judaeen government is addressed to the High priest and the nobles; thus, the power invested in Simon is probably not entirely new.

<sup>43</sup> The opening clause is perhaps a dittography of v. 42.

ἀκούηται ὑπὸ πάντων, καὶ ὅπως γράφονται ἐπὶ τῷ ὀνόματι αὐτοῦ πᾶσαι συγγραφαὶ ἐν τῇ χώρᾳ, καὶ ὅπως περιβάλληται πορφύραν καὶ χρυσοφορῇ·

<sup>44</sup> καὶ οὐκ ἐξέσται οὐθενὶ τοῦ λαοῦ καὶ τῶν ἱερέων ἀθετῆσαι τι τούτων καὶ ἀντειπεῖν τοῖς ὑπ' αὐτοῦ ῥηθησομένοις καὶ ἐπισυστρέψαι συστροφὴν ἐν τῇ χώρᾳ ἄνευ αὐτοῦ καὶ περιβάλλεσθαι πορφύραν καὶ ἐμπορποῦσθαι πόρπην χρυσοῦν· <sup>45</sup> ὅς δ' ἂν παρὰ ταῦτα ποιήσῃ ἢ ἀθετήσῃ τι τούτων, ἔνοχος ἔσται.

<sup>46</sup> καὶ εὐδόκησεν πᾶς ὁ λαὸς θέσθαι Σιμωνι ποιῆσαι κατὰ τοὺς λόγους τούτους. <sup>47</sup> καὶ ἐπεδέξατο Σιμων καὶ εὐδόκησεν ἀρχιερατεύειν καὶ εἶναι στρατηγὸς καὶ ἐθνάρχης τῶν Ἰουδαίων καὶ ἱερέων καὶ τοῦ προστατῆσαι πάντων.

<sup>48</sup> καὶ τὴν γραφὴν ταύτην εἶπον θέσθαι ἐν δέλτοις χαλκαῖς καὶ στήσαι αὐτάς ἐν περιβόλῳ τῶν ἁγίων ἐν τόπῳ ἐπισήμῳ, <sup>49</sup> τὰ δὲ ἀντίγραφα αὐτῶν θέσθαι ἐν τῷ γαζοφυλακίῳ, ὅπως ἔχῃ Σιμων καὶ οἱ υἱοὶ αὐτοῦ.

be obeyed by all; all official documents in the country must be drawn up in his name; and he may assume the purple and may wear golden ornaments.

<sup>44</sup> “Also, it is illegal for any member of the public or of the priesthood to nullify any of these decisions or to oppose what he says, or to convene a meeting anywhere in the country without his permission, or to assume the purple or wear the gold buckle; <sup>45</sup> and whoever acts contrary to, or rejects, them is liable to punishment.

<sup>46</sup> “All the people unanimously agreed to grant Simon the right to act in accordance with these decisions. <sup>47</sup> So, Simon, for his part, agreed to be High Priest and commander-in-chief and ethnarch of the Jews and their priests, and to preside over all:

<sup>48</sup> “So, be it now enacted, that this record be inscribed on bronze tablets and be erected at some conspicuous place within the precincts of the Temple, <sup>49</sup> and that copies be deposited in the Treasury for Simon and his sons.”

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<sup>44</sup> The NJB has ‘contravene’ & ‘enactments’, respectively, in place of ‘nullify’ & ‘decisions’, here following the NRSV.

<sup>45</sup> In place of ‘whoever acts’, here following the NRSV, the NJB has ‘anyone acting’.

<sup>46</sup> The NJB has ‘as aforesaid’ in place of ‘according to these decisions’, here following the NRSV.

<sup>47</sup> The explicit mention of the ‘priests’, here and in v. 40, is perhaps because of opposition from that part of the clergy still loyal to the evicted Oniad order. Simon’s powers are to be traditional (High Priest), respectful of his Seleucid suzerain (commander-in-chief) but, above all, national (ethnarch, head of a virtually autonomous group within the empire). The WEBBE has ‘governor’ in place of ‘ethnarch’.

<sup>48</sup> The NRSV has ‘sanctuary’ in place of ‘Temple’, here following the NRSV.

<sup>49</sup> The NJB has ‘descendants’ in place of ‘sons’, here following the LXX (υἱοὶ) & NRSV.

## Μακκαβαίων Α' 15

<sup>1</sup> Καὶ ἀπέστειλεν Ἀντίοχος υἱὸς Δημητρίου τοῦ βασιλέως ἐπιστολὰς ἀπὸ τῶν νήσων τῆς θαλάσσης Σιμωνι ἱερεῖ καὶ ἐθνάρχῃ τῶν Ἰουδαίων καὶ παντὶ τῷ ἔθνει, <sup>2</sup> καὶ ἦσαν περιέχουσai τὸν τρόπον τοῦτον

Βασιλεὺς Ἀντίοχος Σίμωνι ἱερεῖ μεγάλῳ καὶ ἐθνάρχῃ καὶ ἔθνει Ἰουδαίων χαίρειν.

<sup>3</sup> ἐπεὶ τινες λοιμοὶ κατεκράτησαν τῆς βασιλείας τῶν πατέρων ἡμῶν, βούλομαι δὲ ἀντιποιήσασθαι τῆς βασιλείας, ὅπως ἀποκαταστήσω αὐτὴν ὡς ἦν τὸ πρότερον, ἐξευλόγησα δὲ πλῆθος δυνάμεων καὶ κατεσκεύασα πλοῖα πολεμικά, <sup>4</sup> βούλομαι δὲ ἐκβῆναι κατὰ τὴν χώραν, ὅπως μετέλθω τοὺς κατεφθαρκότας τὴν χώραν ἡμῶν καὶ τοὺς ἡρημωκότας πόλεις πολλὰς ἐν τῇ βασιλείᾳ μου,

<sup>5</sup> νῦν οὖν ἴστημί σοι πάντα τὰ ἀφέματα, ἃ ἀφῆκάν σοι οἱ πρὸ ἐμοῦ βασιλεῖς, καὶ ὅσα ἄλλα δόματα ἀφῆκάν σοι. <sup>6</sup> καὶ ἐπέτρεψά σοι ποιῆσαι κόμμα ἴδιον, νόμισμα

## 1 MACCABEES 15

<sup>1</sup> And Antiochus son of King Demetrius addressed a letter from the Mediterranean Isles to Simon, the priest and ethnarch of the Jews, and to the whole nation; <sup>2</sup> its contents were as follows:

“King Antiochus to Simon, High Priest and ethnarch, and to the Jewish nation, greetings.

