

# Biblical Chronology of the Machabees



R. J. M. I.

By

The Precious Blood of Jesus Christ,  
The Grace of the God of the Holy Catholic Church,  
The Mediation of the Blessed Virgin Mary,  
Our Lady of Good Counsel and Crusher of Heretics,  
The Protection of Saint Joseph, Patriarch of the Holy Family,  
The Intercession of Saint Michael the Archangel  
and the cooperation of

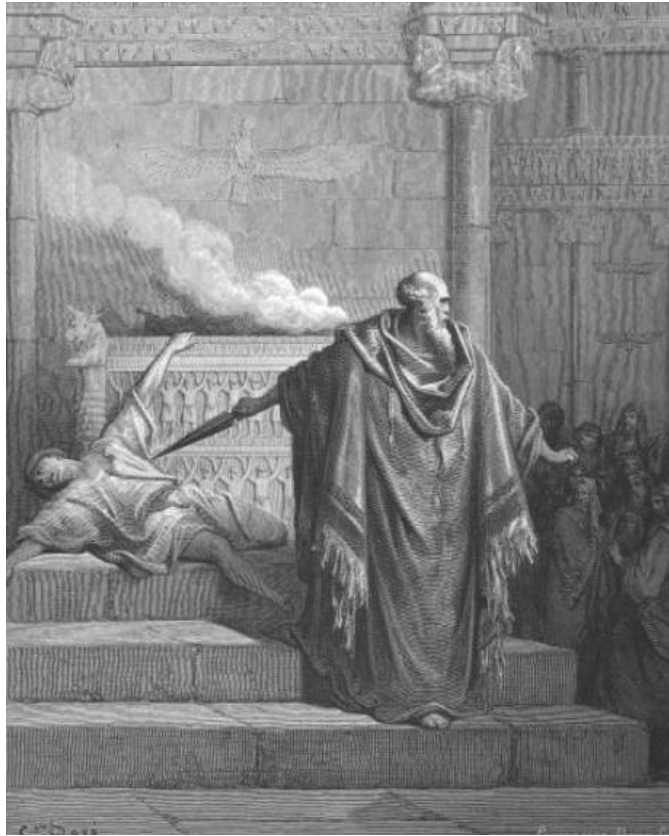
Richard Joseph Michael Ibranyi

To Jesus through Mary

*Júdica me, Deus, et discérne causam meam de gente non sancta:  
ab hómine iníquo, et dolóso érue me*

Ad Majorem Dei Gloriam





“There came a certain Jew in the sight of all to sacrifice to the idols upon the altar in the city of Modin, according to the king’s commandment. And Mathathias saw and was grieved, and his reins trembled, and his wrath was kindled according to the judgment of the law, and running upon him he slew him upon the altar. Moreover, the man whom king Antiochus had sent, who compelled them to sacrifice, he slew at the same time and pulled down the altar and shewed zeal for the law, as Phinees did by Zamri the son of Salomi. And Mathathias cried out in the city with a loud voice, saying:  
Every one that hath zeal for the law and maintaineth the testament, let him follow me.”  
(1 Machabees 2:23-27)

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## Abbreviations

- K: The beginning of the reign of a Seleucid king
- SE: A year dated according to the Seleucid Era
- SE-n: A year of the Seleucid Era according to the Hebrew sacred calendar with the first day of Nisan as the New Years' Day
- SE-t: A year of the Seleucid Era according to the Hebrew civil calendar with the first day of Tishri as the New Years' Day
- Y: A span of years listed between events
- AJ: *Antiquities of the Jews*, by Josephus

## General Notes

### **Biblical account of the Machabees is the only infallible source**

This book deals with the biblical and thus inerrant and infallible history and chronology of the Machabees. Hence it is an anchor for extra-biblical sources to conform to when they deviate from the biblical account. Extra-biblical historians and chronologists and archeologists, even good and honest ones, make mistakes and contradict one another regarding historical, chronological, and archeological events. Dishonest historians and chronologists and archeologists present an even greater problem because of their deliberate distortions, corruptions, fabrications, and lies regarding history, chronology, and archeology in order to discredit the Word of God and its infallible meaning.

*Josephus and Eusebius were off by several years regarding death of Judas Machabeus*

The Bible places the death of Judas Machabeus in 160 BC. But Josephus places the death of Judas five or six years later in 155 or 154 BC. (See my book *Errors of Josephus: Erred by Five or Six Years Regarding the Death and Reign of Judas Machabeus*.) And the heretic Eusebius says Judas died in 157 BC, and thus he is off by three years. (See my book *Daniel's Seventy-Weeks Prophecy: Some errors of the heretic Eusebius of Caesarea: Says Judas Machabeus died three years later than the biblical account*.)

### **The Seleucid Era**

*The Seleucid Era began in October 312 BC when Seleucus I Nicator won the Battle of Gaza and ruled over Babylon*

The Seleucid Era began when Seleucus I Nicator won the Battle of Gaza in October 312 BC and thus began to rule over Babylon. Hence October 312 BC is the epoch date of the Seleucid Era. The Seleucid Empire was ruled by Macedonians and based in Syria.

## The Seleucid Line

Table: Seleucid Rulers

BC	SE	King	Verses
312-281		Seleucus I Nicator, <i>son of Antiochus</i>	
281-261		Antiochus I Soter, <i>son of Seleucus I</i>	
261-246		Antiochus II Theos, <i>son of Antiochus I</i>	
246-226		Seleucus II Callinicos, <i>son of Antiochus II</i>	
226-187		Antiochus III Megas (the Great), <i>son of Seleucus II</i>	
187-175		Seleucus IV Philopator, <i>son of Antiochus III</i>	(2 Mac. 3, 4)
175-163	137 SE-n	Antiochus IV Epiphanes Nicephoros (the Illustrious), <i>son of Antiochus III</i>	(1 Mac. 1:1-11) (2 Mac. 4:7)
163	149 SE-n 148 SE-t	Antiochus V Eupator, <i>son of Antiochus IV Epiphanes</i>	(1 Mac. 6:1-17) (2 Mac. 9) (2 Mac. 11:12-38)
161-150	151 SE-n	Demetrius I Soter, <i>son of Seleucus IV</i>	(1 Mac. 7:1-38) (2 Mac. 14)
150-145	162 SE-n	Alexander I Theopator Euergetes (Bales), <i>bastard son of Antiochus IV Epiphanes</i>	(1 Mac. 10:51-58)
145-144	167 SE-n	Demetrius II Nicator, <i>son of Demetrius I</i>	(1 Mac. 11:19)
144-142		Antiochus VI Epiphanes Dionysos, <i>son of Alexander I</i>	(1 Mac. 11:54-56)
142-138		Tryphon Autocrator, <i>former guardian of Antiochus VI</i>	(1 Mac. 13:31-31)
138-128		Antiochus VII Sidetes, <i>son of Demetrius I</i>	(1 Mac. 15:1-14)

(See my book *Dating Events by Eras and Reigns*: The Seleucid Era began in 312 BC, October.)

### How to calculate the BC years for the Seleucid Era

To learn how to calculate the BC years for the Seleucid Era or any other non-Gregorian era, see my book *Dating Events by Eras and Reigns*: Epochs, Eras, and Dating Methods.

### The First Book of Machabees dates the Seleucid Era by the Hebrew sacred calendar

#### (1 SE – Nisan 1, 311 BC) Post-dating method with Nisan 1 as the New Year

The Jewish author of the First Book of Machabees used the Hebrew sacred calendar to date years according to the Seleucid Era. The Hebrew sacred calendar begins the New Year on Nisan 1, which corresponds to the Gregorian months of March and April, and uses the post-dating method to date years. According to this dating method, the 1<sup>st</sup> year of the Seleucid Era began on Nisan 1, 311 BC. Hence, according to the Hebrew sacred calendar, the 148<sup>th</sup> year of the Seleucid Era (148 SE-n) began on Nisan 1, 164 BC and ended on Adar 29, 163 BC.

$$(148 - 1) + -311 \text{ BC, Nisan 1} = -164 \text{ BC, Nisan 1 to 163 BC, Adar 29}$$

Thus the 148<sup>th</sup> year of the Seleucid Era began in 164 BC and ended in 163 BC.

*The Second Book of Machabees dates the Seleucid Era by the Hebrew civil calendar*

(1 SE – Tishri 1, 311 BC) Post-dating method with Hyperberetaios 1 (Tishri 1) as the New Year

The Jewish author of the Second Book of Machabees was Jason of Cyrene:

“And all such things as have been comprised in five books by Jason of Cyrene, we have attempted to abridge in one book.” (2 Mac. 2:24)

The Seleucid Empire was ruled by Macedonians who thus used the Macedonian calendar. The Macedonian calendar used the post-dating method and began the New Year on Hyperberetaios 1, which corresponds to the Hebrew day of Tishri 1, which falls in the Gregorian months of September or October. To mark events, Jason used the Hebrew civil calendar instead of the Hebrew sacred calendar to conform to the Macedonian calendar. According to the Macedonian and Hebrew civil calendars, the 1<sup>st</sup> year of the Seleucid Era began in 311 BC on the 1<sup>st</sup> day of autumn (Hyperberetaios 1 for the Macedonian calendar and Tishri 1 for the Hebrew civil calendar). Hence, according to the Hebrew civil calendar, which was in conformity with the Macedonian calendar, the 148<sup>th</sup> year of the Seleucid Era (148 SE-t) began on Tishri 1, 164 BC and ended on Elul 29, 163 BC.

$(148 - 1) + -311 \text{ BC}, \text{ Tishri } 1 = -164 \text{ BC}, \text{ Tishri } 1 \text{ to } 163 \text{ BC}, \text{ Elul } 29$

*Apparent contradiction when two dates for same event conflict*

Because the First Book of Machabees begins the New Year on Nisan 1 and the Second Book on Tishri 1, the Seleucid year from Nisan 1 to Elul 29 (the day before Tishri 1) is one less in the Second Book than in the First Book because the Second Book begins the New Year six months later than the First Book. But the Seleucid year from Tishri 1 to Adar 29 (the day before Nisan 1) is the same for both books. Hence the Seleucid year differs from the 1<sup>st</sup> to the 6<sup>th</sup> Hebrew months but is the same from the 7<sup>th</sup> to the 12<sup>th</sup> Hebrew months. (See my book *Dating Events by Eras and Reigns*: Dating events in eras whose years or months overlap.) There are four events in the First Book and the Second Book of Machabees that list a different Seleucid year for the same event:

SE n/t	BC	Event	1 Mac	2 Mac
149/148	163	Antiochus IV Epiphanes dies and his son Antiochus V Eupator reigns	6:1-17	11:22-38
150/149	162	Judas besieges castle of Jerusalem, and Eupator prepares for war against Judas	6:17-38	13:1-20
151/150	161	Demetrius makes Alcimus high priest	7:1, 9	14:4, 13
170/169	142	Simon makes pact with Demetrius II, and Jews get independence	13:33-42	1:7-8

### The First Event (149 SE-n/148 SE-t) – The death of Antiochus Epiphanes

The First Book of Machabees says that Antiochus Epiphanes died in the 149<sup>th</sup> year of the Seleucid Era. But the Second Book says he was already dead in the 148<sup>th</sup> year of the Seleucid Era:

“So king Antiochus died there **in the year one hundred and forty-nine.**” (1 Mac. 6:16)

“But the king’s letter contained these words: King Antiochus to Lysias his brother, greeting. Our father being translated amongst the gods... Fare ye well. **In the year one hundred and forty-eight**, the fifteenth day of the month of Xanthicus.” (2 Mac. 11:22-23, 38)

Because the First Book of Machabees lists a different Seleucid year for the death of Antiochus than the Second Book, we know that Antiochus died in 163 BC and within the 1<sup>st</sup> to the 6<sup>th</sup> Hebrew months, from Nisan 1 to Elul 29.

The 149<sup>th</sup> year of the Seleucid Era according to the First Book of Machabees and the Hebrew sacred calendar (149 SE-n) begins on Nisan 1, 163 BC and ends on Adar 29, 162 BC.

- 149 SE-n: Nisan 1, **163 BC** to Adar 29, 162 BC

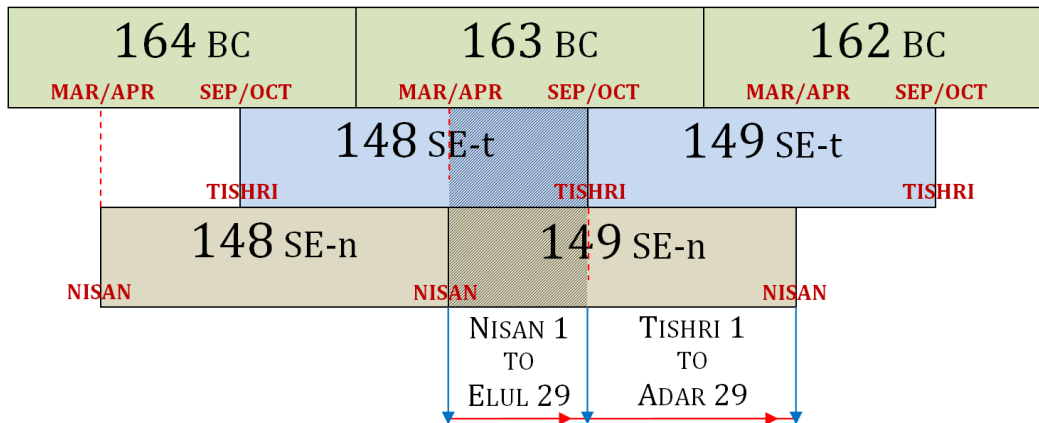
The 148<sup>th</sup> year of the Seleucid Era according to the Second Book of Machabees and the Hebrew civil calendar (148 SE-t) begins on Tishri 1, 164 BC and ends on Elul 29, 163 BC.

- 148 SE-t: Tishri 1, 164 BC to Elul 29, **163 BC**

Because both Seleucid years (149 SE-n and 148 SE-t) apply to the same event in time (the death of Antiochus Epiphanes), the BC year that they both have in common is the BC year in which he died. And that year is 163 BC.

And the span of months in which he died had to be from the 1<sup>st</sup> to the 6<sup>th</sup> Hebrew months, from Nisan 1 to Elul 29, because those are the months when the Seleucid years differ between both calendars. Hence, based upon the evidence alone that Antiochus Epiphanes died in 149 SE-n and 148 SE-t, we know that he died in 163 BC and on any day from Nisan 1 to Elul 29. See the below chart:

Chart: Comparison of Hebrew Sacred, Hebrew Civil, and Gregorian Years



- From Nisan 1 to Elul 29, the SE-t and SE-n years differ by 1
- From Tishri 1 to Adar 29, the SE-t and SE-n years coincide

And we can narrow down the span in which Antiochus Epiphanes died to any day from Nisan 1 to Nisan 14 because the letter from Antiochus Eupator, as recorded in the Second Book of Machabees, says not only that his father Antiochus Epiphanes died in the 148<sup>th</sup> year of the Seleucid Era but also that he died before the 15<sup>th</sup> day of Xanthicus, which corresponded to Nisan 15. Hence Antiochus Epiphanes died on any day from Nisan 1 to Nisan 14.

Table: Macedonian, Hebrew, and Gregorian Months

Macedonian Calendar	Hebrew Calendar	Gregorian Calendar
1. Hyperberetaios	7. Tishri*	9. Sept/Oct
2. Dios	8. Heshvan	10. Oct/Nov
3. Apellaios	9. Casleu	11. Nov/Dec
4. Audnaios	10. Tevet	12. Dec/Jan
5. Peritios	11. Shevat	1. Jan/Feb
6. Dystros	12. Adar	2. Feb/March
7. <b>Xandikos</b>	1. <b>Nisan</b>	3. March/April
8. Artemisios	2. Iyyar	4. April/May
9. Daisios	3. Sivan	5. May/June
10. Panemos	4. Tammuz	6. June/July
11. Loios	5. Av	7. July/Aug
12. Gorpaios	6. Elul	8. Aug/Sept

\* Each Hebrew month begins its first day on different days within the two Gregorian months from year to year because the Hebrew lunisolar calendar loses eleven days every Gregorian solar year until a month is added (intercalated) to the Hebrew calendar about every three years. For most of the Gregorian years, the whole Hebrew month falls within the range of the two Gregorian months; but for some of the Gregorian years, it falls outside that range by ending in the third or following Gregorian month. For example, for most of the Gregorian years, the whole Hebrew month of Nisan falls within the Gregorian months of March and April; but for some Gregorian years, Nisan ends in early May.

According to the least probable opinion, the Macedonian month of Xanthicus (Xandikos) would correspond to the Hebrew month of Adar because the year would begin with Dios instead of Hyperberetaios. If this opinion were true, then the 148<sup>th</sup> year

of the Seleucid Era according to the Macedonian calendar intercalated a month while the Hebrew calendar did not. That would move the month of Xanthicus down one month in relation to the Hebrew calendar to correspond to Nisan. We know Xanthicus 15 could not correspond with Adar 15 that year for two reasons:

1. Because Adar 15 would place the death of Antiochus Epiphanes in the 148<sup>th</sup> year of the Seleucid Era according to the Hebrew sacred calendar but the First Book of Machabees says that he died in the 149<sup>th</sup> year of the Seleucid Era according to the Hebrew sacred calendar, which begins on Nisan 1.
2. Because the Macedonian and Hebrew civil calendars say he died in the 148<sup>th</sup> year of the Seleucid Era while the Hebrew sacred calendar says in the 149<sup>th</sup> year. Thus the death date of Antiochus Epiphanes had to be on any day from Nisan 1 to Elul 29 because those are the months when the Seleucid years differ between both calendars, and thus he could not have died in the month of Adar when the Seleucid years are the same.

Therefore, according to this least probable opinion, the Macedonian month of Xanthicus corresponded to the Hebrew month of Nisan that year because the Macedonian calendar intercalated a month that year and the Hebrew calendar did not.

Whichever opinion is true regarding the order of the months of the Macedonian calendar, the Macedonian month of Xanthicus corresponded to the Hebrew month of Nisan when King Antiochus Eupator dated his letter “the fifteenth day of the month of Xanthicus” in which he spoke of his father’s death. (See my book *Dating Events by Eras and Reigns*: Macedonian calendar with post-dating method and Hyperberetaios 1 (Sept/Oct) as the New Year’s Day.)

### The Second Event (150 SE-n/149 SE-t) – Judas besieges castle; Eupator prepares for war

“And Lysias understood that the king was dead, and he set up Antiochus his son to reign, whom he brought up young: and he called his name Eupator. Now they that were in the castle, had shut up the Israelites round about the holy places: and they were continually seeking their hurt, and to strengthen the Gentiles. And Judas purposed to destroy them: and he called together all the people, to besiege them. And they came together, and besieged them **in the year one hundred and fifty**, and they made battering slings and engines. And some of the besieged got out: and some wicked men of Israel joined themselves unto them. And they went to the king, and said: How long dost thou delay to execute the judgment, and to revenge our brethren? We determined to serve thy father and to do according to his orders, and obey his edicts: And for this they of our nation are alienated from us, and have slain as many of us as they could find, and have spoiled our inheritances. Neither have they put forth their hand against us only, but also against all our borders. And behold they have approached this day to the castle of Jerusalem to take it, and they have fortified the strong hold of Bethsura: And unless thou speedily prevent them, they will do greater things than these, and thou shalt not be able to subdue them. Now when the king heard this, he was angry: and he called together all his friends, and the captains of his army, and them that were over the horsemen. There came also to him from other realms, and from the islands of the sea hired troops. And the



number of his army was an hundred thousand footmen, and twenty thousand horsemen, and thirty-two elephants, trained to battle.” (1 Mac. 6:17-30)

“**In the year one hundred and forty-nine**, Judas understood that Antiochus Eupator was coming with a multitude against Judea, and with him Lysias the regent, who had charge over the affairs of the realm, having with him a hundred and ten thousand footmen, five thousand horsemen, twenty-two elephants, and three hundred chariots armed with hooks.” (2 Mac. 13:1-2)

150 SE-n and 149 SE-t coincide from Nisan 1 to Elul 29, 162 BC. Hence Antiochus Eupator prepared to war against Judas in 162 BC on any day from Nisan 1 to Elul 29.