<sup>3</sup> “Whereas certain scoundrels have seized control of the kingdom of our fathers, and I propose to claim back the kingdom so that I may re-establish it as it was before, and whereas I have accordingly recruited very large forces and fitted out warships, <sup>4</sup> intending to make a landing in the country and to hunt down the men who have ruined it and have laid waste many towns in my kingdom.

<sup>5</sup> “Therefore, I confirm all remissions of taxes granted to you by the kings before me, and whatever gifts they conceded. <sup>6</sup> I permit you to mint your own coins as

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### 1 MACCABEES 15

<sup>1</sup> While in Rhodes, Antiochus VII learned of the captivity of his brother, Demetrius II. He was nicknamed Sidetes (because he was reared at Cnidus and Side in Pamphylia) but, on his coinage, took the regal title ‘*Euergetes*’ (‘benefactor’). He reigned 138–129 BCE. After his brother’s capture, he married Cleopatra III (10:57–58, 11:12). The WEBBE has ‘*governor*’ in place of ‘*ethnarch*’ (as also in v. 2).

<sup>2</sup> The NRSV has ‘*nation of the Jews*’ in place of ‘*the Jewish nation*’, here following the NJB.

<sup>3</sup> The ‘*scoundrels*’ were Trypho and his faction.

<sup>4</sup> In place of ‘*hunt down the men*’, here following the NJB, the NRSV has ‘*so that I may proceed against those*’.

<sup>5</sup> On the ‘*presents*’, see 13:39. Antiochus includes, at least by implication, the taxes due from the three districts (15:30ff, see #11:34).

<sup>6</sup> This privilege, a legal recognition of independence, was soon revoked (v. 27) and no Jewish coin hitherto discovered can be attributed to Simon.

τῇ χώρᾳ σου, <sup>7</sup> Ἱερουσαλημ δὲ καὶ τὰ ἅγια εἶναι ἐλεύθερα· καὶ πάντα τὰ ὅπλα, ὅσα κατεσκεύασας, καὶ τὰ ὀχυρώματα, ἃ ὠκοδόμησας, ὧν κρατεῖς, μενέτω σοι. <sup>8</sup> καὶ πᾶν ὀφείλημα βασιλικὸν καὶ τὰ ἐσόμενα βασιλικά ἀπὸ τοῦ νῦν καὶ εἰς τὸν ἅπαντα χρόνον ἀφίεσθω σοι· <sup>9</sup> ὥς δ' ἂν κρατήσωμεν τῆς βασιλείας ἡμῶν, δοξάσομέν σε καὶ τὸ ἔθνος σου καὶ τὸ ἱερόν δόξῃ μεγάλη ὥστε φανερὰν γενέσθαι τὴν δόξαν ὑμῶν ἐν πάσῃ τῇ γῇ.

<sup>10</sup> Ἔτους τετάρτου καὶ ἑβδομηκοστοῦ καὶ ἑκατοστοῦ ἐξῆλθεν Ἀντίοχος εἰς τὴν γῆν τῶν πατέρων αὐτοῦ, καὶ συνῆλθον πρὸς αὐτὸν πᾶσαι αἱ δυνάμεις ὥστε ὀλίγους εἶναι σὺν Τρύφῳ. <sup>11</sup> καὶ ἐδίωξεν αὐτὸν Ἀντίοχος, καὶ ἦλθεν εἰς Δωρα φεύγων τὴν ἐπὶ θαλάσσης· <sup>12</sup> ἦρδει γὰρ ὅτι ἐπισυνῆκται ἐπ' αὐτὸν τὰ κακά, καὶ ἀφῆκαν αὐτὸν αἱ δυνάμεις. <sup>13</sup> καὶ παρενέβαλεν Ἀντίοχος ἐπὶ Δωρα, καὶ σὺν αὐτῷ δώδεκα μυριάδες ἀνδρῶν πολεμιστῶν καὶ ὀκτακισχιλία ἵππος. <sup>14</sup> καὶ ἐκύκλωσεν τὴν πόλιν, καὶ τὰ πλοῖα ἀπὸ θαλάσσης συνῆψαν, καὶ ἔθλιβε τὴν πόλιν ἀπὸ τῆς γῆς καὶ τῆς θαλάσσης, καὶ οὐκ εἶασεν οὐδένα ἐκπορεύεσθαι οὐδὲ εἰσπορεύεσθαι.

money for your country. <sup>7</sup> I declare Jerusalem and the sanctuary to be free; all the arms you have made and the fortresses you have built, and now occupy, may remain yours. <sup>8</sup> All debts to the royal treasury, present or future, are cancelled henceforth in perpetuity. <sup>9</sup> When we have won back our kingdom, we shall bestow such great honour on yourself, your nation and the sanctuary as will make your glory known throughout the world."

<sup>10</sup> In the one hundred and seventy-fourth year, Antiochus set out and invaded the land of his fathers and, since the troops all rallied to him, Trypho was left with few men. <sup>11</sup> And Antiochus pursued the usurper, who took refuge in Dora on the coast, <sup>12</sup> knowing that misfortunes were piling up on him and that his troops had deserted him. <sup>13</sup> And Antiochus pitched camp outside Dora, and with him were a hundred and twenty thousand fighting men and eight thousand cavalry. <sup>14</sup> And he laid siege to the city while the ships closed in from the sea, so that he had the city under attack from land and sea; and he allowed no one to go in or come out.

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<sup>7</sup> The NRSV has 'strongholds' in place of 'fortresses', here following the NJB.

<sup>8</sup> In place of 'in perpetuity', here following the NJB, the NRSV has 'for all time'.

<sup>9</sup> The NRSV has 'manifest in all the earth' in place of 'throughout the world', here following the NJB.

<sup>10</sup> The 174<sup>th</sup> year was 139/138 BCE; the earliest coins of Antiochus date from 138 BCE.

<sup>11</sup> 'Dora' (Δωρα) is south of Carmel and about 12 Km north of Caesarea (Jg 1:27). This ancient district capital (1K 4:11) was still a prosperous port.

<sup>12</sup> In place of 'misfortunes were piling up', here following the NJB, the NRSV has 'troubles had converged'.

<sup>13</sup> The numbers here are probably exaggerated.

<sup>14</sup> The NRSV has 'surrounded' in place of 'laid siege to', here following the NJB.



<sup>15</sup> Καὶ ἦλθεν Νουμήνιος καὶ οἱ παρ' αὐτοῦ ἐκ Ῥώμης ἔχοντες ἐπιστολὰς τοῖς βασιλεῦσιν καὶ ταῖς χώραις, ἐν αἷς ἐγγράπτο τάδε

<sup>16</sup> Λεύκιος ὕπατος Ῥωμαίων Πτολεμαίῳ βασιλεῖ χαίρειν.

<sup>17</sup> οἱ πρεσβευταὶ τῶν Ιουδαίων ἦλθον πρὸς ἡμᾶς φίλοι ἡμῶν καὶ σύμμαχοι ἀνανεούμενοι τὴν ἐξ ἀρχῆς φιλίαν καὶ συμμαχίαν ἀπεσταλμένοι ἀπὸ Σιμωνος τοῦ ἀρχιερέως καὶ τοῦ δήμου τῶν Ιουδαίων, <sup>18</sup> ἤνεγκαν δὲ ἀσπίδα χρυσοῦν ἀπὸ μυῶν χιλίων. <sup>19</sup> ἤρρεσεν οὖν ἡμῖν γράψαι τοῖς βασιλεῦσιν καὶ ταῖς χώραις ὅπως μὴ ἐκζητήσωσιν αὐτοῖς κακὰ καὶ μὴ πολεμήσωσιν αὐτοῦς καὶ τὰς πόλεις αὐτῶν καὶ τὴν χώραν αὐτῶν καὶ ἵνα μὴ συμμαχῶσιν τοῖς πολεμοῦσιν πρὸς αὐτούς. <sup>20</sup> ἔδοξεν δὲ ἡμῖν δέξασθαι τὴν ἀσπίδα παρ' αὐτῶν. <sup>21</sup> εἴ τινες οὖν λοιμοὶ διαπεφύγασιν ἐκ τῆς χώρας αὐτῶν πρὸς ὑμᾶς, παράδοτε αὐτοὺς Σιμωνι τῷ ἀρχιερεῖ, ὅπως ἐκδικήσῃ αὐτοὺς κατὰ τὸν νόμον αὐτῶν.

<sup>15</sup> Numenius and his companions, meanwhile, arrived from Rome, bringing letters addressed to various kings and states, in which the following was written:

<sup>16</sup> "Lucius, consul of the Romans, to King Ptolemy, greetings.

<sup>17</sup> "The Jewish ambassadors have come to us as our friends and allies to renew our original friendship and alliance in the name of the High Priest Simon and the Jewish people. <sup>18</sup> They have brought a golden shield worth a thousand minas. <sup>19</sup> Accordingly, we have seen fit to write to various kings and states, warning them neither to molest the Jewish people nor to attack them, their towns, or their country, nor to ally themselves with any such aggressors. <sup>20</sup> We have seen fit to accept the shield from them. <sup>21</sup> If, therefore, any scoundrels have fled their country to take refuge with you, hand them over to Simon the High Priest, to be punished by him according to their law."

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<sup>15</sup> The NJB ends this verse, here following the NRSV, with, "... in the following terms."

<sup>16</sup> 'Lucius Caecilius Metellus Calvus' was consul in 142 BCE; his circular letter is hence misplaced (see 14:18). According to study notes in the NRSV (Oxford), this letter follows logically after 14:24; if it is genuine, it must be Lucius Calpurnius Piso, consul 140–139 BCE. Ptolemy VII Physcon reigned 145–116 BCE.

<sup>17</sup> In place of 'original', here following the NJB, the NRSV has 'ancient'.

<sup>18</sup> A 'thousand minas' was about 44 Kg of gold. The author's statement in 14:24 'weighing about a thousand minas' should be accepted with caution, for that would have weighed over half a tonne (508 Kg).

<sup>19</sup> The NRSV has 'the kings and countries' in place of 'various kings and states', here following the NJB.

<sup>20</sup> In place of 'we have seen fit', here following the NJB, the NRSV has 'and it has seemed good to us'.

<sup>21</sup> The NRSV has simply 'to you' in place of 'to take refuge with you', here following the NJB.