### The Third Event (151 SE-n/150 SE-t) – Demetrius makes Alcimus high priest

“**In the hundred and fifty-first year** Demetrius the son of Seleucus departed from the city of Rome, and came up with a few men into a city of the sea coast, and reigned there... Then the king chose Bacchides, one of his friends that ruled beyond the great river in the kingdom, and was faithful to the king: and he sent him, to see the havock that Judas had made: and the wicked Alcimus he made high priest, and commanded him to take revenge upon the children of Israel.” (1 Mac. 7:1, 8-9)

“[Alcimus] came to king Demetrius **in the year one hundred and fifty**, presenting unto him a crown of gold, and a palm, and besides these, some boughs which seemed to belong to the temple. And that day indeed he held his peace...

[Demetrius] Giving him [Nicanor] in charge, to take Judas himself: and disperse all them that were with him, and to make Alcimus the high priest of the great temple.” (2 Mac. 14:4, 13)

151 SE-n and 150 SE-t coincide from Nisan 1 to Elul 29, 161 BC. Hence Demetrius made Alcimus high priest in 161 BC on any day from Nisan 1 to Elul 29.

### The Fourth Event (170 SE-n/169 SE-t) – Simon makes pact with Demetrius II

“And Simon built up the strong holds of Judea, fortifying them with high towers, and great walls, and gates, and bars: and he stored up victuals in the fortresses. And Simon chose men and sent to king Demetrius, to the end that he should grant an immunity to the land: for all that Tryphon did was to spoil. And king Demetrius in answer to this request, wrote a letter in this manner: King Demetrius to Simon the high priest, and friend of kings, and to the ancients, and to the nation of the Jews, greeting. The golden crown, and the palm, which you sent, we have received: and we are ready to make a firm peace with you, and to write to the king’s chief officers to release you the things that we have released. For all that we have decreed in your favour, shall stand in force. The strong holds that you have built, shall be your own. And as for any oversight or fault committed unto this day, we forgive it, and the crown which you owed: and if any other thing were taxed in Jerusalem, now let it not be taxed. And if any of you be fit to be enrolled among ours, let them be enrolled, and let there be peace between us. **In the year one hundred and seventy** the yoke of the Gentiles was taken off from Israel. And the people of Israel began to write in the instruments, and public records: The first year under Simon the high priest, the great captain and prince of the Jews.” (1 Mac. 13:33-42)

“When Demetrius reigned, **in the year one hundred and sixty-nine**, we Jews wrote to you, in the trouble, and violence, that came upon us in those years, after Jason withdrew himself from the holy land, and from the kingdom. They burnt the gate, and shed innocent blood: then we prayed to the Lord, and were heard, and we

offered sacrifices, and fine flour, and lighted the lamps, and set forth the loaves.” (2 Mac. 1:7-8)

170 SE-n and 169 SE-t coincide from Nisan 1 to Elul 29, 142 BC. Hence Simon made a pact with Demetrius in 142 BC on any day from Nisan 1 to Elul 29.

## Machabean or Asmonean Era

The biblical account of the Machabees records the beginning of the Machabean Line, also known as the Asmonean or Hasmonean Line, with its founder Mathathias:

“In those days arose Mathathias the son of John, the son of Simeon, a priest of the sons of Joarib, from Jerusalem, and he abode in the mountain of Modin. And he had five sons: John who was surnamed Gaddis: And Simon, who was surnamed Thasi: And Judas, who was called Machabeus: And Eleazar, who was surnamed Abaron: and Jonathan, who was surnamed Apphus.” (1 Mac. 2:1-5)

Catholic Commentary on 1 Mac. 2: “Ver. 1. Joarib. This family was the most distinguished, as Josephus, who sprung from it, asserts, being the first of the twenty-four families of priests (1 Par. 24:7), (1 Par. 24:19). Mathathias was probably a descendant of Phinees (Ver. 54) and was officiating when the impious orders arrived... They were called Asmoneans, either from the town of Asamon (Jos. 15:27) or from Assamoneus, great grandfather of Mathathias. Jos. Ant. xii. 8.”

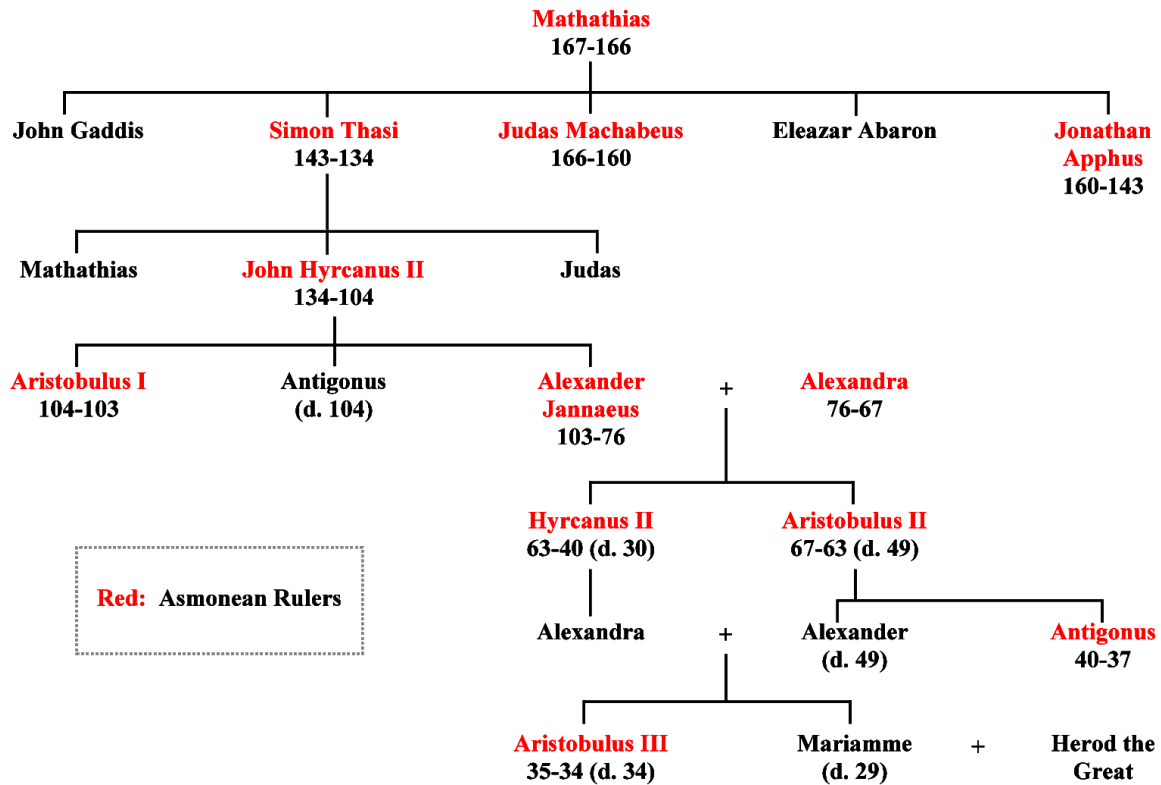
Mathathias began his reign and thus the Asmonean Line in December 167 BC. The Bible then records the reign of Judas Machabeus, son of Mathathias, from 166 to 160 BC; and then Jonathan, son of Mathathias, from 160 to 143 BC; and then Simon, son of Mathathias, from 143 to 134 BC; and then the beginning of the reign of John Hyrcanus, son of Simon, in 134 BC. The ending of the reign of John Hyrcanus in 104 BC and the following Machabean rulers come from extra-biblical sources.

Table: Machabean Rulers Mentioned in the Bible

Asmonean Ruler	Reign BC	
Mathathias	167-166	Dec. 167 to Dec. 166 BC
Judas Machabeus, son of Mathathias	166-160	Dec. 166 to 160 BC
Jonathan Apphus, son of Mathathias	160-143	
Simon Thasi, son of Mathathias	143-134	
John Hyrcanus, son of Simon	134-104	

Chart: All of the Machabean Rulers

### Chart: Asmonean Line



### *Beginning of Herod the Great's reign and the end of Machabean Line*

While it is certain that the Machabean or Asmonean Line ended during the reign of Herod the Great, historians and chronologists differ as to when Herod began his reign and when the Asmonean Line ended. What follows are events that relate to Herod and the Asmonean Line:

- c. 40 BC:** Herod was declared king of the Jews by the Romans in Rome but did not rule over the Jews. Most do not record this as the beginning of Herod's reign. The Parthians took Jerusalem and took John Hyrcanus II, the Asmonean high priest and ruler, to Parthia and made Antigonus, also an Asmonean, the high priest. Antigonus cut off the ears of John Hyrcanus II so that he would not be eligible to hold the office of high priest (Josephus, *Antiquities of the Jews* [hereafter AJ], 14:13:10). But the Jews in exile in Parthia still considered Hyrcanus II the high priest (AJ, 15:2:2). At this point there was still an Asmonean ruling as high priest—either Antigonus or Hyrcanus II, depending on which party had the just claim to the office of high priest.

- **c. 37 BC:** Herod took Jerusalem and ruled over the Jews. Most record this event as the beginning of Herod's reign. Marc Anthony, who helped Herod in this battle, took Antigonus prisoner to Antioch and sometime afterwards killed him at the request of Herod. Jews, like Josephus, who believe that Antigonus was the last legal Asmonean ruler end the Asmonean Line with the death of Antigonus. The Roman historian Cassius Dios says that Herod took Jerusalem in 38 BC. (See my book *Errors of Josephus*: Josephus begins Herod's reign on Sivan 23, 37 BC when Herod took Jerusalem and ruled over the Jews.)
- **c. 36 BC:** After Herod took Jerusalem, John Hyrcanus II returned from Parthian exile at the request of Herod. But Herod did not make John Hyrcanus II high priest but instead made Ananelus, a non-Asmonean, the high priest. Some end the Asmonean Line here when Herod made Ananelus high priest. But others believe that John Hyrcanus II was still high priest because they believe Antigonus and Ananelus had illegally usurped the office of high priest from John Hyrcanus II. And there was a candidate to carry on the Asmonean Line, Aristobolus III, the 16-year-old grandson of Aristobolus II and brother of Mariamme (AJ, 15:2:5) (AJ, 15:2:6).
- **c. 35 BC:** Herod deposed Ananelus and made Aristobolus III high priest because of pressure from the Jews who wanted an Asmonean high priest. Aristobolus III was 17 years old when he became high priest (AJ, 15:3:3). Aristobolus III was accepted by most of the Jews as the high priest, but John Hyrcanus II was accepted by some Jews as the high priest.
- **c. 34 BC:** Herod killed Aristobolus III and made Ananelus high priest again. Aristobolus III was 18 years old when Herod had him killed (AJ, 15:3:3). Some end the Asmonean Line here with the death of Aristobolus III. But John Hyrcanus II was still alive and hence Jews who believe that he was the high priest do not end the Asmonean Line here.
- **c. 30 BC:** Herod killed John Hyrcanus II, and thus the last of the Asmoneans who ruled as high priest was dead (AJ, 15:6:1-2). Those who believe that John Hyrcanus II was the legal high priest until the day of his death end the Asmonean Line here in circa 30 BC.

The possible events, then, when Herod could have begun his reign are when the Romans in Rome declared him king of the Jews or when Herod took Jerusalem and ruled over the Jews. And the possible events when the Asmonean Line could have ended are when Antigonus was killed and Ananelus was made high priest or when Aristobolus III was killed or when John Hyrcanus II was killed.

One must know when an author begins the reign of Herod in order to know when a particular year of his reign occurred. For example, authors who believe that Jesus Christ was born in 2 BC differ as to the year of Herod's reign in which Christ was born because they begin Herod's reign with different events and thus in different years:

- **40 BC:** Authors who believe that Christ was born in 2 BC and Herod's reign began in 40 BC have Christ being born in the 39<sup>th</sup> year of Herod's reign.  
 $(39 - 1) + -40 \text{ BC} = -2 \text{ BC to } 1 \text{ BC}$
- **37 BC:** Authors who believe that Christ was born in 2 BC and Herod's reign began in 37 BC have Christ being born in the 36<sup>th</sup> year of Herod's reign.  
 $(36 - 1) + -37 \text{ BC} = -2 \text{ BC to } 1 \text{ BC}$
- **34 BC:** Authors who believe that Christ was born in 2 BC and Herod's reign began in 34 BC have Christ being born in the 33<sup>rd</sup> year of Herod's reign.  
 $(33 - 1) + -34 \text{ BC} = -2 \text{ BC to } 1 \text{ BC}$
- **30 BC:** Authors who believe that Christ was born in 2 BC and Herod's reign began in 30 BC have Christ being born in the 29<sup>th</sup> year of Herod's reign.  
 $(29 - 1) + -30 \text{ BC} = -2 \text{ BC to } 1 \text{ BC}$

Hence, even though these authors differ as to the year of Herod's reign in which Christ was born (the 39<sup>th</sup> or 36<sup>th</sup> or 33<sup>rd</sup> or 29<sup>th</sup>), they all place the birth of Christ in 2 BC because they begin the reign of Herod with different events and hence in different years (40 BC or 37 BC or 34 BC or 30 BC).

### Epiphanius of Salamis places the 33<sup>rd</sup> year of Herod in 2 BC

In his book *Panarion* or *The Medicine Chest*, Epiphanius of Salamis teaches that Jesus Christ was born in the 42<sup>nd</sup> year of Caesar Augustus and in the consulships of Augustus and Silanus, which was 2 BC:

Epiphanius of Salamis (c. 325-314 AD), *Panarion*, [aka *The Medicine Chest*] book 2, section 4, number 51: "22, 3. For the Savior was born during the forty-second year of the Roman emperor Augustus—in the thirteenth consulship of the same Octavian Augustus and the consulship of Silanus, as the Roman consul lists indicate."

*Wikipedia*, "Roman Consuls": "2 BC: Imp. Caesar Divi f. Augustus XIII – M. Plautius Silvanus."

Caesar Augustus' 1<sup>st</sup> year was 43 BC. Hence his 42<sup>nd</sup> year was 2 BC:

$$(42 - 1) + -43 \text{ BC} = -2 \text{ BC to } 1 \text{ BC}$$

And Epiphanius teaches that Herod the Great was in his 33<sup>rd</sup> year when Christ was born in the 42<sup>nd</sup> year of Augustus:

Ibid: "22, 22. All this was fulfilled beginning with Christ's birth in Bethlehem, in the forty-second year of the whole reign of Augustus. ...Herod's appointment in Augustus' tenth year, and the payment of partial tribute until Augustus' thirteenth, which was the fourth year of the reign of his appointee, Herod; (23) the period from

Herod's fourth year, which finally was the complete surrender of Judaea, until Herod's thirty-third year, when Augustus had reigned for forty-two and, as I said, all Judaea had been subdued. ...Herod had been made king of Judaea by Augustus in Augustus' tenth year."

Hence Epiphanius places the 33<sup>rd</sup> year of Herod in 2 BC, when Christ was born. Go back 32 years from then to get the beginning of Herod's reign, which was 34 BC according to Epiphanius  $((33 - 1) + -34 \text{ BC} = -2 \text{ BC})$ . This coincides with his teaching that Herod was appointed "in Augustus' tenth year," which was 34 BC  $((10 - 1) + -43 \text{ BC} = -34 \text{ BC})$ . Therefore Epiphanius says that Herod took Jerusalem and ruled as king in 34 BC. He then says that three years later, in Augustus' 13<sup>th</sup> year and Herod's 4<sup>th</sup> year, which was 31 BC, Augustus completely subdued the East and Judea. That is when Augustus defeated Marc Antony at the famous Battle of Actium in 31 BC. Until then Marc Antony ruled a good part of the Eastern Roman Empire and was allied with Herod the Great.

### **Lysias' second battle and loss against Judas is recorded in 2 Machabees 11 but not in 1 Machabees**

Both 1 Machabees 4:26-61 and 2 Machabees 10:1-8 record Lysias' first war and loss against Judas Machabeus. Even though 2 Mac. 10:1 does not say that it was Lysias whom Judas defeated, we know it was Lysias from 1 Mac. 4:35-36:

"And when Lysias saw that his men were put to flight, and how bold the Jews were, and that they were ready either to live, or to die manfully, he went to Antioch, and chose soldiers, that they might come again into Judea with greater numbers. Then Judas, and his brethren said: Behold our enemies are discomfited: let us go up now to cleanse the holy places and to repair them." (1 Mac. 4:35-36)

"But Machabeus, and they that were with him, by the protection of the Lord, recovered the temple and the city again. But he threw down the altars, which the heathens had set up in the streets, as also the temples of the idols. And having purified the temple, they made another altar: and taking fire out of the fiery stones, they offered sacrifices after two years, and set forth incense, and lamps, and the loaves of proposition." (2 Mac. 10:1-3)

However, 1 Machabees does not record Lysias' second war and loss against Judas that Lysias conducted after Judas had rededicated the Temple. But 2 Machabees 11 does record this second war. In this second war with Lysias, Judas is in possession of the Temple and Lysias tries to take it back from Judas:

"A short time after this Lysias the king's lieutenant, and cousin, and who had chief charge over all the affairs, being greatly displeased with what had happened, gathered together fourscore thousand men, and all the horsemen, and came against the Jews, thinking to take the city, and make it a habitation of the Gentiles: And to make a gain of the temple, as of the other temples of the Gentiles, and to set the high priesthood to sale every year: Never considering the power of God, but puffed up in mind, and trusting in the multitude of his foot soldiers, and the thousands of his horsemen, and his fourscore elephants. So he came into Judea, and approaching to Bethsura, which was in a narrow place, the space of five furlongs from Jerusalem, he laid siege to that fortress." (2 Mac. 11:1-5)

## **Machabees' Bible verses that are out of chronological order**

There are two sections in the First Book of Machabees and one in the Second that are out of chronological order.

*(2 Mac. 10:10-38) follows (2 Mac. 11) and goes with (2 Mac. 12)*

2 Machabees 10:10-38 follows 2 Machabees 11 and belongs with 2 Machabees 12. (See in this book “[\(1 Mac. 5\) \(2 Mac. 10:10-38\) \(2 Mac. 12\) Judas fights with neighboring enemies](#), p. 49.)

*(2 Mac. 9) follows (2 Mac. 10:1-8) and (1 Mac. 5) follows (1 Mac. 6)*

### **Judas rededicates the Temple and Antiochus Epiphanes dies about three months later**

Antiochus Epiphanes died around the same time that Judas rededicated the Temple. The Temple was rededicated on Casleu 25 (December 15), 164 BC; and Antiochus died any day from Nisan 1 to Nisan 14, 163 BC—about three months after Judas rededicated the Temple. We know that Antiochus died after the Temple was purified by Judas because 1 Machabees 6:5-8 says that right before Antiochus got sick and died he was told of Judas' victories and rededication of the Temple:

“And whilst he [Antiochus] was in Persia, there came one that told him, how the armies that were in the land of Juda were put to flight: And that Lysias went with a very great power, and was put to flight before the face of the Jews, and that they were grown strong by the armour, and power, and store of spoils, which they had gotten out of the camps which they had destroyed: **And that they had thrown down the abomination which he had set up upon the altar in Jerusalem, and that they had compassed about the sanctuary with high walls as before**, and Bethsura also his city. And it came to pass when the king heard these words, that he was struck with fear, and exceedingly moved: and he laid himself down upon his bed, and fell sick for grief, because it had not fallen out to him as he imagined.” (1 Mac. 6:5-8)

(See in this book “[The First Event \(149 SE-n/148 SE-t\) – The death of Antiochus Epiphanes](#),” p. 14.) Because Judas' rededication of the Temple and Antiochus' death were so close to one another, 2 Machabees 9 speaks of Antiochus' death before the rededication of the Temple, which is recorded in 2 Machabees 10:1-8. But 2 Machabees 11 also records the death of Antiochus and thus is in correct chronological order. Hence 2 Machabees 9 is out of chronological order and belongs after 2 Machabees 10:1-8.