<sup>22</sup> Καὶ ταῦτὰ ἔγραψεν Δημητρίῳ τῷ βασιλεῖ καὶ Ἀττάλῳ καὶ Ἀριαράθῃ καὶ Ἀρσάκῃ <sup>23</sup> καὶ εἰς πάσας τὰς χώρας καὶ Σαμψάμῃ καὶ Σπαρτιάταις καὶ εἰς Δῆλον καὶ εἰς Μύνδον καὶ εἰς Σικυῶνα καὶ εἰς τὴν Καρίαν καὶ εἰς Σάμον καὶ εἰς τὴν Παμφυλίαν καὶ εἰς Λυκίαν καὶ εἰς Ἀλικαρνασσὸν καὶ εἰς Ῥόδον καὶ εἰς Φασηλίδαν καὶ εἰς Κῶν καὶ εἰς Σίδην καὶ εἰς Ἄραδον καὶ Γόρτυναν καὶ Κνίδον καὶ Κύπρον καὶ Κυρήνην.

<sup>24</sup> τὸ δὲ ἀντίγραφον τούτων ἔγραψαν Σιμωνι τῷ ἀρχιερεῖ.

<sup>25</sup> Ἀντίοχος δὲ ὁ βασιλεὺς παρενέβαλεν ἐπὶ Δωρὰ ἐν τῇ δευτέρᾳ προσάγων διὰ παντὸς αὐτῇ τὰς χεῖρας καὶ μηχανὰς ποιοῦμενος καὶ συνέκλεισεν τὸν Τρύφωνα τοῦ ἐκπορεύεσθαι καὶ εἰσπορεύεσθαι. <sup>26</sup> καὶ ἀπέστειλεν αὐτῷ Σιμων δισχιλίους ἄνδρας ἐκλεκτοὺς συμμαχεῖν αὐτῷ καὶ ἀργύριον καὶ χρυσίον καὶ σκεύη ἱκανά. <sup>27</sup> καὶ οὐκ ἠβούλετο αὐτὰ δέξασθαι, ἀλλὰ ἠθέτησεν πάντα, ὅσα συνέθετο αὐτῷ τὸ πρότερον, καὶ ἠλλοτριόυτο αὐτῷ. <sup>28</sup> καὶ ἀπέστειλεν πρὸς αὐτὸν Ἀθηνόβιον ἓνα τῶν φίλων αὐτοῦ κοινολογησόμενον αὐτῷ λέγων Ὑμεῖς κατακρατεῖτε τῆς Ιοππῆς καὶ Γαζαρῶν καὶ τῆς ἁκρᾶς τῆς ἐν Ἱερουσαλὴμ, πόλεις τῆς βασιλείας μου. <sup>29</sup> τὰ ὅρια αὐτῶν

<sup>22</sup> And the consul sent the same letter to King Demetrius, and to Attalus, and Ariarathes and Arsaces, <sup>23</sup> and to all the countries, including Sampsames, and to the Spartans, and to Delos, and to Myndos, and to Sicyon, and to Caria, and to Samos, and to Pamphylia, and to Lycia, and to Halicarnassus, and to Rhodes, and to Phaselis, and to Cos, and to Side, and to Arados, and to Gortyna, and to Cyprus and to Cyrene.

<sup>24</sup> They also drew up a copy for Simon the High Priest.

<sup>25</sup> But King Antiochus, from his positions outside Dora, was continually throwing detachments against the town. He constructed siege-engines and blocked Trypho from going in or out. <sup>26</sup> Simon sent him two thousand picked men to support him in the fight, with silver and gold, and plenty of equipment. <sup>27</sup> But Antiochus would not accept them; instead, he repudiated all his previous agreements with Simon and was estranged from him. <sup>28</sup> He sent Athenobius, one of his Friends, to confer with him and say, "You are now occupying Joppa and Gazara and the Citadel in Jerusalem, which are towns in my kingdom. <sup>29</sup> You have laid waste their territory

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<sup>22</sup> Demetrius II was at this time still a prisoner in Parthia, as the Romans had not recognised Antiochus VII. 'Attalus II' was king of Pergamum (159-138 BCE); 'Ariarathes V' was king of Cappadocia (162-131 BCE); for 'Arsaces', see 14:2.

<sup>23</sup> For 'Sampsames', some Greek MSS have 'Sampsaces' and the Latin versions have 'Lampsacus'.

<sup>24</sup> For this verse, here following the NJB, the NRSV reads, "They also sent a copy of these things to the high priest Simon."

<sup>25</sup> The NRSV opens this verse with, "King Antiochus besieged Dor for the second time."

<sup>26</sup> The NRSV adds 'military' before 'equipment', here following the NJB.

<sup>27</sup> Josephus (*Antiquities of the Jews*, XIII vii 2) says that Antiochus accepted this aid.

<sup>28</sup> The Citadel in Jerusalem was so large as to count as a town in its own right (see 1:33).

<sup>29</sup> 'Places' translates the Greek τόπων, a vague expression, here probably meaning the Four Districts (see 11:57).

ἤρημύσατε καὶ ἐποιήσατε πληγὴν μεγάλην ἐπὶ τῆς γῆς καὶ ἐκυριεύσατε τόπων πολλῶν ἐν τῇ βασιλείᾳ μου. <sup>30</sup> νῦν οὖν παράδοτε τὰς πόλεις, ἃς κατελάβεσθε, καὶ τοὺς φόρους τῶν τόπων, ὧν κατεκυριεύσατε ἐκτὸς τῶν ὁρίων τῆς Ἰουδαίας. <sup>31</sup> εἰ δὲ μή, δότε ἀντ' αὐτῶν πεντακόσια τάλαντα ἀργυρίου καὶ τῆς καταφθορᾶς, ἧς κατεφθάρκατε, καὶ τῶν φόρων τῶν πόλεων ἄλλα τάλαντα πεντακόσια· εἰ δὲ μή, παραγενόμενοι ἐκπολεμήσομεν ὑμᾶς.