The First Book of Machabees mentions Judas' rededication of the Temple first in 1 Machabees 4 and then mentions Antiochus' death in 1 Machabees 6, which is the correct chronological order. However, 1 Machabees 6 is out of chronological order because it belongs in the beginning of 1 Machabees 5. 1 Machabees 5 speaks of Judas Machabeus' victories against his neighboring enemies after he rededicated the Temple in 1 Machabees 4. Antiochus died during Judas' battles with his neighboring enemies. But because 1

Machabees 5 concentrates only on these battles, it does not mention the death of Antiochus until 1 Machabees 6.

## **Biblical Chronology of the Machabees**

### **Pre-Machabean period**

#### *(2 Mac. 2:1-7) Jeremias hides the sacred fire and the Ark*

“Now it is found in the descriptions of Jeremias the prophet, that he commanded them that went into captivity, to take the fire, as it hath been signified, and how he gave charge to them that were carried away into captivity. And how he gave them the law that they should not forget the commandments of the Lord, and that they should not err in their minds, seeing the idols of gold, and silver, and the ornaments of them. And with other such like speeches, he exhorted them that they would not remove the law from their heart. It was also contained in the same writing, how the prophet, being warned by God, commanded that the tabernacle and the ark should accompany him, till he came forth to the mountain where Moses went up, and saw the inheritance of God. And when Jeremias came thither he found a hollow cave: and he carried in thither the tabernacle, and the ark, and the altar of incense, and so stopped the door. Then some of them that followed him, came up to mark the place: but they could not find it. And when Jeremias perceived it, he blamed them, saying: The place shall be unknown, till God gather together the congregation of the people, and receive them to mercy.” (2 Mac. 2:1-7)

#### *(2 Mac. 1:18-36) Nehemias finds the sacred fire*

“Therefore whereas we purpose to keep the purification of the temple on the five and twentieth day of the month of Casleu, we thought it necessary to signify it to you: that you also may keep the day of Scenopegia, and the day of the fire, that was given when Nehemias offered sacrifice, after the temple and the altar was built. For when our fathers were led into Persia, the priests that then were worshippers of God took privately the fire from the altar, and hid it in a valley where there was a deep pit without water, and there they kept it safe, so that the place was unknown to all men. But when many years had passed, and it pleased God that Nehemias should be sent by the king of Persia, he sent some of the posterity of those priests that had hid it, to seek for the fire: and as they told us, they found no fire, but thick water. Then he bade them draw it up, and bring it to him: and the priest Nehemias commanded the sacrifices that were laid on, to be sprinkled with the same water, both the wood, and the things that were laid upon it. And when this was done, and the time came that the sun shone out, which before was in a cloud, there was a great fire kindled, so that all wondered. And all the priests made prayer, while the sacrifice was consuming, Jonathan beginning, and the rest answering. And the prayer of Nehemias was after this manner: O Lord God, Creator of all things, dreadful and strong, just and merciful, who alone art the good king, who alone art gracious, who alone art just, and almighty, and eternal, who deliverest Israel from all evil, who didst choose the fathers and didst sanctify them: Receive the sacrifice for all thy people Israel, and preserve thy own portion, and sanctify it. Gather together our scattered people, deliver them that are slaves to the Gentiles, and look upon them that are despised and abhorred: that the Gentiles may know that thou art our God.



Punish them that oppress us, and that treat us injuriously with pride. Establish thy people in thy holy place, as Moses hath spoken. And the priests sung hymns till the sacrifice was consumed. And when the sacrifice was consumed, Nehemias commanded the water that was left to be poured out upon the great stones. Which being done, there was kindled a flame from them: but it was consumed by the light that shined from the altar. And when this matter became public, it was told to the king of Persia, that in the place where the priests that were led away, had hid the fire, there appeared water, with which Nehemias and they that were with him had purified the sacrifices. And the king considering, and diligently examining the matter, made a temple for it, that he might prove what had happened. And when he had proved it, he gave the priests many goods, and divers presents, and he took and distributed them to them with his own hand. And Nehemias called this place Nephthar, which is interpreted purification. But many call it Nephi.” (2 Mac. 1:18-36)

*(2 Mac. 3) The holy High Priest Onias confronts Heliodorus sent by King Seleucus*

“Therefore when the holy city was inhabited with all peace, and the laws as yet were very well kept, because of the godliness of Onias the high priest, and the hatred his soul had of evil, it came to pass that even the kings themselves, and the princes esteemed the place worthy of the highest honour, and glorified the temple with very great gifts: So that Seleucus king of Asia allowed out of his revenues all the charges belonging to the ministry of the sacrifices. But one Simon of the tribe of Benjamin, who was appointed overseer of the temple, strove in opposition to the high priest, to bring about some unjust thing in the city. And when he could not overcome Onias he went to Apollonius the son of Tharseas, who at that time was governor of Celesyria and Phenicia: And told him, that the treasury in Jerusalem was full of immense sums of money, and the common store was infinite, which did not belong to the account of the sacrifices: and that it was possible to bring all into the king’s hands. Now when Apollonius had given the king notice concerning the money that he was told of, he called for Heliodorus, who had the charge over his affairs, and sent him with commission to bring him the foresaid money. So Heliodorus forthwith began his journey, under a colour of visiting the cities of Celesyria and Phenicia, but indeed to fulfil the king’s purpose. And when he was come to Jerusalem, and had been courteously received in the city by the high priest, he told him what information had been given concerning the money: and declared the cause for which he was come: and asked if these things were so indeed. Then the high priest told him that these were sums deposited, and provisions for the subsistence of the widows and the fatherless. And that some part of that which wicked Simon had given intelligence of, belonged to Hircanus son of Tobias, a man of great dignity: and that the whole was four hundred talents of silver, and two hundred of gold: But that to deceive them who had trusted to the place and temple which is honoured throughout the whole world, for the reverence and holiness of it, was a thing which could not by any means be done. But he, by reason of the orders he had received from the king, said that by all means the money must be carried to the king. So on the day he had appointed, Heliodorus entered in to order this matter. But there was no small terror throughout the whole city. And the priests prostrated themselves before the altar in their priests’ vestments, and called upon him from heaven, who made the law concerning things given to be kept, that he would preserve them safe, for them that had deposited them. Now whosoever saw the countenance of the high priest, was wounded in heart: for his face, and the changing of his colour declared the inward sorrow of his mind. For the man was so compassed with sadness and horror of the body, that it was manifest to them that beheld him, what sorrow he had in his heart. Others also came flocking together out

of their houses, praying and making public supplication, because the place was like to come into contempt. And the women, girded with haircloth about their breasts, came together in the streets. And the virgins also that were shut up, came forth, some to Onias, and some to the walls, and others looked out of the windows. And all holding up their hands towards heaven, made supplication. For the expectation of the mixed multitude, and of the high priest who was in an agony, would have moved any one to pity. And these indeed called upon almighty God, to preserve the things that had been committed to them, safe and sure for those that had committed them. But Heliodorus executed that which he had resolved on, himself being present in the same place with his guard about the treasury. But the spirit of the almighty God gave a great evidence of his presence, so that all that had presumed to obey him, falling down by the power of God, were struck with fainting and dread. For there appeared to them a horse with a terrible rider upon him, adorned with a very rich covering: and he ran fiercely and struck Heliodorus with his fore feet, and he that sat upon him seemed to have armour of gold. Moreover there appeared two other young men beautiful and strong, bright and glorious, and in comely apparel: who stood by him, on either side, and scourged him without ceasing with many stripes. And Heliodorus suddenly fell to the ground, and they took him up covered with great darkness, and having put him into a litter they carried him out. So he that came with many servants, and all his guard into the aforesaid treasury, was carried out, no one being able to help him, the manifest power of God being known. And he indeed by the power of God lay speechless, and without all hope of recovery. But they praised the Lord because he had glorified his place: and the temple, that a little before was full of fear and trouble, when the almighty Lord appeared, was filled with joy and gladness. Then some of the friends of Heliodorus forthwith begged of Onias, that he would call upon the most High to grant him his life, who was ready to give up the spirit. So the high priest considering that the king might perhaps suspect that some mischief had been done to Heliodorus by the Jews, offered a sacrifice of health for the recovery of the man. And when the high priest was praying, the same young men in the same clothing stood by Heliodorus, and said to him: Give thanks to Onias the priest: because for his sake the Lord hath granted thee life. And thou having been scourged by God, declare unto all men the great works and the power of God. And having spoken thus, they appeared no more. So Heliodorus after he had offered a sacrifice to God, and made great vows to him, that had granted him life, and given thanks to Onias, taking his troops with him, returned to the king. And he testified to all men the works of the great God, which he had seen with his own eyes. And when the king asked Heliodorus, who might be a fit man to be sent yet once more to Jerusalem, he said: If thou hast any enemy or traitor to thy kingdom, send him thither, and thou shalt receive him again scourged, if so be he escape: for there is undoubtedly in that place a certain power of God. For he that hath his dwelling in the heavens, is the visitor, and protector of that place, and he striketh and destroyeth them that come to do evil to it. And the things concerning Heliodorus, and the keeping of the treasury fell out in this manner.” (2 Mac. 3:1-40)

*(2 Mac. 4:1-6) Onias goes to King Seleucus IV Philopator to counteract Simon the betrayer*

“But Simon, of whom we spoke before, who was the betrayer of the money, and of his country, spoke ill of Onias, as though he had incited Heliodorus to do these things, and had been the promoter of evils: And he presumed to call him a traitor to the kingdom, who provided for the city, and defended his nation, and was zealous for the law of God. But when the enmities proceeded so far, that murders also were committed by some of Simon’s friends: Onias considering the danger of this contention, and that Apollonius, who was the governor of Celesyria and Phenicia,

was outrageous, which increased the malice of Simon, went to the king, not to be an accuser of his countrymen, but with a view to the common good of all the people. For he saw that, except the king took care, it was impossible that matters should be settled in peace, or that Simon would cease from his folly.” (2 Mac. 4:1-6)

*(1 Mac. 1:11) (2 Mac. 4:7) K/SE - Seleucus dies and Antiochus IV Epiphanes comes to power in 137 SE-n [175-174 BC]*

“And there came out of them a wicked root, Antiochus the Illustrious, the son of king Antiochus, who had been a hostage at Rome: and he reigned **in the hundred and thirty-seventh year** of the kingdom of the Greeks.” (1 Mac. 1:11)

“But after the death of Seleucus, when Antiochus, who was called the Illustrious, had taken possession of the kingdom, Jason the brother of Onias ambitiously sought the high priesthood...” (2 Mac. 4:7)

*(2 Mac. 4:7, 10) Antiochus IV Epiphanes gives high priesthood to Jason, brother of Onias*

“But after the death of Seleucus, when Antiochus, who was called the Illustrious, had taken possession of the kingdom, Jason the brother of Onias ambitiously sought the high priesthood... Which when the king had granted, and he had gotten the rule into his hands, forthwith he began to bring over his countrymen...” (2 Mac. 4:7, 10)

*(1 Mac. 1:12-16) (2 Mac. 4:7-16) Antiochus Epiphanes allows Jason to bring in heathen ways among the Jews in 173 BC*

“In those days there went out of Israel wicked men, and they persuaded many, saying: Let us go, and make a covenant with the heathens that are round about us: for since we departed from them, many evils have befallen us. And the word seemed good in their eyes. And some of the people determined to do this, and went to the king: and he gave them license to do after the ordinances of the heathens. And they built a place of exercise in Jerusalem, according to the laws of the nations: And they made themselves prepuces, and departed from the holy covenant, and joined themselves to the heathens, and were sold to do evil.” (1 Mac. 1:12-16)

“But after the death of Seleucus, when Antiochus, who was called the Illustrious, had taken possession of the kingdom, Jason the brother of Onias ambitiously sought the high priesthood: And went to the king, promising him three hundred and sixty talents of silver, and out of other revenues fourscore talents. Besides this he promised also a hundred and fifty more, if he might have license to set him up a place for exercise, and a place for youth, and to entitle them, that were at Jerusalem, Antiochians. Which when the king had granted, and he had gotten the rule into his hands, forthwith he began to bring over his countrymen to the fashion of the heathens. And abolishing those things, which had been decreed of special favour by the kings in behalf of the Jews, by the means of John the father of that Eupolemus, who went ambassador to Rome to make amity and alliance, he disannulled the lawful ordinances of the citizens, and brought in fashions that were perverse. For he had the boldness to set up, under the very castle, a place of exercise, and to put all the choicest youths in brothel houses. Now this was not the beginning, but an increase, and progress of heathenish and foreign manners, through the abominable and unheard of wickedness of Jason, that impious wretch and no priest. Insomuch

that the priests were not now occupied about the offices of the altar, but despising the temple and neglecting the sacrifices, hastened to be partakers of the games, and of the unlawful allowance thereof, and of the exercise of the discus. And setting nought by the honours of their fathers, they esteemed the Grecian glories for the best: For the sake of which they incurred a dangerous contention, and followed earnestly their ordinances, and in all things they coveted to be like them, who were their enemies and murderers.” (2 Mac. 4:7-16)

*(2 Mac. 4:23-28) Y - Antiochus Epiphanes makes Menelaus high priest and Jason flees in 170 BC*

“Three years afterwards Jason sent Menelaus, brother of the aforesaid Simon, to carry money to the king, and to bring answers from him concerning certain necessary affairs. But he being recommended to the king, when he had magnified the appearance of his power, got the high priesthood for himself, by offering more than Jason by three hundred talents of silver. So having received the king’s mandate, he returned bringing nothing worthy of the high priesthood: but having the mind of a cruel tyrant, and the rage of a savage beast. Then Jason, who had undermined his own brother, being himself undermined, was driven out a fugitive into the country of the Ammonites. So Menelaus got the principality: but as for the money he had promised to the king he took no care, when Sostratus the governor of the castle called for it. For to him appertained the gathering of the taxes: wherefore they were both called before the king.” (2 Mac. 4:23-28)

*(2 Mac. 4:29) Antiochus Epiphanes makes Lysimachus high priest*

“And Menelaus was removed from the priesthood, Lysimachus his brother succeeding: and Sostratus was made governor of the Cyprians.” (2 Mac. 4:29)

*(2 Mac. 4:32-35) Menelaus murders Onias*

“Then Menelaus supposing that he had found a convenient time, having stolen certain vessels of gold out of the temple, gave them to Andronicus, and others he had sold at Tyre, and in the neighbouring cities. Which when Onias understood most certainly, he reproveth him, keeping himself in a safe place at Antioch beside Daphne. Whereupon Menelaus coming to Andronicus, desired him to kill Onias. And he went to Onias, and gave him his right hand with an oath, and (though he were suspected by him) persuaded him to come forth out of the sanctuary, and immediately slew him, without any regard to justice. For which cause not only the Jews, but also the other nations, conceived indignation, and were much grieved for the unjust murder of so great a man.” (2 Mac. 4:32-35)

*(2 Mac. 4:47-50) Menelaus made high priest again*

“So Menelaus who was guilty of all the evil, was acquitted by him of the accusations: and those poor men, who, if they had pleaded their cause even before Scythians, should have been judged innocent, were condemned to death. Thus they that persecuted the cause for the city, and for the people, and the sacred vessels, did soon suffer unjust punishment. Therefore even the Tyrians being moved with indignation, were liberal towards their burial. And so through the covetousness of

them that were in power, Menelaus continued in authority, increasing in malice to the betraying of the citizens.” (2 Mac. 4:47-50)

*(1 Mac. 1:17-22) (2 Mac. 5:1-10) SE - Antiochus takes kingdom of Egypt in 143 SE-n [169-168 BC], ominous signs in Jerusalem, and Jason is killed*

“And the kingdom was established before Antiochus, and he had a mind to reign over the land of Egypt, that he might reign over two kingdoms. And he entered into Egypt with a great multitude, with chariots and elephants, and horsemen, and a great number of ships: And he made war against Ptolemee king of Egypt, but Ptolemee was afraid at his presence, and fled, and many were wounded unto death. And he took the strong cities in the land of Egypt: and he took the spoils of the land of Egypt. And after Antiochus had ravaged Egypt in the hundred and forty-third year, he returned and went up against Israel. And he went up to Jerusalem with a great multitude.” (1 Mac. 1:17-22)

“At the same time Antiochus prepared for a second journey into Egypt. And it came to pass that through the whole city of Jerusalem for the space of forty days there were seen horsemen running in the air, in gilded raiment, and armed with spears, like bands of soldiers. And horses set in order by ranks, running one against another, with the shakings of shields, and a multitude of men in helmets, with drawn swords, and casting of darts, and glittering of golden armour, and of harnesses of all sorts. Wherefore all men prayed that these prodigies might turn to good. Now when there was gone forth a false rumour, as though Antiochus had been dead, Jason taking with him no fewer than a thousand men, suddenly assaulted the city: and though the citizens ran together to the wall, the city at length was taken, and Menelaus fled into the castle. But Jason slew his countrymen without mercy, not considering that prosperity against one’s own kindred is a very great evil, thinking they had been enemies, and not citizens, whom he conquered. Yet he did not get the principality, but received confusion at the end, for the reward of his treachery, and fled again into the country of the Ammonites. At the last having been shut up by Aretas the king of the Arabians, in order for his destruction, flying from city to city, hated by all men, as a forsaker of the laws, and execrable, as an enemy of his country and countrymen, he was thrust out into Egypt: And he that had driven many out of their country, perished in a strange land, going to Lacedemon, as if for kindred sake he should have refuge there: But he that had cast out many unburied, was himself cast forth both unlamented and unburied, neither having foreign burial, nor being partaker of the sepulchre of his fathers.” (2 Mac. 5:1-10)

*(1 Mac. 1:22-29) (2 Mac. 5:11-23) Antiochus Epiphanes takes Jerusalem, slaughters Jews, and robs the Temple on way home from Egypt*

On the way back from Egypt in 169 BC, Antiochus took Jerusalem and robbed the Temple. In his first war against Jerusalem, he did not set up the idol in the Temple but stripped the Temple of its gold and other items:

“And he [Antiochus] went up to Jerusalem with a great multitude. And he proudly entered into the sanctuary, and took away the golden altar, and the candlestick of light, and all the vessels thereof, and the table of proposition, and the pouring vessels, and the vials, and the little mortars of gold, and the veil, and the crowns, and the golden ornament that was before the temple: and he broke them all in pieces. And he took the silver and gold, and the precious vessels: and he took the hidden treasures which he found: and when he had taken all away he departed into

his own country. And he made a great slaughter of men, and spoke very proudly. And there was great mourning in Israel, and in every place where they were. And the princes, and the ancients mourned, and the virgins and the young men were made feeble, and the beauty of the women was changed. Every bridegroom took up lamentation: and the bride that sat in the marriage bed, mourned: And the land was moved for the inhabitants thereof, and all the house of Jacob was covered with confusion.” (1 Mac. 1:22-29)

“Now when these things were done, the king suspected that the Jews would forsake the alliance: whereupon departing out of Egypt with a furious mind, he took the city by force of arms. And commanded the soldiers to kill and not to spare any that came in their way and to go up into the houses to slay. Thus there was a slaughter of young and old, a destruction of women and children, and killing of virgins and infants. And there were slain in the space of three whole days fourscore thousand, forty thousand were made prisoners, and as many sold. But this was not enough; he presumed also to enter into the temple, the most holy in all the world, Menelaus, that traitor to the laws, and to his country, being his guide. And taking in his wicked hands the holy vessels, which were given by other kings and cities, for the ornament and the glory of the place, he unworthily handled and profaned them. Thus Antiochus going astray in mind, did not consider that God was angry for a while, because of the sins of the inhabitants of the city: and therefore this contempt had happened to the place: Otherwise had they not been involved in many sins, as Heliodorus, who was sent by king Seleucus to rob the treasury, so this man also, as soon as he had come, had been forthwith scourged, and put back from his presumption. But God did not choose the people for the place’s sake, but the place for the people’s sake. And therefore the place also itself was made partaker of the evils of the people: but afterwards shall communicate in the good things thereof, and as it was forsaken in the wrath of almighty God, shall be exalted again with great glory, when the great Lord shall be reconciled. So when Antiochus had taken away out of the temple a thousand and eight hundred talents, he went back in all haste to Antioch, thinking through pride, that he might now make the land navigable, and the sea passable on foot: such was the haughtiness of his mind. He left also governors to afflict the people: at Jerusalem, Philip, a Phrygian by birth, but in manners more barbarous than he that set him there: And in Gazarim, Andronicus and Menelaus, who bore a more heavy hand upon the citizens than the rest.” (2 Mac. 5:11-23)