<sup>32</sup> καὶ ἦλθεν Ἀθηνόβιος ὁ φίλος τοῦ βασιλέως εἰς Ἱερουσαλημ καὶ εἶδεν τὴν δόξαν Σιμωνος καὶ κυλικεῖον μετὰ χρυσωμάτων καὶ ἀργυρωμάτων καὶ παράστασιν ἱκανὴν καὶ ἐξίστατο καὶ ἀπήγγειλεν αὐτῷ τοὺς λόγους τοῦ βασιλέως. <sup>33</sup> καὶ ἀποκριθεὶς Σιμων εἶπεν αὐτῷ Οὔτε γῆν ἀλλοτρίαν εἰλήφαμεν οὔτε ἀλλοτρίων κεκρατήκαμεν, ἀλλὰ τῆς κληρονομίας τῶν πατέρων ἡμῶν, ὑπὸ δὲ ἐχθρῶν ἡμῶν ἀκρίτως ἐν τινι καιρῷ κατεκρατήθη· <sup>34</sup> ἡμεῖς δὲ καιρὸν ἔχοντες ἀντεχόμεθα τῆς κληρονομίας τῶν πατέρων ἡμῶν. <sup>35</sup> περὶ δὲ Ἰοππης καὶ Γαζαρων, ὧν αἰτεῖς, αὗται ἐποιοῦν ἐν τῷ λαῷ πληγὴν μεγάλην καὶ τὴν χώραν ἡμῶν, τούτων δώσομεν τάλαντα ἑκατόν. <sup>36</sup> καὶ οὐκ ἀπεκρίθη αὐτῷ λόγον, ἀπέστρεψεν δὲ μετὰ θυμοῦ πρὸς τὸν βασιλέα καὶ ἀπήγγειλεν

and done immense harm to the country; and you have seized control of many places properly in my kingdom. <sup>30</sup> Either surrender now the towns you have taken and the taxes from the places you have seized outside the frontiers of Judaea, <sup>31</sup> or else pay me five hundred talents of silver in compensation for them and for the destruction you have done, and another five hundred talents for the taxes from the towns; otherwise, we shall come and make war on you."

<sup>32</sup> When the King's Friend, Athenobius, reached Jerusalem and saw Simon's magnificence, his cabinet of gold and silver plate and the state he kept, he was dumbfounded. He delivered the king's message, <sup>33</sup> but Simon gave him this answer, "We have not taken foreign territory or any alien property but have occupied our ancestral heritage, for some time unjustly wrested from us by our enemies; <sup>34</sup> now that we have a favourable opportunity, we are merely recovering our ancestral heritage. <sup>35</sup> As regards Joppa and Gazara, which you claim, these were towns that did great harm to our people and to our country; we are prepared to give a hundred talents for them." Without so much as a word in answer, <sup>36</sup> the envoy went back to the king in a rage and

<sup>30</sup> In place of 'taxes', here following the NJB, the NRSV has 'tribute money'.

<sup>31</sup> The NRSV lacks the words 'in compensation for them and', here following the NJB.

<sup>32</sup> The NRSV has 'splendour' in place of 'magnificence', here following the NJB.

<sup>33</sup> The Hasmonaeans claimed all Palestine always belonged to the Jews; Greek law recognised the right to reclaim seized ancestral property.

<sup>34</sup> For this verse, here following the NJB, the NRSV reads, "Now that we have the opportunity, we are firmly holding the inheritance of our ancestors."

<sup>35</sup> The NRSV ends this verse, here following the NJB, with, "Athenobius did not answer him a word."

<sup>36</sup> In place of 'fell into a fury', here following the NJB, the NRSV has 'was very angry'.

αὐτῷ τοὺς λόγους τούτους καὶ τὴν δόξαν Σιμωνος καὶ πάντα, ὅσα εἶδεν, καὶ ὠργίσθη ὁ βασιλεὺς ὀργὴν μεγάλην.

<sup>37</sup> Τρύφων δὲ ἐμβὰς εἰς πλοῖον ἔφυγεν εἰς Ὀρθωσίαν. <sup>38</sup> καὶ κατέστησεν ὁ βασιλεὺς τὸν Κενδεβαῖον ἐπιστράτηγον τῆς παραλίας καὶ δυνάμεις πεζικὰς καὶ ἵππικὰς ἔδωκεν αὐτῷ. <sup>39</sup> καὶ ἐνετείλατο αὐτῷ παρεμβάλλειν κατὰ πρόσωπον τῆς Ἰουδαίας καὶ ἐνετείλατο αὐτῷ οἰκοδομῆσαι τὴν Κεδρων καὶ ὀχυρῶσαι τὰς πύλας καὶ ὅπως πολεμῇ τὸν λαόν· ὁ δὲ βασιλεὺς ἐδίωκε τὸν Τρύφωνα. <sup>40</sup> καὶ παρεγενήθη Κενδεβαῖος εἰς Ἰάμνειαν καὶ ἤρξατο τοῦ ἐρεθίζειν τὸν λαόν καὶ ἐμβατεύειν εἰς τὴν Ἰουδαίαν καὶ αἰχμαλωτίζειν τὸν λαόν καὶ φονεύειν. <sup>41</sup> καὶ ὠκοδόμησεν τὴν Κεδρων καὶ ἀπέταξεν ἐκεῖ ἵππεῖς καὶ δυνάμεις, ὅπως ἐκπορευόμενοι ἐξοδεύωσιν τὰς ὁδοὺς τῆς Ἰουδαίας, καθὰ συνέταξεν αὐτῷ ὁ βασιλεὺς.

reported on Simon's answer and his magnificence, and on everything he had seen, at which the king fell into a fury.

<sup>37</sup> Meanwhile, Trypho boarded a ship and escaped to Orthosia. <sup>38</sup> Then the king made Cendebaeus commander-in-chief of the coastal region and allotted him a force of infantry and cavalry. <sup>39</sup> He ordered him to deploy his men facing Judaea and instructed him to rebuild Kedron and fortify its gates, and to make war on our people, while the king himself went in pursuit of Trypho. <sup>40</sup> So, Cendebaeus arrived at Jamnia and began to provoke our people forthwith, invading Judaea, taking the people captive and massacring them. <sup>41</sup> Having rebuilt Kedron, he stationed cavalry and troops there to make sorties and patrol the roads of Judaea, as the king had ordered him.

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<sup>37</sup> 'Orthosia' (Ὀρθωσίαν) lies between Tripolis and the River Eleutherus. Thirty-three tetra-drachmas of Trypho have been found there, and the rarity of these coins suggests some connexion with the events related here. Trypho fled to Apamea, where he was put to death (unless he committed suicide, if Strabo, rather than Josephus, is to be believed).

<sup>38</sup> The NRSV has 'country' in place of 'region', here following the NJB.

<sup>39</sup> In place of 'to deploy his men facing Judaea', here following the NJB, the NRSV has 'to encamp against Judaea'.

<sup>40</sup> The NRSV has 'killing' in place of 'massacring', here following the NJB.

<sup>41</sup> 'Kedron' is present-day Qatra, about 5 Km southeast of Jamnia, or perhaps Gedereth, southwest of Ekron (Jos 15:41). The plan was to control the coastal plain and recover Gaza and Joppa.



## Μακκαβαίων Α' 16

<sup>1</sup> Καὶ ἀνέβη Ἰωάννης ἐκ Γαζαρῶν καὶ ἀπήγγειλεν Σιμωνὶ τῷ πατρὶ αὐτοῦ ἃ συνετέλεσεν Κενδεβαῖος. <sup>2</sup> καὶ ἐκάλεσεν Σιμων τοὺς δύο υἱοὺς αὐτοῦ τοὺς πρεσβυτέρους Ἰουδαν καὶ Ἰωάννην καὶ εἶπεν αὐτοῖς Ἐγὼ καὶ οἱ ἀδελφοί μου καὶ ὁ οἶκος τοῦ πατρός μου ἐπολεμήσαμεν τοὺς πολέμους Ἰσραὴλ ἀπὸ νεότητος ἕως τῆς σήμερον ἡμέρας, καὶ εὐοδώθη ἐν ταῖς χερσὶν ἡμῶν ῥύσασθαι τὸν Ἰσραὴλ πλεονάκεις. <sup>3</sup> νυνὶ δὲ γεγήρακα, καὶ ὑμεῖς δὲ ἐν τῷ ἐλέει ἱκανοὶ ἐστε ἐν τοῖς ἔτεσιν· γίνεσθε ἀντ' ἐμοῦ καὶ τοῦ ἀδελφοῦ μου καὶ ἐξελθόντες ὑπερμαχεῖτε ὑπὲρ τοῦ ἔθνους ἡμῶν, ἢ δὲ ἐκ τοῦ οὐρανοῦ βοήθεια ἔστω μεθ' ὑμῶν. <sup>4</sup> καὶ ἐπέλεξεν ἐκ τῆς χώρας εἴκοσι χιλιάδας ἀνδρῶν πολεμιστῶν καὶ ἵππεις, καὶ ἐπορεύθησαν ἐπὶ τὸν Κενδεβαῖον καὶ ἐκοιμήθησαν ἐν Μωδεῖν. <sup>5</sup> καὶ ἀναστάντες τὸ πρωῒ ἐπορεύθησαν εἰς τὸ πεδῖον, καὶ ἰδοὺ δύναμις πολλή εἰς συνάντησιν αὐτοῖς, πεζικὴ καὶ ἵππεις, καὶ χειμάρρους ἦν ἀνὰ μέσον αὐτῶν. <sup>6</sup> καὶ παρενέβαλε κατὰ πρόσωπον αὐτῶν αὐτὸς καὶ ὁ λαὸς αὐτοῦ. καὶ εἶδεν τὸν λαὸν δειλούμενον διαπερᾶσαι τὸν χειμάρρον καὶ διεπέρασεν

## 1 MACCABEES 16

<sup>1</sup> John then went up from Gazara and told his father Simon what Cendebaeus was doing. <sup>2</sup> At this, Simon called his two elder sons, Judas and John, and said to them, "My brothers and I, and my father's house, have fought the wars of Israel from our youth until today, and things have prospered in our hands and we have been successful in rescuing Israel. <sup>3</sup> However, now I am an old man, while you, by the mercy of Heaven, are the right age; take the place of my brother and myself, go out and fight for our nation, and may Heaven's aid be with you." <sup>4</sup> He then selected twenty thousand of the country's fighting men and cavalry, and these marched against Cendebaeus, camping for the night at Modein. <sup>5</sup> Starting early in the morning, they marched into the plain, to find a large army opposing them, both infantry and cavalry; there was, however, a streambed in between them. <sup>6</sup> And he drew up facing them, he and his army and, seeing that the men were afraid to cross the streambed, crossed over first himself. When his men saw this, they too crossed after

### 1 MACCABEES 16

- <sup>1</sup> The NJB has 'Gezer' in place of 'Gazara', here following the LXX (Γαζαρῶν) & NRSV.  
<sup>2</sup> 'John' is John Hyrcanus, who succeeded his father in 134 BCE. Simon's words recall the testament of Mattathias (2:49ff, see also 2:66, 12:15, 14:26, 36). The NJB, following the Vg (*hostes*), has 'enemies' in place of 'wars'; here, we follow the LXX (πολέμους) & NRSV.  
<sup>3</sup> In place of 'mercy of Heaven', the NRSV, more strictly following the LXX, has 'his mercy', but the implication is clear (see 2:21).  
<sup>4</sup> 'Cavalry' were now for the first time part of the Judean army.  
<sup>5</sup> The 'streambed' is probably the Wadi Qatra, running 1 Km north of Qatra, between Modein (24 Km away) and Azotus (v. 10, about 13Km).  
<sup>6</sup> The NJB opens with 'John' in place of the pronoun 'he' (here following the LXX and NRSV), which cannot refer to Simon (see v. 3).