*(1 Mac. 1:30-67) (2 Mac. 6:1-8) SE/Y - Antiochus Epiphanes orders slaughter of Jews; desecration of the Temple on Casleu 25, 145 SE-n in December 167 BC; and the outlawing of Judaism*

Two years after Epiphanes’ first invasion of Jerusalem in 169 BC, his chief tax collector entered Jerusalem, slaughtered many Jews, and desecrated the Temple by setting up the idol in it on Casleu 25, 145 SE-n (December 167 BC):

“And after two full years the king sent the chief collector of his tributes to the cities of Juda, and he came to Jerusalem with a great multitude. And he spoke to them peaceable words in deceit: and they believed him. And he fell upon the city suddenly, and struck it with a great slaughter, and destroyed much people in Israel. And he took the spoils of the city, and burnt it with fire, and threw down the houses thereof, and the walls thereof round about: And they took the women captive, and the children, and the cattle they possessed. And they built the city of David with a great and strong wall, and with strong towers, and made it a fortress for them: And they placed there a sinful nation, wicked men, and they fortified themselves therein:

and they stored up armour, and victuals, and gathered together the spoils of Jerusalem; and laid them up there: and they became a great snare. And this was a place to lie in wait against the sanctuary, and an evil devil in Israel. And they shed innocent blood round about the sanctuary, and defiled the holy place. And the inhabitants of Jerusalem fled away by reason of them, and the city was made the habitation of strangers, and she became a stranger to her own seed, and her children forsook her. Her sanctuary was desolate like a wilderness, her festival days were turned into mourning, her sabbaths into reproach, her honours were brought to nothing. Her dishonour was increased according to her glory, and her excellency was turned into mourning. And king Antiochus wrote to all his kingdom, that all the people should be one: and every one should leave his own law. And all nations consented according to the word of king Antiochus. And many of Israel consented to his service, and they sacrificed to idols, and profaned the sabbath. And the king sent letters by the hands of messengers to Jerusalem, and to all the cities of Juda: that they should follow the law of the nations of the earth, and should forbid holocausts and sacrifices, and atonements to be made in the temple of God. And should prohibit the sabbath, and the festival days, to be celebrated. And he commanded the holy places to be profaned, and the holy people of Israel. And he commanded altars to be built, and temples, and idols, and swine's flesh to be immolated, and unclean beasts. And that they should leave their children uncircumcised, and let their souls be defiled with all uncleannesses, and abominations, to the end that they should forget the law, and should change all the justifications of God. And that whosoever would not do according to the word of king Antiochus should be put to death. According to all these words he wrote to his whole kingdom, and he appointed rulers over the people that should force them to do these things. And they commanded the cities of Juda to sacrifice. Then many of the people were gathered to them that had forsaken the law of the Lord: and they committed evils in the land: And they drove away the people of Israel into lurking holes, and into the secret places of fugitives. On the fifteenth day of the month Casleu, **in the hundred and forty-fifth year**, king Antiochus set up the abominable idol of desolation upon the altar of God, and they built altars throughout all the cities of Juda round about: And they burnt incense, and sacrificed at the doors of the houses, and in the streets. And they cut in pieces, and burnt with fire the books of the law of God: And every one with whom the books of the testament of the Lord were found, and whosoever observed the law of the Lord, they put to death, according to the edict of the king. Thus by their power did they deal with the people of Israel, that were found in the cities month after month. **And on the five and twentieth day of the month** they sacrificed upon the altar of the idol that was over against the altar of God. Now the women that circumcised their children, were slain according to the commandment of king Antiochus. And they hanged the children about their necks in all their houses: and those that had circumcised them, they put to death. And many of the people of Israel determined with themselves, that they would not eat unclean things: and they chose rather to die than to be defiled with unclean meats. And they would not break the holy law of God, and they were put to death: And there was very great wrath upon the people.” (1 Mac. 1:30-67)

“But not long after the king sent a certain old man of Antioch, to compel the Jews to depart from the laws of their fathers and of God: And to defile the temple that was in Jerusalem, and to call it the temple of Jupiter Olympius: and that in Gazarim of Jupiter Hospitalis, according as they were that inhabited the place. And very bad was this invasion of evils and grievous to all. For the temple was full of the riot and revellings of the Gentiles: and of men lying with lewd women. And women thrust themselves of their accord into the holy places, and brought in things that were not lawful. The altar also was filled with unlawful things, which were forbidden by the laws. And neither were the sabbaths kept, nor the solemn days of the fathers observed, neither did any man plainly profess himself to be a Jew. But they were led

by bitter constraint on the king's birthday to the sacrifices: and when the feast of Bacchus was kept, they were compelled to go about crowned with ivy in honour of Bacchus. And there went out a decree into the neighbouring cities of the Gentiles, by the suggestion of the Ptolemeans, that they also should act in like manner against the Jews, to oblige them to sacrifice." (2 Mac. 6:1-8)

*(2 Mac. 6:9-31; 7:1-42) Persecution and martyrdom of good Jews*

Women who circumcised infants were murdered

"And whosoever would not conform themselves to the ways of the Gentiles, should be put to death: then was misery to be seen. For two women were accused to have circumcised their children: whom, when they had openly led about through the city with the infants hanging at their breasts, they threw down headlong from the walls." (2 Mac. 6:9-10)

The holy Eleazar was tortured and killed for not eating swine flesh offered to idols

"Eleazar one of the chief of the scribes, a man advanced in years, and of a comely countenance, was pressed to open his mouth to eat swine's flesh. But he, choosing rather a most glorious death than a hateful life, went forward voluntarily to the torment. And considering in what manner he was come to it, patiently bearing, he determined not to do any unlawful things for the love of life. But they that stood by, being moved with wicked pity, for the old friendship they had with the man, taking him aside, desired that flesh might be brought, which it was lawful for him to eat, that he might make as if he had eaten, as the king had commanded of the flesh of the sacrifice: That by so doing he might be delivered from death: and for the sake of their old friendship with the man they did him this courtesy. But he began to consider the dignity of his age, and his ancient years, and the inbred honour of his grey head, and his good life and conversation from a child: and he answered without delay, according to the ordinances of the holy law made by God, saying, that he would rather be sent into the other world. For it doth not become our age, said he, to dissemble: whereby many young persons might think that Eleazar, at the age of fourscore and ten years, was gone over to the life of the heathens: And so they, through my dissimulation, and for a little time of a corruptible life, should be deceived, and hereby I should bring a stain and a curse upon my old age. For though, for the present time, I should be delivered from the punishments of men, yet should I not escape the hand of the Almighty neither alive nor dead. Wherefore by departing manfully out of this life, I shall shew myself worthy of my old age: And I shall leave an example of fortitude to young men, if with a ready mind and constancy I suffer an honourable death, for the most venerable and most holy laws. And having spoken thus, he was forthwith carried to execution. And they that led him, and had been a little before more mild, were changed to wrath for the words he had spoken, which they thought were uttered out of arrogancy. But when he was now ready to die with the stripes, he groaned, and said: O Lord, who hast the holy knowledge, thou knowest manifestly that whereas I might be delivered from death, I suffer grievous pains in body: but in soul am well content to suffer these things because I fear thee. Thus did this man die, leaving not only to young men, but also to the whole nation, the memory of his death for an example of virtue and fortitude." (2 Mac. 6:18-31)



The mother and her seven sons were tortured and killed  
for not eating swine's flesh offered to idols

“It came to pass also, that seven brethren, together with their mother, were apprehended, and compelled by the king to eat swine's flesh against the law, for which end they were tormented with whips and scourges. But one of them, who was the eldest, said thus: What wouldst thou ask, or learn of us? we are ready to die rather than to transgress the laws of God, received from our fathers. Then the king being angry commanded fryingpans, and brazen caldrons to be made hot: which forthwith being heated, he commanded to cut out the tongue of him that had spoken first: and the skin of his head being drawn off, to chop off also the extremities of his hands and feet, the rest of his brethren, and his mother, looking on. And when he was now maimed in all parts, he commanded him, being yet alive, to be brought to the fire, and to be fried in the fryingpan: and while he was suffering therein long torments, the rest, together with the mother, exhorted one another to die manfully, saying: The Lord God will look upon the truth, and will take pleasure in us, as Moses declared in the profession of the canticle: And in his servants he will take pleasure. So when the first was dead after this manner, they brought the next to make him a mocking stock: and when they had pulled off the skin of his head with the hair, they asked him if he would eat, before he were punished throughout the whole body in every limb. But he answered in his own language, and said: I will not do it. Wherefore he also in the next place, received the torments of the first: And when he was at the last gasp, he said thus: Thou indeed, O most wicked man, destroyest us out of this present life: but the King of the world will raise us up, who die for his laws, in the resurrection of eternal life. After him the third was made a mocking stock, and when he was required, he quickly put forth his tongue, and courageously stretched out his hands: And said with confidence: These I have from heaven, but for the laws of God I now despise them: because I hope to receive them again from him. So that the king, and they that were with him, wondered at the young man's courage, because he esteemed the torments as nothing. And after he was thus dead, they tormented the fourth in the like manner. And when he was now ready to die, he spoke thus: It is better, being put to death by men, to look for hope from God, to be raised up again by him: for, as to thee thou shalt have no resurrection unto life. And when they had brought the fifth, they tormented him. But he looking upon the king, said: Whereas thou hast power among men, though thou art corruptible, thou dost what thou wilt: but think not that our nation is forsaken by God. But stay patiently a while, and thou shalt see his great power, in what manner he will torment thee and thy seed. After him they brought the sixth, and he being ready to die, spoke thus: Be not deceived without cause: for we suffer these things for ourselves, having sinned against our God, and things worthy of admiration are done to us: But do not think that thou shalt escape unpunished, for that thou hast attempted to fight against God. Now the mother was to be admired above measure, and worthy to be remembered by good men, who beheld her seven sons slain in the space of one day, and bore it with a good courage, for the hope that she had in God: And she bravely exhorted every one of them in her own language, being filled with wisdom: and joining a man's heart to a woman's thought, she said to them: I know not how you were formed in my womb: for I neither gave you breath, nor soul, nor life, neither did I frame the limbs of every one of you. But the Creator of the world, that formed the nativity of man, and that found out the origin of all, he will restore to you again in his mercy, both breath and life, as now you despise yourselves for the sake of his laws. Now Antiochus, thinking himself despised, and withal despising the voice of the upbraider, when the youngest was yet alive, did not only exhort him by words, but also assured him with an oath, that he would make him a rich and a happy man, and, if he would turn from the laws of his fathers, would take him for a friend, and furnish him with things necessary. But when the young man

was not moved with these things, the king called the mother, and counselled her to deal with the young man to save his life. And when he had exhorted her with many words, she promised that she would counsel her son. So bending herself towards him, mocking the cruel tyrant, she said in her own language: My son, have pity upon me, that bore thee nine months in my womb, and gave thee suck three years, and nourished thee, and brought thee up unto this age. I beseech thee, my son, look upon heaven and earth, and all that is in them: and consider that God made them out of nothing, and mankind also: So thou shalt not fear this tormentor, but being made a worthy partner with thy brethren, receive death, that in that mercy I may receive thee again with thy brethren. While she was yet speaking these words, the young man said: For whom do you stay? I will not obey the commandment of the king, but the commandment of the law, which was given us by Moses. But thou that hast been the author of all mischief against the Hebrews, shalt not escape the hand of God. For we suffer thus for our sins. And though the Lord our God is angry with us a little while for our chastisement and correction: yet he will be reconciled again to his servants. But thou, O wicked and of all men most flagitious, be not lifted up without cause with vain hopes, whilst thou art raging against his servants. For thou hast not yet escaped the judgment of the almighty God, who beholdeth all things. For my brethren, having now undergone a short pain, are under the covenant of eternal life: but thou by the judgment of God shalt receive just punishment for thy pride. But I, like my brethren, offer up my life and my body for the laws of our fathers: calling upon God to be speedily merciful to our nation, and that thou by torments and stripes mayest confess that he alone is God. But in me and in my brethren the wrath of the Almighty, which hath justly been brought upon all our nation, shall cease. Then the king being incensed with anger, raged against him more cruelly than all the rest, taking it grievously that he was mocked. So this man also died undefiled, wholly trusting in the Lord. And last of all after the sons the mother also was consumed. But now there is enough said of the sacrifices, and of the excessive cruelties.” (2 Mac. 7:1-42)

## **Reign of Mathathias (Dec. 167-Dec. 166 BC)**

### *(1 Mac. 2:1-14) Mathathias began reign after Antiochus desecrated Temple*

“In those days arose Mathathias the son of John, the son of Simeon, a priest of the sons of Joarib, from Jerusalem, and he abode in the mountain of Modin. And he had five sons: John who was surnamed Gaddis: And Simon, who was surnamed Thasi: And Judas, who was called Machabeus: And Eleazar, who was surnamed Abaron: and Jonathan, who was surnamed Apphus. These saw the evils that were done in the people of Juda, and in Jerusalem. And Mathathias said: Woe is me, wherefore was I born to see the ruin of my people, and the ruin of the holy city, and to dwell there, when it is given into the hands of the enemies? The holy places are come into the hands of strangers: her temple is become as a man without honour. The vessels of her glory are carried away captive: her old men are murdered in the streets, and her young men are fallen by the sword of the enemies. What nation hath not inherited her kingdom, and gotten of her spoils? All her ornaments are taken away. She that was free is made a slave. And behold our sanctuary, and our beauty, and our glory is laid waste, and the Gentiles have defiled them. To what end then should we live any longer? And Mathathias and his sons rent their garments, and they covered themselves with haircloth, and made great lamentation.” (1 Mac. 2:1-14)

*(1 Mac. 2:15-30) Mathathias begins to fight against heathen ways in 166 BC*

“And they that were sent from king Antiochus came thither, to compel them that were fled into the city of Modin, to sacrifice, and to burn incense, and to depart from the law of God. And many of the people of Israel consented, and came to them: but Mathathias and his sons stood firm. And they that were sent from Antiochus, answering, said to Mathathias: Thou art a ruler and an honourable and great man in this city and adorned with sons and brethren. Therefore come thou first, and obey the king’s commandment, as all nations have done, and the men of Juda, and they that remain in Jerusalem: and thou, and thy sons, shall be in the number of the king’s friends, and enriched with gold, and silver, and many presents. Then Mathathias answered, and said with a loud voice: Although all nations obey king Antiochus, so as to depart every man from the service of the law of his fathers, and consent to his commandments: I and my sons, and my brethren will obey the law of our fathers. God be merciful unto us: it is not profitable for us to forsake the law, and the justices of God: We will not hearken to the words of king Antiochus, neither will we sacrifice and transgress the commandments of our law, to go another way. Now as he left off speaking these words, there came a certain Jew in the sight of all to sacrifice to the idols upon the altar in the city of Modin, according to the king’s commandment. And Mathathias saw and was grieved and his reins trembled and his wrath was kindled according to the judgment of the law, and running upon him he slew him upon the altar: Moreover, the man whom king Antiochus had sent, who compelled them to sacrifice, he slew at the same time and pulled down the altar and shewed zeal for the law, as Phinees did by Zamri the son of Salomi. And Mathathias cried out in the city with a loud voice, saying: Every one that hath zeal for the law and maintaineth the testament, let him follow me. So he and his sons fled into the mountains and left all that they had in the city. Then many that sought after judgment and justice went down into the desert. And they abode there, they and their children and their wives and their cattle because afflictions increased upon them.” (1 Mac. 2:15-30)

*(1 Mac. 2:31-48) Mathathias fights on Sabbath Day, defeats enemy, and wins other battles*

“And it was told to the king’s men, and to the army that was in Jerusalem in the city of David, that certain men who had broken the king’s commandment, were gone away into the secret places in the wilderness, and that many were gone after them. And forthwith they went out towards them, and made war against them on the sabbath day, and they said to them: Do you still resist? come forth, and do according to the edict of king Antiochus, and you shall live. And they said: We will not come forth, neither will we obey the king’s edict, to profane the sabbath day. And they made haste to give them battle. But they answered them not, neither did they cast a stone at them, nor stopped up the secret places, saying: Let us all die in our innocency: and heaven and earth shall be witnesses for us, that you put us to death wrongfully. So they gave them battle on the sabbath: and they were slain with their wives, and their children, and their cattle, to the number of a thousand persons. And Mathathias and his friends heard of it, and they mourned for them exceedingly. And every man said to his neighbour: If we shall all do as our brethren have done, and not fight against the heathens for our lives, and our justifications: they will now quickly root us out of the earth. And they determined in that day, saying: Whosoever shall come up against us to fight on the sabbath day, we will fight against him: and we will not all die, as our brethren that were slain in the secret places. Then was assembled to them the congregation of the Assideans, the stoutest of Israel, every one that had a good will for the law. And all they that fled from the

evils, joined themselves to them, and were a support to them. And they gathered an army, and slew the sinners in their wrath, and the wicked men in their indignation: and the rest fled to the nations for safety. And Mathathias and his friends went round about, and they threw down the altars: And they circumcised all the children whom they found in the confines of Israel that were uncircumcised: and they did valiantly. And they pursued after the children of pride, and the work prospered in their hands: And they recovered the law out of the hands of the nations, and out of the hands of the kings: and they yielded not the horn to the sinner.” (1 Mac. 2:31-48)

*(1 Mac. 2:49-70) SE - Mathathias makes his last will and dies in 146 SE-n in December 166 BC*

“Now the days drew near that Mathathias should die, and he said to his sons: Now hath pride and chastisement gotten strength, and the time of destruction, and the wrath of indignation: Now therefore, O my sons, be ye zealous for the law, and give your lives for the covenant of your fathers. And call to remembrance the works of the fathers, which they have done in their generations: and you shall receive great glory, and an everlasting name. Was not Abraham found faithful in temptation, and it was reputed to him unto justice? Joseph in the time of his distress kept the commandment, and he was made lord of Egypt. Phinees our father, by being fervent in the zeal of God, received the covenant of an everlasting priesthood. Jesus, whilst he fulfilled the word, was made ruler in Israel. Caleb, for bearing witness before the congregation, received an inheritance. David by his mercy obtained the throne of an everlasting kingdom. Elias, while he was full of zeal for the law, was taken up into heaven. Ananias and Azarias and Misael by believing were delivered out of the flame. Daniel in his innocency was delivered out of the mouth of the lions. And thus consider through all generations: that none that trust in him fail in strength. And fear not the words of a sinful man, for his glory is dung, and worms: To day he is lifted up, and tomorrow he shall not be found, because he is returned into his earth; and his thought is come to nothing. You therefore, my sons, take courage, and behave manfully in the law: for by it you shall be glorious. And behold, I know that your brother Simon is a man of counsel: give ear to him always, and he shall be a father to you. And Judas Machabeus who is valiant and strong from his youth up, let him be the leader of your army, and he shall manage the war of the people. And you shall take to you all that observe the law: and revenge ye the wrong of your people. Render to the Gentiles their reward, and take heed to the precepts of the law. And he blessed them, and was joined to his fathers. And **he died in the hundred and forty-sixth year**: and he was buried by his sons in the sepulchres of his fathers in Modin, and all Israel mourned for him with great mourning.” (1 Mac. 2:49-70)

For proof that Mathathias died in December 166 BC, see in this book “[\(1 Mac. 4:26-61\) \(2 Mac. 10:1-8\) SE/Y - Judas beats Lysias, rededicates Temple on Casleu 25, 148 SE-n, in December 164 BC,](#)” p. 41.

## Reign of Judas Machabeus (Dec. 166-160 BC)

*(1 Mac. 3:1-9) (2 Mac. 8:1-7) Judas begins his reign and goes to war with neighboring enemies*

“Then his son Judas, called Machabeus, rose up in his stead. And all his brethren helped him, and all they that had joined themselves to his father, and they fought with cheerfulness the battle of Israel. And he got his people great honour, and put on a breastplate as a giant, and girt his warlike armour about him in battles, and protected the camp with his sword. In his acts he was like a lion, and like a lion’s whelp roaring for his prey. And he pursued the wicked and sought them out, and them that troubled his people he burnt with fire: And his enemies were driven away for fear of him, and all the workers of iniquity were troubled: and salvation prospered in his hand. And he grieved many kings, and made Jacob glad with his works, and his memory is blessed for ever. And he went through the cities of Juda, and destroyed the wicked out of them, and turned away wrath from Israel. And he was renowned even to the utmost part of the earth, and he gathered them that were perishing.” (1 Mac. 3:1-9)

“But Judas Machabeus, and they that were with him, went privately into the towns: and calling together their kinsmen and friends, and taking unto them such as continued in the Jews’ religion, they assembled six thousand men. And they called upon the Lord that he would look upon his people that was trodden down by all, and would have pity on the temple, that was defiled by the wicked: That he would have pity also upon the city that was destroyed, that was ready to be made even with the ground, and would hear the voice of the blood that cried to him: That he would remember also the most unjust deaths of innocent children, and the blasphemies offered to his name, and would shew his indignation on this occasion. Now when Machabeus had gathered a multitude, he could not be withstood by the heathens: for the wrath of the Lord was turned into mercy. So coming unawares upon the towns and cities, he set them on fire, and taking possession of the most commodious places, he made no small slaughter of the enemies, and especially in the nights he went upon these expeditions, and the fame of his valour was spread abroad every where.” (2 Mac. 8:1-7)

*(1 Mac. 3:10-12) Judas fights against Apollonius of Samaria and kills him*

“And Apollonius gathered together the Gentiles, and a numerous and great army from Samaria, to make war against Israel. And Judas understood it, and went forth to meet him: and he overthrew him, and killed him: and many fell down slain, and the rest fled away. And he took their spoils, and Judas took the sword of Apollonius, and fought with it all his lifetime.” (1 Mac. 3:10-12)

*(1 Mac. 3:13-24) Judas against Seron, captain of Syrian army*

“And Seron captain of the army of Syria heard that Judas had assembled a company of the faithful, and a congregation with him, and he said: I will get me a name, and will be glorified in the kingdom, and will overthrow Judas, and those that are with him, that have despised the edict of the king. And he made himself ready: and the host of the wicked went up with him, strong succours, to be revenged of the children of Israel. And they approached even as far as Bethoron: and Judas went forth to meet him, with a small company. But when they saw the army coming to

meet them, they said to Judas: How shall we, being few, be able to fight against so great a multitude and so strong, and we are ready to faint with fasting to day? And Judas said: It is an easy matter for many to be shut up in the hands of a few: and there is no difference in the sight of the God of heaven to deliver with a great multitude, or with a small company: For the success of war is not in the multitude of the army, but strength cometh from heaven. They come against us with an insolent multitude, and with pride, to destroy us, and our wives, and our children, and to take our spoils. But we will fight for our lives and our laws: And the Lord himself will overthrow them before our face: but as for you, fear them not. And as soon as he had made an end of speaking, he rushed suddenly upon them: and Seron and his host were overthrown before him: And he pursued him by the descent of Bethoron even to the plain, and there fell of them eight hundred men, and the rest fled into the land of the Philistines.” (1 Mac. 3:13-24)

*(1 Mac. 3:25-37) SE- Epiphanes appoints Lysias to conduct war against Judas and goes to Persia in 147 SE-n [165-164 BC]*

“And the fear of Judas and of his brethren, and the dread of them fell upon all the nations round about them. And his fame came to the king, and all nations told of the battles of Judas. Now when king Antiochus heard these words, he was angry in his mind: and he sent and gathered the forces of all his kingdom, an exceeding strong army. And he opened his treasury, and gave out pay to the army for a year: and he commanded them, that they should be ready for all things. And he perceived that the money of his treasures failed, and that the tributes of the country were small because of the dissension, and the evil that he had brought upon the land, that he might take away the laws of old times: And he feared that he should not have as formerly enough, for charges and gifts, which he had given before with a liberal hand: for he had abounded more than the kings that had been before him. And he was greatly perplexed in mind, and purposed to go into Persia, and to take tributes of the countries, and to gather much money. And he left Lysias, a nobleman of the blood royal, to oversee the affairs of the kingdom, from the river Euphrates even to the river of Egypt: And to bring up his son Antiochus, till he came again. And he delivered to him half the army, and the elephants: and he gave him charge concerning all that he would have done, and concerning the inhabitants of Judea, and Jerusalem: And that he should send an army against them, to destroy and root out the strength of Israel, and the remnant of Jerusalem, and to take away the memory of them from that place: And that he should settle strangers to dwell in all their coasts, and divide their land by lot. So the king took the half of the army that remained, and went forth from Antioch the chief city of his kingdom, **in the hundred and forty-seventh year**: and he passed over the river Euphrates, and went through the higher countries.” (1 Mac. 3:25-37)

*(1 Mac. 3:38-60) SE - Lysias commissions Ptolemee, Nicanor, and Gorgias to war against Judas in 147 SE-n*

“Then Lysias chose Ptolemee the son of Dorymenus, and Nicanor, and Gorgias, mighty men of the king’s friends. And he sent with them forty thousand men, and seven thousand horsemen: to go into the land of Juda, and to destroy it according to the king’s orders. So they went forth with all their power, and came, and pitched near Emmaus in the plain country. And the merchants of the countries heard the fame of them: and they took silver and gold in abundance, and servants: and they came into the camp, to buy the children of Israel for slaves: and there were joined to them the forces of Syria, and of the land of the strangers. And Judas and his

brethren saw that evils were multiplied, and that the armies approached to their borders: and they knew the orders the king had given to destroy the people and utterly abolish them. And they said every man to his neighbour: Let us raise up the low condition of our people, and let us fight for our people, and our sanctuary. And the assembly was gathered that they might be ready for battle: and that they might pray, and ask mercy and compassion. Now Jerusalem was not inhabited, but was like a desert: there was none of her children that went in or out: and the sanctuary was trodden down: and the children of strangers were in the castle, there was the habitation of the Gentiles: and joy was taken away from Jacob, and the pipe and harp ceased there. And they assembled together, and came to Maspha over against Jerusalem: for in Maspha was a place of prayer heretofore in Israel. And they fasted that day, and put on haircloth, and put ashes upon their heads: and they rent their garments: And they laid open the books of the law, in which the Gentiles searched for the likeness of their idols: And they brought the priestly ornaments, and the firstfruits and tithes, and stirred up the Nazarites that had fulfilled their days: And they cried with a loud voice toward heaven, saying: What shall we do with these, and whither shall we carry them? For thy holies are trodden down, and are profaned, and thy priests are in mourning, and are brought low. And behold the nations are come together against us to destroy us: thou knowest what they intend against us. How shall we be able to stand before their face, unless thou, O God, help us? Then they sounded with trumpets, and cried out with a loud voice. And after this Judas appointed captains over the people, over thousands, and over hundreds, and over fifties, and over tens. And he said to them that were building houses, or had betrothed wives, or were planting vineyards, or were fearful, that they should return every man to his house, according to the law. So they removed the camp, and pitched on the south side of Emmaus. And Judas said: Gird yourselves, and be valiant men, and be ready against the morning, that you may fight with these nations that are assembled against us to destroy us and our sanctuary. For it is better for us to die in battle, than to see the evils of our nation, and of the holies: Nevertheless as it shall be the will of God in heaven so be it done.” (1 Mac. 3:38-60)

*(1 Mac. 4:1-25) (2 Mac. 8:8-36) Nicanor and Gorgias fight against Judas and lose*

1 Mac. 4:1-2	2 Mac. 8:9
“Then Gorgias took five thousand men, and a thousand of the best horsemen: and they removed out of the camp by night. That they might come upon the camp of the Jews, and strike them suddenly: and the men that were of the castle were their guides.” (1 Mac. 4:1-2)	“And he with all speed sent Nicanor the son of Patroclus, one of his special friends, giving him no fewer than twenty thousand armed men of different nations, to root out the whole race of the Jews, joining also with him Gorgias, a good soldier, and of great experience in matters of war.” (2 Mac. 8:9)

“Then Gorgias took five thousand men, and a thousand of the best horsemen: and they removed out of the camp by night. That they might come upon the camp of the Jews, and strike them suddenly: and the men that were of the castle were their guides. And Judas heard of it, and rose up, he and the valiant men, to attack the king’s forces that were in Emmaus. For as yet the army was dispersed from the camp. And Gorgias came by night into the camp of Judas, and found no man, and he sought them in the mountains: for he said: These men flee from us. And when it was day, Judas shewed himself in the plain with three thousand men only, who neither had armour nor swords. And they saw the camp of the Gentiles that it was strong, and the men in breastplates, and the horsemen round about them, and these were trained up to war. And Judas said to the men that were with him: Fear ye not their multitude, neither be ye afraid of their assault. Remember in what manner our

fathers were saved in the Red Sea, when Pharaoh pursued them with a great army. And now let us cry to heaven: and the Lord will have mercy on us, and will remember the covenant of our fathers, and will destroy this army before our face this day: And all nations shall know that there is one that redeemeth and delivereth Israel. And the strangers lifted up their eyes, and saw them coming against them. And they went out of the camp to battle, and they that were with Judas sounded the trumpet. And they joined battle: and the Gentiles were routed, and fled into the plain. But all the hindmost of them fell by the sword, and they pursued them as far as Gezeron, and even to the plains of Idumea, and of Azotus, and of Jamnia: and there fell of them to the number of three thousand men. And Judas returned again with his army that followed him, and he said to the people: Be not greedy of the spoils: for there is war before us: And Gorgias and his army are near us in the mountain: but stand ye now against our enemies, and overthrow them, and you shall take the spoils afterwards with safety. And as Judas was speaking these words, behold part of them appeared looking forth from the mountain. And Gorgias saw that his men were put to flight, and that they had set fire to the camp: for the smoke that was seen declared what was done. And when they had seen this, they were seized with great fear, seeing at the same time Judas and his army in the plain ready to fight. So they all fled away into the land of the strangers. And Judas returned to take the spoils of the camp, and they got much gold, and silver, and blue silk, and purple of the sea, and great riches. And returning home they sung a hymn, and blessed God in heaven, because he is good, because his mercy endureth for ever. So Israel had a great deliverance that day.” (1 Mac. 4:1-25)

“Then Philip, seeing that the man gained ground by little and little, and that things for the most part succeeded prosperously with him, wrote to Ptolemee the governor of Coele Syria and Phenicia, to send aid to the king’s affairs. And he with all speed sent Nicanor the son of Patroclus, one of his special friends, giving him no fewer than twenty thousand armed men of different nations, to root out the whole race of the Jews, joining also with him Gorgias, a good soldier, and of great experience in matters of war. And Nicanor purposed to raise for the king the tribute of two thousand talents, that was to be given to the Romans, by making so much money of the captive Jews: Wherefore he sent immediately to the cities upon the sea coast, to invite men together to buy up the Jewish slaves, promising that they should have ninety slaves for one talent, not reflecting on the vengeance, which was to follow him from the Almighty. Now when Judas found that Nicanor was coming, he imparted to the Jews that were with him, that the enemy was at hand. And some of them being afraid, and distrusting the justice of God, fled away: Others sold all that they had left, and withal besought the Lord, that he would deliver them from the wicked Nicanor, who had sold them before he came near them: And if not for their sakes, yet for the covenant that he had made with their fathers, and for the sake of his holy and glorious name that was invoked upon them. But Machabeus calling together seven thousand that were with him, exhorted them not to be reconciled to the enemies, nor to fear the multitude of the enemies who came wrongfully against them, but to fight manfully: Setting before their eyes the injury they had unjustly done the holy place, and also the injury they had done to the city, which had been shamefully abused, besides their destroying the ordinances of the fathers. For, said he, they trust in their weapons, and in their boldness: but we trust in the Almighty Lord, who at a beck can utterly destroy both them that come against us, and the whole world. Moreover he put them in mind also of the helps their fathers had received from God: and how under Sennacherib a hundred and eighty-five thousand had been destroyed. And of the battle that they had fought against the Galatians in Babylonia, how they, being in all but six thousand, when it came to the point, and the Macedonians their companions were at a stand, slew a hundred and twenty thousand, because of the help they had from heaven, and for this they received many favours. With these words they were greatly encouraged, and disposed even



to die for the laws and their country. So he appointed his brethren captains over each division of his army, Simon, and Joseph, and Jonathan, giving to each one fifteen hundred men. And after the holy Book had been read to them by Esdras, and he had given them for a watchword, The help of God: himself leading the first band, he joined battle with Nicanor: And the Almighty being their helper, they slew above nine thousand men: and having wounded and disabled the greater part of Nicanor's army, they obliged them to fly. And they took the money of them that came to buy them, and they pursued them on every side. But they came back for want of time: for it was the day before the sabbath: and therefore they did not continue the pursuit. But when they had gathered together their arms and their spoils, they kept the sabbath: blessing the Lord who had delivered them that day, distilling the beginning of mercy upon them. Then after the sabbath they divided the spoils to the feeble and the orphans, and the widows: and the rest they took for themselves and their servants. When this was done, and they had all made a common supplication, they besought the merciful Lord to be reconciled to his servants unto the end. Moreover they slew above twenty thousand of them that were with Timotheus and Bacchides who fought against them, and they made themselves masters of the high strong holds: and they divided amongst them many spoils, giving equal portions to the feeble, the fatherless and the widows, yea and the aged also. And when they had carefully gathered together their arms, they laid them all up in convenient places, and the residue of their spoils they carried to Jerusalem: They slew also Philarches who was with Timotheus, a wicked man, who had many ways afflicted the Jews. And when they kept the feast of the victory at Jerusalem, they burnt Callisthenes, that had set fire to the holy gates, who had taken refuge in a certain house, rendering to him a worthy reward for his impieties: But as for that most wicked man Nicanor, who had brought a thousand merchants to the sale of the Jews, being through the help of the Lord brought down by them, of whom he had made no account, laying aside his garment of glory, fleeing through the midland country, he came alone to Antioch, being rendered very unhappy by the destruction of his army. And he that had promised to levy the tribute for the Romans by the means of the captives of Jerusalem, now professed that the Jews had God for their protector, and therefore they could not be hurt, because they followed the laws appointed by him." (2 Mac. 8:8-36)

*(1 Mac. 4:26-61) (2 Mac. 10:1-8) SE/Y - Judas beats Lysias, rededicates Temple on Casleu 25, 148 SE-n, in December 164 BC*

"And such of the strangers as escaped, went and told Lysias all that had happened. And when he heard these things, he was amazed and discouraged: because things had not succeeded in Israel according to his mind, and as the king had commanded. So the year following Lysias gathered together threescore thousand chosen men, and five thousand horsemen, that he might subdue them. And they came into Judea, and pitched their tents in Bethoron, and Judas met them with ten thousand men. And they saw that the army was strong, and he prayed, and said: Blessed art thou, O Saviour of Israel, who didst break the violence of the mighty by the hand of thy servant David, and didst deliver up the camp of the strangers into the hands of Jonathan the son of Saul and of his armourbearer. Shut up this army in the hands of thy people Israel, and let them be confounded in their host and their horsemen. Strike them with fear, and cause the boldness of their strength to languish, and let them quake at their own destruction. Cast them down with the sword of them that love thee: and let all that know thy name, praise thee with hymns. And they joined battle: and there fell of the army of Lysias five thousand men. And when Lysias saw that his men were put to flight, and how bold the Jews were, and that they were ready either to live, or to die manfully, he went to Antioch, and chose soldiers, that

they might come again into Judea with greater numbers. Then Judas, and his brethren said: Behold our enemies are discomfited: let us go up now to cleanse the holy places and to repair them. And all the army assembled together, and they went up into mount Sion. And they saw the sanctuary desolate, and the altar profaned, and the gates burnt, and shrubs growing up in the courts as in a forest, or on the mountains, and the chambers joining to the temple thrown down. And they rent their garments, and made great lamentation, and put ashes on their heads: And they fell down to the ground on their faces, and they sounded with the trumpets of alarm, and they cried towards heaven. Then Judas appointed men to fight against them that were in the castle, till they had cleansed the holy places. And he chose priests without blemish, whose will was set upon the law of God: And they cleansed the holy places, and took away the stones that had been defiled into an unclean place. And he considered about the altar of holocausts that had been profaned, what he should do with it. And a good counsel came into their minds, to pull it down: lest it should be a reproach to them, because the Gentiles had defiled it; so they threw it down. And they laid up the stones in the mountain of the temple in a convenient place, till there should come a prophet, and give answer concerning them. Then they took whole stones according to the law, and built a new altar according to the former: And they built up the holy places, and the things that were within the temple: and they sanctified the temple, and the courts. And they made new holy vessels, and brought in the candlestick, and the altar of incense, and the table into the temple. And they put incense upon the altar, and lighted up the lamps that were upon the candlestick, and they gave light in the temple. And they set the loaves upon the table, and hung up the veils, and finished all the works that they had begun to make. And they arose before the morning **on the five and twentieth day of the ninth month (which is the month of Casleu) in the hundred and forty-eighth year**. And they offered sacrifice according to the law upon the new altar of holocausts which they had made. According to the time, and according to the day wherein the heathens had defiled it, in the same was it dedicated anew with canticles, and harps, and lutes, and cymbals. And all the people fell upon their faces, and adored, and blessed up to heaven, him that had prospered them. And they kept the dedication of the altar eight days, and they offered holocausts with joy, and sacrifices of salvation, and of praise. And they adorned the front of the temple with crowns of gold, and escutcheons, and they renewed the gates, and the chambers, and hanged doors upon them. And there was exceeding great joy among the people, and the reproach of the Gentiles was turned away. And Judas, and his brethren, and all the church of Israel decreed, that the day of the dedication of the altar should be kept in its season from year to year for eight days, from the five and twentieth day of the month of Casleu, with joy and gladness. They built up also at that time mount Sion, with high walls, and strong towers round about, lest the Gentiles should at any time come, and tread it down as they did before. And he placed a garrison there to keep it, and he fortified it to secure Bethsura, that the people might have a defence against Idumea.” (1 Mac. 4:26-61)

“But Machabeus, and they that were with him, by the protection of the Lord, recovered the temple and the city again. But he threw down the altars, which the heathens had set up in the streets, as also the temples of the idols. And having purified the temple, they made another altar: and taking fire out of the fiery stones, they offered sacrifices after two years, and set forth incense, and lamps, and the loaves of proposition. And when they had done these things, they besought the Lord, lying prostrate on the ground, that they might no more fall into such evils; but if they should at any time sin, that they might be chastised by him more gently, and not be delivered up to barbarians and blasphemous men. Now upon the same day that the temple had been polluted by the strangers, on the very same day it was cleansed again, to wit, **on the five and twentieth day of the month of Casleu**. And they kept eight days with joy, after the manner of the feast of the tabernacles,

remembering that not long before they had kept the feast of the tabernacles when they were in the mountains, and in dens like wild beasts. Therefore they now carried boughs, and green branches, and palms for Him that had given them good success in cleansing his place. And they ordained by a common statute, and decree, that all the nation of the Jews should keep those days every year.” (2 Mac. 10:1-8)

The “after two years” in 2 Mac. 10:3 means that Judas rededicated the Temple two years after he began his reign, which places the death of his father, Mathathias, and the beginning of Judas’ reign in December 166 BC because the Temple was rededicated in December 148 SE-n (164 BC).

“And having purified the temple, they made another altar: and taking fire out of the fiery stones, they offered sacrifices after two years, and set forth incense, and lamps, and the loaves of proposition.” (2 Mac. 10:3)

And the Bible also says that Judas rededicated the Temple exactly three years after the desecration of the Temple in December 145 SE-n (167 BC):

Catholic Commentary on 2 Mac. 10: “Ver. 3. ...*Two*: dating from the administration of Judas and three since the temple was defiled.”