πρῶτος· καὶ εἶδον αὐτὸν οἱ ἄνδρες καὶ διεπέρασαν κατόπισθεν αὐτοῦ. <sup>7</sup> καὶ διεῖλεν τὸν λαὸν καὶ τοὺς ἵππεῖς ἐν μέσῳ τῶν πεζῶν· ἦν δὲ ἵππος τῶν ὑπεναντίων πολλή σφόδρα. <sup>8</sup> καὶ ἐσάλπισαν ταῖς σάλπιγξιν, καὶ ἐτροπώθη Κενδεβαῖος καὶ ἡ παρεμβολὴ αὐτοῦ, καὶ ἔπεσον ἐξ αὐτῶν τραυματαῖα πολλοί· οἱ δὲ καταλειφθέντες ἔφυγον εἰς τὸ ὀχύρωμα. <sup>9</sup> τότε ἐτραυματίσθη Ἰουδας ὁ ἀδελφὸς Ἰωαννου· Ἰωαννης δὲ κατεδίωξεν αὐτούς, ἕως ἤλθεν εἰς Κεδρων, ἣν ὠκοδόμησεν. <sup>10</sup> καὶ ἔφυγον εἰς τοὺς πύργους τοὺς ἐν τοῖς ἀγροῖς Ἀζώτου, καὶ ἐνεπύρισεν αὐτὴν ἐν πυρί, καὶ ἔπεσον ἐξ αὐτῶν εἰς ἄνδρας δισχιλίους. καὶ ἀπέστρεψεν εἰς τὴν Ἰουδαίαν μετὰ εἰρήνης. <sup>11</sup> Καὶ Πτολεμαῖος ὁ τοῦ Ἀβούβου ἦν καθεσταμένος στρατηγὸς εἰς τὸ πεδῖον Ἰεριχω καὶ ἔσχεν ἀργύριον καὶ χρυσίον πολὺ. <sup>12</sup> ἦν γὰρ γαμβρὸς τοῦ ἀρχιερέως. <sup>13</sup> καὶ ὑψώθη ἡ καρδιά αὐτοῦ, καὶ ἐβουλήθη κατακρατῆσαι τῆς χώρας καὶ ἐβουλεύετο δόλω κατὰ Σιμωνος καὶ τῶν υἱῶν αὐτοῦ ἄραι αὐτούς. <sup>14</sup> Σιμων δὲ ἦν ἐφοδεύων τὰς πόλεις τὰς ἐν τῇ χώρᾳ καὶ φροντίζων τῆς ἐπιμελείας αὐτῶν· καὶ κατέβη εἰς Ἰεριχω αὐτὸς καὶ Ματθαθίας καὶ Ἰουδας οἱ υἱοὶ αὐτοῦ ἔτους ἐβδόμου

him. <sup>7</sup> And he divided his army into two, with the cavalry in the centre and the infantry on either flank, as the opposing cavalry was very numerous. <sup>8</sup> And the trumpets rang out; Cendebaeus and his army were put to flight, many of them falling mortally wounded and the rest of them fleeing to the fortress. <sup>9</sup> Then it was that Judas, the brother of John, was wounded, but John pursued them until Cendebaeus reached Kedron, which he had rebuilt. <sup>10</sup> Their flight took them as far as the towers in the countryside of Azotus, and John burnt these down. The enemy losses amounted to ten thousand men; John returned safely to Judaea.

<sup>11</sup> Ptolemy son of Abubos had been appointed general in command of the Plain of Jericho; he owned a great deal of silver and gold, <sup>12</sup> and was the High Priest's son-in-law. <sup>13</sup> His ambition was fired; he hoped to make himself master of the whole country and therefore treacherously began to plot the destruction of Simon and his sons. <sup>14</sup> Simon, who was inspecting the towns up and down the country and attending to their administration, had come down to Jericho with his

<sup>7</sup> These tactics were practised by the ancients and made it easier to withstand a superior number of horsemen.

<sup>8</sup> The 'fortress' was Kedron (15:39).

<sup>9</sup> In place of 'then it was that', here following the NJB, the NRSV has 'at that time'.

<sup>10</sup> 'Azotus' had been destroyed by Jonathan (10:84).

<sup>11</sup> Simon had perhaps stationed Ptolemy at Jericho, like John at Gezer. In any case, this military command included Judaea (9:50), later becoming one of the Herodian administrative districts. For 'Abubos' (Ἀβούβου), here following the NJB, the NRSV uses the alternative spelling 'Abubus'.

<sup>12</sup> For this short verse, here following the NJB, the NRSV reads, "for he was son-in-law of the high priest."

<sup>13</sup> In place of 'his ambition was fired', here following the NJB, the NRSV has 'his heart was lifted up'.

<sup>14</sup> The date was January–February 134 BCE.

καὶ ἐβδομηκοστοῦ καὶ ἑκατοστοῦ ἐν μηνὶ ἐνδεκάτῳ [οὗτος ὁ μὴν Σαβατ]. <sup>15</sup> καὶ ὑπεδέξατο αὐτοὺς ὁ τοῦ Ἀβούβου εἰς τὸ ὀχυρωμάτιον τὸ καλούμενον Δωκ μετὰ δόλου, ὃ ὠκοδόμησεν, καὶ ἐποίησεν αὐτοῖς πότον μέγαν καὶ ἐνέκρυψεν ἐκεῖ ἄνδρας. <sup>16</sup> καὶ ὅτε ἐμεθύσθη Σιμων καὶ οἱ υἱοὶ αὐτοῦ, ἐξάνεστη Πτολεμαῖος καὶ οἱ παρ' αὐτοῦ καὶ ἔλαβον τὰ ὄπλα αὐτῶν καὶ ἐπεισῆλθον τῷ Σιμωνι εἰς τὸ συμπόσιον καὶ ἀπέκτειναν αὐτὸν καὶ τοὺς δύο υἱοὺς αὐτοῦ καὶ τινὰς τῶν παιδαρίων αὐτοῦ. <sup>17</sup> καὶ ἐποίησεν ἀθεσίαν μεγάλην καὶ ἀπέδωκεν κακὰ ἀντὶ ἀγαθῶν.