*(2 Mac. 11:1-15) Lysias returns to re-take Jerusalem, is defeated at Bethsura, and makes peace with Judas*

“A short time after this Lysias the king’s lieutenant, and cousin, and who had chief charge over all the affairs, being greatly displeased with what had happened, gathered together fourscore thousand men, and all the horsemen, and came against the Jews, thinking to take the city, and make it a habitation of the Gentiles: And to make a gain of the temple, as of the other temples of the Gentiles, and to set the high priesthood to sale every year: Never considering the power of God, but puffed up in mind, and trusting in the multitude of his foot soldiers, and the thousands of his horsemen, and his fourscore elephants. So he came into Judea, and approaching to Bethsura, which was in a narrow place, the space of five furlongs from Jerusalem, he laid siege to that fortress. But when Machabeus and they that were with him, understood that the strong holds were besieged, they and all the people besought the Lord with lamentations and tears, that he would send a good angel to save Israel. Then Machabeus himself, first taking his arms, exhorted the rest to expose themselves together with him, to the danger, and to succour their brethren. And when they were going forth together with a willing mind, there appeared at Jerusalem a horseman going before them in white clothing, with golden armour, shaking a spear. Then they all together blessed the merciful Lord, and took great courage, being ready to break through not only men, but also the fiercest beasts, and walls of iron. So they went on courageously, having a helper from heaven, and the Lord who shewed mercy to them. And rushing violently upon the enemy, like lions, they slew of them eleven thousand footmen, and one thousand six hundred horsemen: And put all the rest to flight: and many of them being wounded, escaped naked: yea and Lysias himself fled away shamefully, and escaped. And as he was a man of understanding considering with himself the loss he had suffered and perceiving that the Hebrews could not be overcome, because they relied upon the help of the Almighty God, he sent to them: And promised that he would agree to all things that are just, and that he would persuade the king to be their friend. Then Machabeus consented to the request of Lysias, providing for the common good in all things, and whatsoever Machabeus wrote to Lysias concerning the Jews, the king allowed of.” (2 Mac. 11:1-15)

*(1 Mac. 6:1-17) (2 Mac. 9) (2 Mac. 10:9) (2 Mac. 1:10-17) (2 Mac. 11:12-38) K/SE - Antiochus Epiphanes flees from Persia, dies in 149 SE-n in 148 SE-t in 163 BC, and Antiochus V Eupator becomes king*

1 Machabees 6:1-8 says that Antiochus Epiphanes was defeated in Persia and while he was still in Persia and retreating he was told of Judas' purification of Jerusalem and Lysias' second loss against Judas at Bethsura:

“Now king Antiochus was going through the higher countries, and he heard that the city of Elymais in Persia was greatly renowned, and abounding in silver and gold. And that there was in it a temple, exceeding rich: and coverings of gold, and breastplates, and shields which king Alexander, son of Philip the Macedonian that reigned first in Greece, had left there. So, he came, and sought to take the city and to pillage it: But he was not able, because the design was known to them that were in the city. And they rose up against him in battle, and he fled away from thence, and departed with great sadness, and returned towards Babylonia. **And whilst he was in Persia, there came one that told him**, how the armies that were in the land of Juda were put to flight: And that Lysias went with a very great power, and was put to flight before the face of the Jews, and that they were grown strong by the armour, and power, and store of spoils, which they had gotten out of the camps which they had destroyed: And **that they had thrown down the abomination which he had set up upon the altar in Jerusalem**, and that they had compassed about the sanctuary with high walls as before, and Bethsura also his city. And it came to pass when the king heard these words, that he was struck with fear, and exceedingly moved: and he laid himself down upon his bed, and fell sick for grief, because it had not fallen out to him as he imagined.” (1 Mac. 6:1-8)

2 Machabees 10:1-8 speaks of Judas' purification of the Temple; and verse 9 says that Antiochus died, meaning shortly after the purification of the Temple:

“And this was the end of Antiochus that was called the Illustrious.” (2 Mac. 10:9)

2 Machabees 9:1-5 gives the same report with extra information. It says that right after Antiochus received this report in Ecbatana, the summer residence for the Persian kings, Antiochus got angry and raced to re-take Jerusalem but on the way God struck Antiochus Epiphanes with his fatal disease so that he would know why he was being punished and killed by God:

“At that time Antiochus returned with dishonour out of Persia. For he had entered into the city called Persepolis, and attempted to rob the temple, and to oppress the city: but the multitude running together to arms, put them to flight: and so it fell out that Antiochus being put to flight returned with disgrace. Now when he was come about Ecbatana, he received the news of what had happened to Nicanor and Timotheus. And swelling with anger he thought to revenge upon the Jews the injury done by them that had put him to flight. And therefore he commanded his chariot to be driven, without stopping in his journey, the judgment of heaven urging him forward, because he had spoken so proudly, that he would come to Jerusalem, and make it a common burying place of the Jews. But the Lord the God of Israel, that seeth all things, struck him with an incurable and an invisible plague. For as soon as he had ended these words, a dreadful pain in his bowels came upon him, and bitter torments of the inner parts.” (2 Mac. 9:1-5)

Catholic Commentary on 1 Mac. 6: “Ver. 5. Persia, at Ecbatana. He expired at Tabis, having fallen from his chariot, &c. (2 Mac. 9).”

Hence Antiochus died shortly after Judas' purification of Jerusalem and Lysias' defeat at Bethsura. He died when he was retreating from Persia and on the way to Jerusalem and when Lysias was returning from Judea after his loss at Bethsura. This refutes those who believe that Antiochus died before or during the purification of Jerusalem by Judas in December 164 BC. Antiochus Epiphanes died in 163 BC and on any day from Nisan 1 to Nisan 14 because 1 Mac. 6:16 says that he died in 149 SE-n and 2 Mac. 11:22-23, 38 says he died before 148 SE-t, Xanthicus (Nisan) 15.

### Antiochus Epiphanes dies in 149 SE-n in 148 SE-t in 163 BC

149 SE-n (1 Mac. 6:16)	148 SE-t (2 Mac. 11:22-23, 38)
<p>"So king Antiochus died there in the year one hundred and forty-nine." (1 Mac. 6:16)</p> <p>RJMI: 149 SE-n and 148 SE-t coincide from Nisan 1 to Elul 29. And 2 Mac. 11:38 says that Antiochus was dead before Xanthicus (Nisan) 15. Hence Antiochus died on any day from Nisan 1 to Nisan 14, 163 BC.</p>	<p>"But the king's letter contained these words: King Antiochus to Lysias his brother, greeting. Our father being translated amongst the gods... Fare ye well. In the year one hundred and forty-eight, the fifteenth day of the month of Xanthicus." (2 Mac. 11:22-23, 38)</p>

149 SE-n falls between the years 163-162 BC. Hence Antiochus could not have died in 164 BC based upon this evidence alone. And the only days in which 149 SE-n and 148 SE-t coincide are from Nisan 1, 163 BC to Elul 29, 163 BC. And we know that Antiochus was already dead by Nisan 15, 163 BC because of the letter dated Xanthicus (Nisan 15), 148 SE-t, from King Antiochus Eupator. And another letter from the king at the same time says that his father, Antiochus Epiphanes, had just died—"being translated to the gods." Hence Antiochus died in 163 BC on any day from Nisan 1 to Nisan 14. (See in this book ["The First Event \(149 SE-n/148 SE-t\) – The death of Antiochus Epiphanes,"](#) p. 14.)

"Now king Antiochus was going through the higher countries, and he heard that the city of Elymais in Persia was greatly renowned, and abounding in silver and gold. And that there was in it a temple, exceeding rich: and coverings of gold, and breastplates, and shields which king Alexander, son of Philip the Macedonian that reigned first in Greece, had left there. So, he came, and sought to take the city and to pillage it: But he was not able, because the design was known to them that were in the city. And they rose up against him in battle, and he fled away from thence, and departed with great sadness, and returned towards Babylonia. And whilst he was in Persia, there came one that told him, how the armies that were in the land of Juda were put to flight: And that Lysias went with a very great power, and was put to flight before the face of the Jews, and that they were grown strong by the armour, and power, and store of spoils, which they had gotten out of the camps which they had destroyed: And that they had thrown down the abomination which he had set up upon the altar in Jerusalem, and that they had compassed about the sanctuary with high walls as before, and Bethsura also his city. And it came to pass when the king heard these words, that he was struck with fear, and exceedingly moved: and he laid himself down upon his bed, and fell sick for grief, because it had not fallen out to him as he imagined. And he remained there many days: for great grief came more and more upon him, and he made account that he should die. And he called for all his friends, and said to them: Sleep is gone from my eyes, and I am fallen away, and my heart is cast down for anxiety. And I said in my heart: into how much tribulation

am I come, and into what floods of sorrow, wherein now I am: I that was pleasant and beloved in my power! But now I remember the evils that I have done in Jerusalem, from whence also I took away all the spoils of gold, and of silver that were in it, and I sent to destroy the inhabitants of Juda without cause. I know therefore that for this cause these evils have found me: and behold I perish with great grief in a strange land. Then he called Philip, one of his friends, and he made him regent over all his kingdom. And he gave him the crown, and his robe, and his ring, that he should go to Antiochus his son, and should bring him up for the kingdom. So king **Antiochus died there in the year one hundred and forty-nine**. And Lysias understood that the king was dead, and he set up Antiochus his son to reign, whom he brought up young: and he called his name Eupator.” (1 Mac. 6:1-17)

“At that time Antiochus returned with dishonour out of Persia. For he had entered into the city called Persepolis, and attempted to rob the temple, and to oppress the city: but the multitude running together to arms, put them to flight: and so it fell out that Antiochus being put to flight returned with disgrace. Now when he was come about Ecbatana, he received the news of what had happened to Nicanor and Timotheus. And swelling with anger he thought to revenge upon the Jews the injury done by them that had put him to flight. And therefore he commanded his chariot to be driven, without stopping in his journey, the judgment of heaven urging him forward, because he had spoken so proudly, that he would come to Jerusalem, and make it a common burying place of the Jews. But the Lord the God of Israel, that seeth all things, struck him with an incurable and an invisible plague. For as soon as he had ended these words, a dreadful pain in his bowels came upon him, and bitter torments of the inner parts. And indeed very justly, seeing he had tormented the bowels of others with many and new torments, albeit he by no means ceased from his malice. Moreover being filled with pride, breathing out fire in his rage against the Jews, and commanding the matter to be hastened, it happened as he was going with violence that he fell from the chariot, so that his limbs were much pained by a grievous bruising of the body. Thus he that seemed to himself to command even the waves of the sea, being proud above the condition of man, and to weigh the heights of the mountains in a balance, now being cast down to the ground, was carried in a litter, bearing witness to the manifest power of God in himself: So that worms swarmed out of the body of this man, and whilst he lived in sorrow and pain, his flesh fell off, and the filthiness of his smell was noisome to the army. And the man that thought a little before he could reach to the stars of heaven, no man could endure to carry, for the intolerable stench. And by this means, being brought from his great pride, he began to come to the knowledge of himself, being admonished by the scourge of God, his pains increasing every moment. And when he himself could not now abide his own stench, he spoke thus: It is just to be subject to God, and that a mortal man should not equal himself to God. Then this wicked man prayed to the Lord, of whom he was not like to obtain mercy. And the city to which he was going in haste to lay it even with the ground, and to make it a common burying place, he now desireth to make free. And the Jews whom he said he would not account worthy to be so much as buried, but would give them up to be devoured by the birds and wild beasts, and would utterly destroy them with their children, he now promiseth to make equal with the Athenians. The holy temple also which before he had spoiled, he promiseth to adorn with goodly gifts, and to multiply the holy vessels, and to allow out of his revenues the charges pertaining to the sacrifices. Yea also, that he would become a Jew himself, and would go through every place of the earth, and declare the power of God. But his pains not ceasing (for the just judgment of God was come upon him) despairing of life he wrote to the Jews in the manner of a supplication, a letter in these words: To his very good subjects the Jews, Antiochus king and ruler wisheth much health and welfare, and happiness. If you and your children are well, and if all matters go with you to your mind, we give

very great thanks. As for me, being infirm, but yet kindly remembering you, returning out of the places of Persia, and being taken with a grievous disease, I thought it necessary to take care for the common good: Not distrusting my life, but having great hope to escape the sickness. But considering that my father also, at what time he led an army into the higher countries, appointed who should reign after him: To the end that if any thing contrary to expectation should fall out, or any bad tidings should be brought, they that were in the countries, knowing to whom the whole government was left, might not be troubled. Moreover, considering that neighbouring princes and borderers wait for opportunities, and expect what shall be the event, I have appointed my son Antiochus king, whom I often recommended to many of you, when I went into the higher provinces: and I have written to him what I have joined here below. I pray you therefore, and request of you, that remembering favours both public and private, you will every man of you continue to be faithful to me and to my son. For I trust that he will behave with moderation and humanity, and following my intentions, will be gracious unto you. Thus the murderer and blasphemer, being grievously struck, as himself had treated others, died a miserable death in a strange country among the mountains. But Philip that was brought up with him, carried away his body: and out of fear of the son of Antiochus, went into Egypt to Ptolemee Philometor.” (2 Mac. 9:1-29)

“And [Judas Machabeus] put all the rest to flight: and many of them being wounded, escaped naked: yea and Lysias himself fled away shamefully, and escaped. And as he was a man of understanding considering with himself, the loss he had suffered, and perceiving that the Hebrews could not be overcome, because they relied upon the help of the Almighty God, he sent to them: And promised that he would agree to all things that are just, and that he would persuade the king to be their friend. Then Machabeus consented to the request of Lysias, providing for the common good in all things, and whatsoever Machabeus wrote to Lysias concerning the Jews, the king allowed of. For there were letters written to the Jews from Lysias, to this effect: Lysias to the people of the Jews, greeting. John and Abesalom who were sent from you, delivering your writings, requested that I would accomplish those things which were signified by them. Therefore whatsoever things could be reported to the king I have represented to him: and he hath granted as much as the matter permitted. If therefore you will keep yourselves loyal in affairs, hereafter also I will endeavour to be a means of your good. But as concerning other particulars, I have given orders by word both to these, and to them that are sent by me, to commune with you. Fare ye well. **In the year one hundred and forty-eight,** the four and twentieth day of the month of Dioscorus. But the king’s letter contained these words: King Antiochus to Lysias his brother, greeting. Our father being translated amongst the gods, we are desirous that they that are in our realm should live quietly, and apply themselves diligently to their own concerns, and we have heard that the Jews would not consent to my father to turn to the rites of the Greeks, but that they would keep to their own manner of living, and therefore that they request us to allow them to live after their own laws. Wherefore being desirous that this nation also should be at rest, we have ordained and decreed, that the temple should be restored to them, and that they may live according to the custom of their ancestors. Thou shalt do well therefore to send to them, and grant them peace, that our pleasure being known, they may be of good comfort, and look to their own affairs. But the king’s letter to the Jews was in this manner: King Antiochus to the senate of the Jews, and to the rest of the Jews, greeting. If you are well, you are as we desire, we ourselves also are well. Menelaus came to us, saying that you desired to come down to your countrymen, that are with us. We grant therefore a safe conduct to all that come and go, until the thirtieth day of the month of Xanthicus, that the Jews may use their own kind of meats, and their own laws as before, and that none of them any manner of ways be molested for things which have been done by ignorance. And we have sent also Menelaus to speak to you. Fare ye well. In the

year one hundred and forty-eight, the fifteenth day of the month of Xanthicus. The Romans also sent them a letter, to this effect. Quintus Memmius, and Titus Manilius, ambassadors of the Romans, to the people of the Jews, greeting. Whatsoever Lysias the king's cousin hath granted you, we also have granted. But touching such things as he thought should be referred to the king, after you have diligently conferred among yourselves, send some one forthwith, that we may decree as it is convenient for you: for we are going to Antioch. And therefore make haste to write back, that we may know of what mind you are. **Fare ye well. In the year one hundred and forty-eight**, the fifteenth day of the month of Xanthicus.” (2 Mac. 11:12-38)

### Antiochus defeated in Temple of Nanea in Persia

The Jews in Jerusalem wrote to the Jews in Egypt in 188 SE-t (124-123 BC) and reminded them of the defeat of Antiochus Epiphanes in Persia, when he tried to rob the Temple of Nanea in 148 SE-t (164 BC), and the rededication of the Temple by Judas Machabeus:

“**In the year one hundred and eighty-eight**, the people that is at Jerusalem, and in Judea, and the senate, and Judas, to Aristobolus, the preceptor of king Ptolemee, who is of the stock of the anointed priests, and to the Jews that are in Egypt, health and welfare. Having been delivered by God out of great dangers, we give him great thanks, forasmuch as we have been in war with such a king. For he made numbers of men swarm out of Persia that have fought against us, and the holy city. For when the leader himself was in Persia, and with him a very great army, he fell in the temple of Nanea, being deceived by the counsel of the priests of Nanea. For Antiochus, with his friends, came to the place as though he would marry her, and that he might receive great sums of money under the title of a dowry. And when the priests of Nanea had set it forth, and he with a small company had entered into the compass of the temple, they shut the temple when Antiochus was come in: and opening a secret entrance of the temple, they cast stones and struck the leader and them that were with him, and hewed them in pieces, and cutting off their heads they threw them forth. Blessed be God in all things, who hath delivered up the wicked.” (2 Mac. 1:10-17)

The leader who was struck and killed was not Antiochus Epiphanes because he survived this battle. Hence it means a lesser leader, such as a general who led the assault, or it means “the first one in.” The Latin word *ducem* means “a leader” or “a guide” or “the first one in.” Other Bible verses speak of Antiochus’ defeat in the Temple of Nanea when he tried to rob it:

“At that time Antiochus returned with dishonour out of Persia. For he had entered into the city called Persepolis, and attempted to rob the temple, and to oppress the city: but the multitude running together to arms, put them to flight: and so it fell out that Antiochus being put to flight returned with disgrace.” (2 Mac. 9:1-2)

“Now king Antiochus was going through the higher countries, and he heard that the city of Elymais in Persia was greatly renowned, and abounding in silver and gold. And that there was in it a temple, exceeding rich: and coverings of gold, and breastplates, and shields which king Alexander, son of Philip the Macedonian that reigned first in Greece, had left there. So, he came, and sought to take the city and to pillage it: But he was not able, because the design was known to them that were in the city. And they rose up against him in battle, and he fled away from thence, and departed with great sadness, and returned towards Babylonia. And whilst he



was in Persia, there came one that told him, how the armies that were in the land of Juda were put to flight.” (1 Mac. 6:1-5)

Elymais was also referred to as Persepolis because it was the chief city of Persia:

Catholic Commentary on 2 Mac. 9: “Ver. 2. Persepolis; otherwise called Elymais, a chief ‘city of Persia.’ Hence Elymais may be called Persepolis. The famous city of this name, where Cyrus had built a palace to the astonishment of the world, had been burnt by Alexander when intoxicated, and urged on by a harlot. Noble ruins still remain on the Araxes.”

After Antiochus fled from the defeat at the Temple of Nanea in Persia and when he was on his way to fight against Jerusalem, God struck him with a fatal disease right after he got the news of Judas Machabeus’ victories and rededication of the Temple.

Catholic Commentary on 2 Mac. 1: “Ver. 16. Yet Epiphanes escaped, (2 Mac. 10:9), (1 Mac. 6) having received some wounds. But a fall from his chariot, and vexation, hastened his death. Some of his followers, who had advanced farther into the temple, perished.”

*(1 Mac. 5) (2 Mac. 10:9-38) (2 Mac. 12) Judas fights with neighboring enemies*

After Judas rededicated the Temple, after the war with Lysias, after the death of Antiochus Epiphanes, and right after the peace pact with Antiochus Eupator, the neighboring enemies and Timotheus fought against Judas. And Judas beat them all.