<sup>18</sup> καὶ ἔγραψεν ταῦτα Πτολεμαῖος καὶ ἀπέστειλεν τῷ βασιλεῖ, ὅπως ἀποστείλῃ αὐτῷ δυνάμεις εἰς βοήθειαν καὶ παραδῶ τὴν χώραν αὐτῶν καὶ τὰς πόλεις. <sup>19</sup> καὶ ἀπέστειλεν ἑτέρους εἰς Γαζαρα ἄραι τὸν Ἰωαννην, καὶ τοῖς χιλιάρχοις ἀπέστειλεν ἐπιστολὰς παραγενέσθαι πρὸς αὐτόν, ὅπως δῶ αὐτοῖς ἀργύριον καὶ χρυσίον καὶ δόματα, <sup>20</sup> καὶ ἑτέρους ἀπέστειλεν καταλαβέσθαι τὴν Ἱερουσαλημ καὶ τὸ ὄρος τοῦ ἱεροῦ. <sup>21</sup> καὶ προδραμὼν τις ἀπήγγειλεν Ἰωαννῇ εἰς Γαζαρα ὅτι ἀπώλετο ὁ πατήρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ ὅτι Ἀπέσταλκεν καὶ σὲ ἀποκτεῖναι. <sup>22</sup> καὶ ἀκούσας ἐξέστη

sons Mattathias and Judas, in the one hundred and seventy-second year, in the eleventh month, the month of Shebat. <sup>15</sup> The son of Abubos lured them into a small fortress called Dok, which he had built, where he offered them a great banquet, having previously hidden men in the place. <sup>16</sup> When Simon and his sons were drunk, Ptolemy and his men reached for their weapons, rushed in against Simon in the banqueting hall and killed him with his two sons and some of his servants. <sup>17</sup> He thus committed a great act of treachery and rendered evil for good.

<sup>18</sup> And Ptolemy wrote a report of the affair and sent it to the king, expecting to be sent reinforcements and having the cities and the province made over to him. <sup>19</sup> And he sent people to Gazara to murder John and sent written orders to the military commanders to come to him so that he could give them silver, gold, and gifts; <sup>20</sup> and he also sent others to seize control of Jerusalem and the Temple mount. <sup>21</sup> But someone was too quick for him and had told John in Gazara that his father and brothers had perished, adding, "He is sending someone to kill you, too!" <sup>22</sup> But, overcome as John

<sup>15</sup> 'Dok' (Δωκ – modern Ain Duq) lies on the top of Jebel Qaruntul, 4 Km north of, and dominating, Jericho.

<sup>16</sup> In place of 'in against', here following the NRSV, the NJB has 'on'.

<sup>17</sup> The NRSV has 'an act of great treachery' in place of 'a great act of treachery', here following the NJB.

<sup>18</sup> The 'king' here is Antiochus VII.

<sup>19</sup> The literal translation for 'military commanders' is 'commanders of a thousand men' (see 3:55, Jdt 14:12).

<sup>20</sup> In place of 'he also sent others', here following the NJB, the NRSV has 'he sent other troops'.

<sup>21</sup> The NJB has 'Gezer' in place of 'Gazara', here following the LXX (Γαζαρα) & NRSV.

<sup>22</sup> According to Josephus, John Hyrcanus took refuge in Jerusalem, where the people welcomed him and repelled Ptolemy.

σφόδρα καὶ συνέλαβεν τοὺς ἄνδρας τοὺς ἐλθόντας ἀπολέσαι αὐτὸν καὶ ἀπέκτεινεν αὐτούς· ἐπέγνω γὰρ ὅτι ἐζήτουν αὐτὸν ἀπολέσαι.

<sup>23</sup> Καὶ τὰ λοιπὰ τῶν λόγων Ἰωαννου καὶ τῶν πολέμων αὐτοῦ καὶ τῶν ἀνδραγαδιῶν αὐτοῦ, ὧν ἠνδραγάδησεν, καὶ τῆς οἰκοδομῆς τῶν τειχῶν, ὧν ὑποδόμησεν, καὶ τῶν πράξεων αὐτοῦ, <sup>24</sup> ἰδοὺ ταῦτα γέγραπται ἐπὶ βιβλίῳ ἡμερῶν ἀρχιερωσύνης αὐτοῦ, ἀφ' οὗ ἐγενήθη ἀρχιερεὺς μετὰ τὸν πατέρα αὐτοῦ.

was by the news, he arrested the men who had come to kill him and put them to death, being aware of their murderous design.

<sup>23</sup> And the rest of the acts of John, the battles that he fought and the valiant deeds he performed, and the building of the city walls, and all his other achievements: <sup>24</sup> see, these are all recorded in the annals of his High Priesthood, from the day he succeeded his father as High Priest.

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<sup>23</sup> John was High Priest 134–104 BCE. When Antiochus later besieged Jerusalem, John was defeated but made peace and accompanied the king on an expedition to Parthia, where Antiochus was killed. Afterward, he gained control of most of Palestine and forced the Idumaeans to adopt Judaism. Late in his reign, the Pharisees turned against him and demanded that he give up the High Priesthood.

<sup>24</sup> Extracts from these 'annals' (literally, 'books of days') appear in the work of Josephus. The closing formula intentionally echoes those of the Books of Kings (see, for instance, 2K 10:34) and seems to make best sense if written after John Hyrcanus' death – i.e., after 104 BCE.