#### Neighboring enemies fight against Judas who is at peace with Antiochus Eupator

1 Mac. 5:1-2	2 Mac. 10:9-11	2 Mac. 12:1-2
“Now it came to pass, when the nations round about heard that the altar and the sanctuary were built up as before, that they were exceeding angry. And they thought to destroy the generation of Jacob that were among them, and they began to kill some of the people, and to persecute them.” (1 Mac. 5:1-2)	“And this was the end of Antiochus that was called the Illustrious. But now we will repeat the acts of Eupator the son of that wicked Antiochus, abridging the account of the evils that happened in the wars. For when he was come to the crown, he appointed over the affairs of his realm one Lysias, general of the army of Phenicia and Syria.” (2 Mac. 10:9-11)	“When these covenants were made, Lysias went to the king, and the Jews gave themselves to husbandry. But they that were behind, namely, Timotheus and Apollonius the son of Genneus, also Hieronymus, and Demophon, and besides them Nicanor the governor of Cyprus, would not suffer them to live in peace, and to be quiet.” (2 Mac. 12:1-2)

### Judas fights against Timotheus and Arabians

1 Mac. 5:36-39	2 Mac. 10:24, 29-30, 37	2 Mac. 12:10-11
<p>“From thence he marched, and took Casbon, and Mageth, and Bosor, and the rest of the cities of Galaad. But after this Timotheus gathered another army, and camped over against Raphon beyond the torrent. And Judas sent men to view the army: and they brought him word, saying: All the nations, that are round about us, are assembled unto him an army exceeding great: And they have hired the Arabians to help them, and they have pitched their tents beyond the torrent, ready to come to fight against thee. And Judas went to meet them.” (1 Mac. 5:36-39)</p>	<p>“But Timotheus who before had been overcome by the Jews, having called together a multitude of foreign troops, and assembled horsemen out of Asia, came as though he would take Judea by force of arms... But when they were in the heat of the engagement there appeared to the enemies from heaven five men upon horses, comely with golden bridles, conducting the Jews: Two of them took Machabeus between them, and covered him on every side with their arms, and kept him safe: but cast darts and fireballs against the enemy, so that they fell down, being both confounded with blindness, and filled with trouble... And having for two days together pillaged and sacked the fortress, they killed Timotheus, who was found hid in a certain place: they slew also his brother Chereas, and Apollophanes.” (2 Mac. 10:24, 29-30, 37)</p>	<p>“And when they were now gone from thence nine furlongs, and were marching towards Timotheus, five thousand footmen and five hundred horsemen of the Arabians set upon them. And after a hard fight, in which by the help of God they got the victory, the rest of the Arabians being overcome, besought Judas for peace, promising to give him pastures, and to assist him in other things.” (2 Mac. 12:10-11)</p>

### Judas takes Carnaim (aka Carnion)

1 Mac. 5:43-44	2 Mac. 12:21-23
<p>“And he passed over to them first, and all the people after him, and all the heathens were discomfited before them, and they threw away their weapons, and fled to the temple that was in Carnaim. And he took that city, and the temple he burnt with fire, with all things that were therein: and Carnaim was subdued, and could not stand against the face of Judas.” (1 Mac. 5:43-44)</p>	<p>“Now when Timotheus had knowledge of the coming of Judas, he sent the women and children, and the other baggage before him into a fortress, called Carnion: for it was impregnable and hard to come at, by reason of the straitness of the places. But when the first band of Judas came in sight, the enemies were struck with fear, by the presence of God, who seeth all things, and they were put to flight one from another, so that they were often thrown down by their own companions, and wounded with the strokes of their own swords. But Judas was vehemently earnest in punishing the profane, of whom he slew thirty thousand men.” (2 Mac. 12:21-23)</p>

### Judas fights against Ephron

1 Mac. 5:45-47, 50	2 Mac. 12:27-28
“And Judas gathered together all the Israelites that were in the land of Galaad, from the least even to the greatest, and their wives, and children, and an army exceeding great, to come into the land of Juda. And they came as far as Ephron: now this was a great city situate in the way, strongly fortified, and there was no means to turn from it on the right hand or on the left, but the way was through the midst of it. And they that were in the city, shut themselves in, and stopped up the gates with stones...” And the men of the army drew near, and he assaulted that city all the day, and all the night, and the city was delivered into his hands.” (1 Mac. 5:45-47, 50)	“And after he had put to flight and destroyed these, he removed his army to Ephron, a strong city, wherein there dwelt a multitude of divers nations: and stout young men standing upon the walls made a vigorous resistance: and in this place there were many engines of war, and a provision of darts. But when they had invoked the Almighty, who with his power breaketh the strength of the enemies, they took the city; and slew five and twenty thousand of them that were within.” (2 Mac. 12:27-28)

### Judas fights against Gorgias

1 Mac. 5:59	2 Mac. 10:14	2 Mac. 12:32
“And Gorgias and his men went out of the city, to give them battle.” (1 Mac. 5:59)	“But Gorgias, who was governor of the holds, taking with him the strangers, often fought against the Jews.” (2 Mac. 10:14)	“And after Pentecost they marched against Gorgias the governor of Idumea.” (2 Mac. 12:32)

### Joseph and Zacharias besiege Idumean strongholds and fight against Gorgias

1 Mac. 5:56-61	2 Mac. 10:16-19
“Joseph the son of Zacharias, and Azarias captain of the soldiers, heard of the good success, and the battles that were fought. And he said: Let us also get us a name, and let us go fight against the Gentiles that are round about us. And he gave charge to them that were in his army, and they went towards Jamnia. And Gorgias and his men went out of the city, to give them battle. And Joseph and Azarias were put to flight, and were pursued unto the borders of Judea: and there fell, on that day, of the people of Israel about two thousand men, and there was a great overthrow of the people: Because they did not hearken to Judas, and his brethren, thinking that they should do manfully.” (1 Mac. 5:56-61)	<p>“Then they that were with Machabeus, beseeching the Lord by prayers to be their helper, made a strong attack upon the strong holds of the Idumeans: And assaulting them with great force, won the holds, killed them that came in the way, and slew altogether no fewer than twenty thousand. And whereas some were fled into very strong towers, having all manner of provision to sustain a siege, Machabeus left Simon and Joseph, and Zacheus, and them that were with them in sufficient number to besiege them, and departed to those expeditions which urged more.” (2 Mac. 10:16-19)</p> <p>RJMI: Judas commanded them to siege and not to fight, but they disobeyed.</p>

Judas prays for his soldiers who died during battle with Gorgias

2 Mac. 12:37-46

“Then beginning in his own language, and singing hymns with a loud voice, he put Gorgias’ soldiers to flight. So Judas having gathered together his army, came into the city Odollam: and when the seventh day came, they purified themselves according to the custom, and kept the sabbath in the same place. And the day following Judas came with his company, to take away the bodies of them that were slain, and to bury them with their kinsmen, in the sepulchres of their fathers. And they found under the coats of the slain some of the donaries of the idols of Jamnia, which the law forbiddeth to the Jews: so that all plainly saw, that for this cause they were slain. Then they all blessed the just judgment of the Lord, who had discovered the things that were hidden. And so betaking themselves to prayers, they besought him, that the sin which had been committed might be forgotten. But the most valiant Judas exhorted the people to keep themselves from sin, forasmuch as they saw before their eyes what had happened, because of the sins of those that were slain. And making a gathering, he sent twelve thousand drachms of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection, (For if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead,) and because he considered that they who had fallen asleep with godliness, had great grace laid up for them. It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins.” (2 Mac. 12:37-46)

RJMI Commentary: *Of the donaries*, Those who died were not idol worshippers. They did not take the idols. They took the donaries of the idols, which are votive offerings and objects given for religious use, for their money value, which the law forbids (Deut. 7:25). All such things should have been destroyed, (Jos. 7) and (1 Ki. 15), or melted down. Perhaps the soldiers intended to bring them to Judas. Judas hoped their sin was only a venial sin because of their ignorance of the law or in view of their fighting and dying for the true God and religion.

Challoner Commentary, 2 Mac.: “Ver. 40. *Of the donaries*... That is, of the votive offerings, which had been hung up in the temples of the idols, which they had taken away when they burnt the port of Jamnia (Ver. 9), contrary to the prohibition of the law (Deut. 7:25).”

*(1 Mac. 6:17-30) (2 Mac. 13:1-2) SE - Judas besieges castle of Jerusalem and Eupator and Lysias prepare for war against Judas in 150 SE-n in 149 SE-t in 162 BC*

1 Mac. 6:17-30	2 Mac. 13:1-2
<p>“And Lysias understood that the king was dead, and he set up Antiochus his son to reign, whom he brought up young: and he called his name Eupator. Now they that were in the castle, had shut up the Israelites round about the holy places: and they were continually seeking their hurt, and to strengthen the Gentiles. And Judas purposed to destroy them: and he called together all the people, to besiege them. And they came together, and besieged them <b>in the year one hundred and fifty</b>, and they made battering slings and engines. And some of the besieged got out: and some wicked men of Israel joined themselves unto them. And they went to the king, and said: How long dost thou delay to execute the judgment, and to revenge our brethren? We determined to serve thy father and to do according to his orders, and obey his edicts: And for this they of our nation are alienated from us, and have slain as many of us as they could find, and have spoiled our inheritances. Neither have they put forth their hand against us only, but also against all our borders. And behold they have approached this day to the castle of Jerusalem to take it, and they have fortified the strong hold of Bethsura: And unless thou speedily prevent them, they will do greater things than these, and thou shalt not be able to subdue them. Now when the king heard this, he was angry: and he called together all his friends, and the captains of his army, and them that were over the horsemen. There came also to him from other realms, and from the islands of the sea hired troops. And the number of his army was an hundred thousand footmen, and twenty thousand horsemen, and thirty-two elephants, trained to battle.” (1 Mac. 6:17-30)</p>	<p><b>“In the year one hundred and forty-nine</b>, Judas understood that Antiochus Eupator was coming with a multitude against Judea, and with him Lysias the regent, who had charge over the affairs of the realm, having with him a hundred and ten thousand footmen, five thousand horsemen, twenty-two elephants, and three hundred chariots armed with hooks.” (2 Mac. 13:1-2)</p> <p>RJMI: 150 SE-n and 149 SE-n coincide from Nisan 1 to Elul 29, 162 BC. Hence Antiochus Eupator prepared to war against Judas in 162 BC on any day from Nisan 1 to Elul 29.</p>

*(2 Mac. 13:3-8) Antiochus Eupator kills his ally Menelaus*

“Menelaus also joined himself with them: and with great deceitfulness besought Antiochus, not for the welfare of his country, but in hopes that he should be appointed chief ruler. But the King of kings stirred up the mind of Antiochus against the sinner, and upon Lysias suggesting that he was the cause of all the evils, he commanded (as the custom is with them) that he should be apprehended and put to death in the same place. Now there was in that place a tower fifty cubits high, having a heap of ashes on every side: this had a prospect steep down. From thence he commanded the sacrilegious wretch to be thrown down into the ashes, all men thrusting him forward unto death. And by such a law it happened that Menelaus the

transgressor of the law was put to death: not having so much as burial in the earth. And indeed very justly, for insomuch as he had committed many sins against the altar of God, the fire and ashes of which were holy: he was condemned to die in ashes.” (2 Mac. 13:3-8)

*(2 Mac. 13:9-17) Judas prays for victory against Eupator and wins first battle*

“But the king, with his mind full of rage, came on to shew himself worse to the Jews than his father was. Which, when Judas understood, he commanded the people to call upon the Lord day and night, that as he had always done, so now also he would help them: Because they were afraid to be deprived of the law, and of their country, and of the holy temple: and that he would not suffer the people, that had of late taken breath for a little while, to be again in subjection to blasphemous nations. So when they had all done this together, and had craved mercy of the Lord with weeping and fasting, lying prostrate on the ground for three days continually, Judas exhorted them to make themselves ready. But he with the ancients determined, before the king should bring his army into Judea, and make himself master of the city, to go out, and to commit the event of the thing to the judgment of the Lord. So committing all to God, the creator of the world, and having exhorted his people to fight manfully, and to stand up even to death for the laws, the temple, the city, their country, and citizens: he placed his army about Modin. And having given his company for a watchword, The victory of God, with most valiant chosen young men, he set upon the king’s quarter by night, and slew four thousand men in the camp, and the greatest of the elephants, with them that had been upon him, and having filled the camp of the enemies with exceeding great fear and tumult, they went off with good success. Now this was done at the break of day, by the protection and help of the Lord.” (2 Mac. 13:9-17)

*(1 Mac. 6:31, 49-50) (2 Mac. 13:18-22) Judas wins Battle of Bethsura against Eupator*

1 Mac. 6:31, 49-50	2 Mac. 13:18-22
“And they went through Idumea, and approached to Bethsura, and fought many days, and they made engines: but they sallied forth and burnt them with fire, and fought manfully... And he made peace with them that were in Bethsura: and they came forth out of the city, because they had no victuals, being shut up there, for it was the year of rest to the land. And the king took Bethsura: and he placed there a garrison to keep it.” (1 Mac. 6:31, 49-50)	“But the king having taken a taste of the hardness of the Jews, attempted to take the strong places by policy: And he marched with his army to Bethsura, which was a strong hold of the Jews: but he was repulsed, he failed, he lost his men. Now Judas sent necessaries to them that were within. But Rhodocus, one of the Jews’ army, disclosed the secrets to the enemies, so he was sought out, and taken up, and put in prison. Again the king treated with them that were in Bethsura: gave his right hand: took theirs: and went away.” (2 Mac. 13:18-22)

*(1 Mac. 6:50-51) (2 Mac. 13:22-23) Judas wins Battle of Jerusalem against Eupator*

1 Mac. 6:50-51	2 Mac. 13:22-23
“And the king took Bethsura: and he [Antiochus] placed there a garrison to keep it. And he turned his army against the sanctuary for many days: and he set up there battering slings, and engines and instruments to cast fire, and engines to cast stones and javelins, and pieces to shoot arrows, and slings.” (1 Mac. 6:50-51)	“Again the king treated with them that were in Bethsura: gave his right hand: took theirs: and went away. He fought with Judas: and was overcome...” (2 Mac. 13:22-23)

*(1 Mac. 6:55-58) (2 Mac. 13:23-24) Eupator returns to Antioch to quell Philip’s rebellion*

1 Mac. 6:55-58	2 Mac. 13:23-24
“Now Lysias heard that Philip, whom king Antiochus while he lived had appointed to bring up his son Antiochus, and to reign, to be king, was returned from Persia, and Media, with the army that went with him, and that he sought to take upon him the affairs of the kingdom: Wherefore he made haste to go, and say to the king and to the captains of the army: We decay daily, and our provision of victuals is small, and the place that we lay siege to is strong, and it lieth upon us to take order for the affairs of the kingdom. Now therefore let us come to an agreement with these men, and make peace with them and with all their nation.” (1 Mac. 6:55-58)	“He fought with Judas: and was overcome. And when he understood that Philip, who had been left over the affairs, had rebelled at Antioch, he was in a consternation of mind, and entreating the Jews, and yielding to them, he swore to all things that seemed reasonable, and, being reconciled, offered sacrifices, honoured the temple, and left gifts. He embraced Machabeus, and made him governor and prince from Ptolemais unto the Gerrenians.” (2 Mac. 13:23-24)

*(1 Mac. 7:1-38) (2 Mac. 14) K - Demetrius I, son of Seleucus, kills Eupator, becomes king, makes Alcimus high priest, and sends Nicanor against Judas*

Demetrius kills Eupator and Lysias and is made king in 151 SE-n in 161 BC

1 Mac. 7:1-4	2 Mac. 14:1-2
“ <b>In the hundred and fifty-first year</b> Demetrius the son of Seleucus departed from the city of Rome, and came up with a few men into a city of the sea coast, and reigned there. And it came to pass, as he entered into the house of the kingdom of his fathers, that the army seized upon Antiochus, and Lysias, to bring them unto him. And when he knew it, he said: Let me not see their face. So the army slew them. And Demetrius sat upon the throne of his kingdom.” (1 Mac. 7:1-4)	<p>“But after the space of three years Judas, and they that were with him, understood that Demetrius the son of Seleucus was come up with a great power, and a navy by the haven of Tripolis to places proper for his purpose and had made himself master of the countries against Antiochus, and his general Lysias.” (2 Mac. 14:1-2)</p> <p>RJMI: The “after the space of three years” means three years after Judas rededicated the Temple in 148 SE-n in 164 BC, which is 151 SE-n in 161 BC.</p>

Demetrius makes Alcimus high priest in 151 SE-n in 150 SE-t in 161 BC

1 Mac. 7:1, 8-9	2 Mac. 14:4, 12-13
<p>“<b>In the hundred and fifty-first year</b> Demetrius the son of Seleucus departed from the city of Rome, and came up with a few men into a city of the sea coast, and reigned there... Then the king chose Bacchides, one of his friends that ruled beyond the great river in the kingdom, and was faithful to the king: and he sent him, to see the havock that Judas had made: and the wicked Alcimus he made high priest, and commanded him to take revenge upon the children of Israel.” (1 Mac. 7:1, 8-9)</p>	<p>“[Alcimus] came to king Demetrius <b>in the year one hundred and fifty</b>, presenting unto him a crown of gold, and a palm, and besides these, some boughs which seemed to belong to the temple. And that day indeed he held his peace... And forthwith he [Demetrius] sent Nicanor, the commander over the elephants, governor into Judea: Giving him in charge, to take Judas himself: and disperse all them that were with him, and to make Alcimus the high priest of the great temple.” (2 Mac. 14:4, 12-13)</p> <p>RJMI: 151 SE-n and 150 SE-t coincide from Nisan 1 to Elul 29. Hence Alcimus was made high priest in 161 BC on any day from Nisan 1 to Elul 29.</p>



### Alcimus and other enemies in Israel speak against Judas

1 Mac. 7:5-7, 25	2 Mac. 14:3-11
<p>“And there came to him the wicked and ungodly men of Israel: And Alcimus was at the head of them, who desired to be made high priest. And they accused the people to the king, saying: Judas and his brethren have destroyed all thy friends, and he hath driven us out of our land. Now therefore send some man whom thou trustest, and let him go, and see all the havock he hath made amongst us, and in the king’s lands: and let him punish all his friends and their helpers... And Alcimus saw that Judas, and they that were with him prevailed: and he knew that he could not stand against them, and he went back to the king, and accused them of many crimes.” (1 Mac. 7:5-7, 25)</p>	<p>“Now one Alcimus, who had been chief priest, but had wilfully defiled himself in the time of mingling with the heathens, seeing that there was no safety for him, nor access to the altar, came to king Demetrius <b>in the year one hundred and fifty</b>, presenting unto him a crown of gold, and a palm, and besides these, some boughs which seemed to belong to the temple. And that day indeed he held his peace. But having gotten a convenient time to further his madness, being called to counsel by Demetrius, and asked what the Jews relied upon, and what were their counsels, he answered thereunto: They among the Jews that are called Assideans, of whom Judas Machabeus is captain, nourish wars, and raise seditions, and will not suffer the realm to be in peace. For I also being deprived of my ancestors’ glory (I mean of the high priesthood) am now come hither: Principally indeed out of fidelity to the king’s interests, but in the next place also to provide for the good of my countrymen: for all our nation suffereth much from the evil proceedings of those men. Wherefore, O king, seeing thou knowest all these things, take care, I beseech thee, both of the country, and of our nation, according to thy humanity which is known to all men, for as long as Judas liveth, it is not possible that the state should be quiet. Now when this man had spoken to this effect, the rest also of the king’s friends, who were enemies of Judas, incensed Demetrius against him.” (2 Mac. 14:3-11)</p>

### King Demetrius sends Nicanor to fight against Judas

1 Mac. 7:26-30	2 Mac. 14:11-12
<p>“And the king sent Nicanor one of his principal lords, who was a great enemy to Israel: and he commanded him to destroy the people. And Nicanor came to Jerusalem with a great army, and he sent to Judas and to his brethren deceitfully with friendly words, saying: Let there be no fighting between me and you: I will come with a few men to see your faces with peace. And he came to Judas, and they saluted one another peaceably: and the enemies were prepared to take away Judas by force. And the thing was known to Judas that he was come to him with deceit: and he was much afraid of him, and would not see his face any more.” (1 Mac. 7:26-30)</p>	<p>“Now when this man had spoken to this effect, the rest also of the king’s friends, who were enemies of Judas, incensed Demetrius against him. And forthwith he sent Nicanor, the commander over the elephants, governor into Judea.” (2 Mac. 14:11-12)</p>

### Nicanor threatens priests and blasphemes Temple

1 Mac. 7:33-38	2 Mac. 14:31-36
<p>“And after this Nicanor went up into mount Sion: and some of the priests and the people came out to salute him peaceably, and to shew him the holocausts that were offered for the king. But he mocked and despised them, and abused them: and he spoke proudly, and swore in anger, saying: Unless Judas and his army be delivered into my hands, as soon as ever I return in peace, I will burn this house. And he went out in a great rage. And the priests went in, and stood before the face of the altar and the temple: and weeping, they said: Thou, O Lord, hast chosen this house for thy name to be called upon therein, that it might be a house of prayer and supplication for thy people. Be avenged of this man, and his army, and let them fall by the sword: remember their blasphemies, and suffer them not to continue any longer.” (1 Mac. 7:33-38)</p>	<p>“But he [Nicanor] finding himself notably prevented by the man, came to the great and holy temple: and commanded the priests that were offering the accustomed sacrifices, to deliver him the man. And when they swore unto him, that they knew not where the man was whom he sought, he stretched out his hand to the temple, and swore, saying: Unless you deliver Judas prisoner to me, I will lay this temple of God even with the ground, and will beat down the altar, and I will dedicate this temple to Bacchus. And when he had spoken thus he departed. But the priests stretching forth their hands to heaven, called upon him that was ever the defender of their nation, saying in this manner: Thou, O Lord of all things, who wantest nothing, wast pleased that the temple of thy habitation should be amongst us. Therefore now, O Lord the holy of all holies, keep this house for ever undefiled which was lately cleansed.” (2 Mac. 14:31-36)</p>

*(1 Mac. 7:39-50) (2 Mac. 15) Judas defeats and kills Nicanor on Adar 13*

### Nicanor commences major battle against Judas on Adar 13

1 Mac. 7:39-40, 43	2 Mac. 15:1, 36-37
<p>“Then Nicanor went out from Jerusalem, and encamped near to Bethoron: and an army of Syria joined him. But Judas pitched in Adarsa with three thousand men... And the armies joined battle on the thirteenth day of the month Adar: and the army of Nicanor was defeated, and he himself was first slain in the battle.” (1 Mac. 7:39-40, 43)</p>	<p>“But when Nicanor understood that Judas was in the places of Samaria, he purposed to set upon him with all violence on the sabbath day... And they all ordained by a common decree, by no means to let this day pass without solemnity: But to celebrate the thirteenth day of the month of Adar, called, in the Syrian language, the day before Mardochias’ day.” (2 Mac. 15:1, 36-37)</p>

### Judas invokes the help of God

1 Mac. 7:40-43	2 Mac. 15:21-25
<p>“But Judas pitched in Adarsa with three thousand men: and Judas prayed, and said: O Lord, when they that were sent by king Sennacherib blasphemed thee, an angel went out, and slew of them a hundred and eighty-five thousand: Even so destroy this army in our sight to day, and let the rest know that he hath spoken ill against thy sanctuary: and judge thou him according to his wickedness. And the armies joined battle on the thirteenth day of the month Adar: and the army of Nicanor was defeated, and he himself was first slain in the battle.” (1 Mac. 7:40-43)</p>	<p>“Machabeus considering the coming of the multitude, and the divers preparations of armour, and the fierceness of the beasts, stretching out his hands to heaven, called upon the Lord, that worketh wonders, who giveth victory to them that are worthy, not according to the power of their arms, but according as it seemeth good to him. And in his prayer he said after this manner: Thou, O Lord, who didst send thy angel in the time of Ezechias king of Juda, and didst kill a hundred and eighty-five thousand of the army of Sennacherib: Send now also, O Lord of heaven, thy good angel before us, for the fear and dread of the greatness of thy arm, that they may be afraid, who come with blasphemy against thy holy people. And thus he concluded his prayer. But Nicanor, and they that were with him came forward, with trumpets and songs.” (2 Mac. 15:21-25)</p>

### Nicanor is killed and victory is celebrated on Adar 13

1 Mac. 7:47-50	2 Mac. 15:28-37
<p>“And they took the spoils of them for a booty, and they cut off Nicanor’s head, and his right hand, which he had proudly stretched out, and they brought it, and hung it up over against Jerusalem. And the people rejoiced exceedingly, and they spent that day with great joy. And he ordained that this day should be kept every year, being the thirteenth of the month of Adar. And the land Juda was quiet for a short time.” (1 Mac. 7:47-50)</p>	<p>“And when the battle was over, and they were returning with joy, they understood that Nicanor was slain in his armour. Then making a shout, and a great noise, they blessed the Almighty Lord in their own language. And Judas, who was altogether ready, in body and mind, to die for his countrymen, commanded that Nicanor’s head, and his hand with the shoulder should be cut off, and carried to Jerusalem. And when he was come thither, having called together his countrymen, and the priests to the altar, he sent also for them that were in the castle, and shewing them the head of Nicanor, and the wicked hand, which he had stretched out, with proud boasts, against the holy house of the Almighty God, he commanded also, that the tongue of the wicked Nicanor, should be cut out and given by pieces to birds, and the hand of the furious man to be hanged up over against the temple. Then all blessed the Lord of heaven, saying: Blessed be he that hath kept his own place undefiled. And he hung up Nicanor’s head in the top of the castle, that it might be an evident and manifest sign of the help of God. And they all ordained by a common decree, by no means to let this day pass without solemnity: But to celebrate the thirteenth day of the month of Adar, called, in the Syrian language, the day before Mardochias’ day.” (2 Mac. 15:28-37)</p>

*(1 Mac. 8) Judas makes an alliance with the Romans*

“Now Judas heard of the fame of the Romans, that they are powerful and strong, and willingly agree to all things that are requested of them: and that whosoever have come to them, they have made amity with them, and that they are mighty in power. And they heard of their battles, and their noble acts, which they had done in Galatia, how they had conquered them, and brought them under tribute: And how great things they had done in the land of Spain, and that they had brought under their power the mines of silver and of gold that are there, and had gotten possession of all the place by their counsel and patience: And had conquered places that were very far off from them, and kings that came against them from the ends of the earth, and had overthrown them with great slaughter: and the rest pay them tribute every year. And that they had defeated in battle Philip, and Perses the king of the Ceteans, and the rest that had borne arms against them, and had conquered them: And how Antiochus the great king of Asia, who went to fight against them, having a hundred and twenty elephants, with horsemen, and chariots, and a very great army, was routed by them: And how they took him alive, and appointed to him, that both he and they that should reign after him, should pay a great tribute, and that he should give hostages, and that which was agreed upon, and the country of the Indians, and of the Medes, and of the Lydians, some of their best provinces: and those which they had taken from them they gave to king Eumenes. And that they who were in Greece had a mind to go and to destroy them: and they had knowledge thereof, and they sent a general against them, and fought with them, and many of them were slain, and they carried away their wives and their children captives, and spoiled them, and took possession of their land, and threw down their walls, and brought them to be their servants unto this day. And the other kingdoms, and islands, that at any time had resisted them, they had destroyed and brought under their power. But with their friends, and such as relied upon them, they kept amity, and had conquered kingdoms that were near, and that were far off: for all that heard their name, were afraid of them. That whom they had a mind to help to a kingdom, those reigned: and whom they would, they deposed from the kingdom: and they were greatly exalted. And none of all these wore a crown, or was clothed in purple, to be magnified thereby. And that they had made themselves a senate house, and consulted daily three hundred and twenty men, that sat in council always for the people, that they might do the things that were right. And that they committed their government to one man every year, to rule over all their country, and they all obey one, and there is no envy, nor jealousy amongst them. So Judas chose Eupolemus the son of John, the son of Jacob, and Jason the son of Eleazar, and he sent them to Rome to make a league of amity and confederacy with them. And that they might take off from them the yoke of the Grecians, for they saw that they oppressed the kingdom of Israel with servitude. And they went to Rome, a very long journey, and they entered into the senate house, and said: Judas Machabeus, and his brethren, and the people of the Jews have sent us to you, to make alliance and peace with you, and that we may be registered your confederates and friends. And the proposal was pleasing in their sight. And this is the copy of the writing that they wrote back again, graven in tables of brass, and sent to Jerusalem, that it might be with them there for a memorial of the peace and alliance. GOOD SUCCESS BE TO THE ROMANS, and to the people of the Jews, by sea and by land for ever: and far be the sword and enemy from them. But if there come first any war upon the Romans, or any of their confederates, in all their dominions: The nation of the Jews shall help them according as the time shall direct, with all their heart: Neither shall they give them, whilst they are fighting, or furnish them with wheat, or arms, or money, or ships, as it hath seemed good to the Romans: and they shall obey their orders, without taking any thing of them. In like manner also if war shall come first upon the nation of the Jews, the Romans shall help them with all their heart, according as the time shall permit them. And there shall not be given to them that come to their aid, either

wheat, or arms, or money, or ships, as it hath seemed good to the Romans: and they shall observe their orders without deceit. According to these articles did the Romans covenant with the people of the Jews. And if after this one party or the other shall have a mind to add to these articles, or take away any thing, they may do it at their pleasure: and whatsoever they shall add, or take away, shall be ratified. Moreover concerning the evils that Demetrius the king hath done against them, we have written to him, saying: Why hast thou made thy yoke heavy upon our friends, and allies, the Jews? If therefore they come again to us complaining of thee, we will do them justice, and will make war against thee by sea and land.” (1 Mac. 8:1-32)

*(1 Mac. 9:1-22) SE - Judas Machabeus slain by Bacchides in Nisan 152 SE-n in 160 BC under King Demetrius*

King Demetrius sends Bacchides and Alcimus to fight against Judas. They kill Judas and win the battle:

“In the mean time when Demetrius heard that Nicanor and his army were fallen in battle, he sent again Bacchides and Alcimus into Judea; and the right wing of his army with them. And they took the road that leadeth to Galgal, and they camped in Masaloth, which is in Arabella: and they made themselves masters of it, and slew many people. **In the first month of the hundred and fifty-second year they brought the army to Jerusalem:** And they arose, and went to Berea with twenty thousand men, and two thousand horsemen. Now Judas had pitched his tents in Laiza, and three thousand chosen men with him: And they saw the multitude of the army that they were many, and they were seized with great fear: and many withdrew themselves out of the camp, and there remained of them no more than eight hundred men. And Judas saw that his army slipped away, and the battle pressed upon him, and his heart was cast down: because he had not time to gather them together, and he was discouraged. Then he said to them that remained: Let us arise, and go against our enemies, if we may be able to fight against them. But they dissuaded him, saying: We shall not be able, but let us save our lives now, and return to our brethren, and then we will fight against them: for we are but few. Then Judas said: God forbid we should do this thing, and flee away from them: but if our time be come, let us die manfully for our brethren, and let us not stain our glory. And the army removed out of the camp, and they stood over against them: and the horsemen were divided into two troops, and the slingers, and the archers went before the army, and they that were in the front were all men of valour. And Bacchides was in the right wing, and the legion drew near on two sides, and they sounded the trumpets: And they also that were on Judas’ side, even they also cried out, and the earth shook at the noise of the armies: and the battle was fought from morning even unto the evening. And Judas perceived that the stronger part of the army of Bacchides was on the right side, and all the stout of heart came together with him: And the right wing was discomfited by them, and he pursued them even to the mount Azotus. And they that were in the left wing saw that the right wing was discomfited, and they followed after Judas, and them that were with him, at their back: And the battle was hard fought, and there fell many wounded of the one side and of the other. And Judas was slain, and the rest fled away. And Jonathan and Simon took Judas their brother, and buried him in the sepulchre of their fathers in the city of Modin. And all the people of Israel bewailed him with great lamentation, and they mourned for him many days. And said: How is the mighty man fallen, that saved the people of Israel! But the rest of the words of the wars of Judas, and of the noble acts that he did, and of his greatness, are not written: for they were very many.” (1 Mac. 9:1-22)

“In the first month of the hundred and fifty-second year they brought the army to Jerusalem...And Judas was slain, and the rest fled away.” (1 Mac. 9:3, 18)

Nisan 152 SE-n is March/April 160 BC. Hence Judas Machabeus, the holy and heroic man of God, died in March or April 160 BC.

## **Reign of Jonathan (160-143 BC)**

### *(1 Mac. 9:23-27) Bacchides persecutes good Jews*

“And it came to pass after the death of Judas, that the wicked began to put forth their heads in all the confines of Israel, and all the workers of iniquity rose up. In those days there was a very great famine, and they and all their country yielded to Bacchides. And Bacchides chose the wicked men, and made them lords of the country: And they sought out, and made diligent search after the friends of Judas, and brought them to Bacchides, and he took vengeance of them, and abused them. And there was a great tribulation in Israel, such as was not since the day, that there was no prophet seen in Israel.” (1 Mac. 9:23-27)

### *(1 Mac. 9:28-31) Good Jews make Jonathan their ruler*

“And all the friends of Judas came together, and said to Jonathan: Since thy brother Judas died, there is not a man like him to go forth against our enemies, Bacchides, and them that are the enemies of our nation. Now therefore we have chosen thee this day to be our prince, and captain in his stead to fight our battles. So Jonathan took upon him the government at that time, and rose up in the place of Judas his brother.” (1 Mac. 9:28-31)

### *(1 Mac. 9:36-42) Jonathan fights against the children of Jambri*

“And the children of Jambri came forth out of Madaba, and took John, and all that he had, and went away with them. After this it was told Jonathan, and Simon his brother, that the children of Jambri made a great marriage, and were bringing the bride out of Madaba, the daughter of one of the great princes of Chanaan, with great pomp. And they remembered the blood of John their brother: and they went up, and hid themselves under the covert of the mountain. And they lifted up their eyes, and saw: and behold a tumult, and great preparation: and the bridegroom came forth, and his friends, and his brethren to meet them with timbrels, and musical instruments, and many weapons. And they rose up against them from the place where they lay in ambush, and slew them, and there fell many wounded, and the rest fled into the mountains, and they took all their spoils: And the marriage was turned into mourning, and the noise of their musical instruments into lamentation. And they took revenge for the blood of their brother: and they returned to the bank of the Jordan.” (1 Mac. 9:36-42)

### *(1 Mac. 9:43-49) Jonathan fights against Bacchides on Sabbath Day*

“And Bacchides heard it, and he came on the sabbath day even to the bank of the Jordan with a great power. And Jonathan said to his company: Let us arise, and

fight against our enemies: for it is not now as yesterday, and the day before. For behold the battle is before us, and the water of the Jordan on this side and on that side, and banks, and marshes, and woods: and there is no place for us to turn aside. Now therefore cry ye to heaven, that ye may be delivered from the hand of your enemies. And they joined battle. And Jonathan stretched forth his hand to strike Bacchides, but he turned away from him backwards. And Jonathan, and they that were with him leaped into the Jordan, and swam over the Jordan to them: And there fell of Bacchides' side that day a thousand men: and they returned to Jerusalem.” (1 Mac. 9:43-49)

*(1 Mac. 9:50-53) Bacchides fortifies cities in Judea*

“And they built strong cities in Judea, the fortress that was in Jericho, and in Ammaus, and in Bethoron, and in Bethel, and Thamnata, and Phara, and Thopo, with high walls, and gates, and bars. And he placed garrisons in them, that they might wage war against Israel: And he fortified the city of Bethsura, and Gazara, and the castle, and set garrisons in them, and provisions of victuals: And he took the sons of the chief men of the country for hostages, and put them in the castle in Jerusalem in custody.” (1 Mac. 9:50-53)

*(1 Mac. 9:54-56) SE - Alcimus tries to destroy the Temple walls and is struck by God and dies in 2<sup>nd</sup> month of 153 SE-n in 159 BC after a two-year rule*

“Now **in the year one hundred and fifty-three, the second month**, Alcimus commanded the walls of the inner court of the sanctuary to be thrown down, and the works of the prophets to be destroyed: and he began to destroy. At that time Alcimus was struck: and his works were hindered, and his mouth was stopped, and he was taken with a palsy, so that he could no more speak a word, nor give order concerning his house. And Alcimus died at that time in great torment.” (1 Mac. 9:54-56)

The 2<sup>nd</sup> month of Iyyar in 153 SE-n falls in April/May 159 BC. The Bible also says that Alcimus was made high priest in 151 SE-n and thus says he ruled for two years. (See in this book [“The Third Event \(151 SE-n/150 SE-t\) – Demetrius makes Alcimus high priest,”](#) p. 17.)

*(1 Mac. 9:57) Y - Two years of peace after death of Alcimus; Bacchides returns to King Demetrius*

“And Bacchides saw that Alcimus was dead: and he returned to the king, and the land was quiet for two years.” (1 Mac. 9:57)

*(1 Mac. 9:58-67) Bacchides returns to Judea and fights against good Jews*

“And all the wicked held a council, saying: Behold Jonathan, and they that are with him, dwell at ease, and without fear: now therefore let us bring Bacchides hither, and he shall take them all in one night. So they went, and gave him counsel. And he arose to come with a great army: and he sent secretly letters to his adherents that were in Judea, to seize upon Jonathan, and them that were with him: but they could not, for their design was known to them. And he apprehended of the men of the

country, that were the principal authors of the mischief, fifty men, and slew them. And Jonathan, and Simon, and they that were with him retired into Bethbessen, which is in the desert: and he repaired the breaches thereof, and they fortified it. And when Bacchides knew it, he gathered together all his multitude: and sent word to them that were of Judea. And he came, and camped above Bethbessen, and fought against it many days, and made engines. But Jonathan left his brother Simon in the city, and went forth into the country: and came with a number of men. And struck Odares, and his brethren, and the children of Phaseron in their tents, and he began to slay, and to increase in forces. But Simon and they that were with him, sallied out of the city, and burnt the engines.” (1 Mac. 9:58-67)

*(1 Mac. 9:68-73) Bacchides makes peace with Jonathan and returns to King Demetrius*

“And they fought against Bacchides, and he was discomfited by them: and they afflicted him exceedingly, for his counsel, and his enterprise was in vain. And he was angry with the wicked men that had given him counsel to come into their country, and he slew many of them: and he purposed to return with the rest into their country. And Jonathan had knowledge of it, and he sent ambassadors to him to make peace with him, and to restore to him the prisoners. And he accepted it willingly, and did according to his words, and swore that he would do him no harm all the days of his life. And he restored to him the prisoners which he before had taken out of the land of Juda: and he returned and went away into his own country, and he came no more into their borders. So the sword ceased from Israel: and Jonathan dwelt in Machmas, and Jonathan began there to judge the people, and he destroyed the wicked out of Israel.” (1 Mac. 9:68-73)

*(1 Mac 10:1) SE - Alexander Bales, son of Antiochus Epiphanes, takes Ptolemais in 160 SE-n*

“Now **in the hundred and sixtieth year** Alexander the son of Antiochus, surnamed the Illustrious, came up and took Ptolemais, and they received him, and he reigned there.” (1 Mac. 10:1)

*(1 Mac. 10:2) King Demetrius prepares for war against King Alexander*

“And king Demetrius heard of it, and gathered together an exceeding great army, and went forth against him to fight.” (1 Mac. 10:2)

*(1 Mac. 10:3-47) Demetrius and Alexander seek an alliance with Jonathan; Jonathan favors Alexander who confirms Jonathan as high priest in Tishri 160 SE*

“And Demetrius sent a letter to Jonathan with peaceable words, to magnify him. For he said: Let us first make a peace with him, before he make one with Alexander against us. For he will remember all the evils that we have done against him, and against his brother, and against his nation. And he gave him authority to gather together an army, and to make arms, and that he should be his confederate: and the hostages that were in the castle, he commanded to be delivered to him. And Jonathan came to Jerusalem, and read the letters in the hearing of all the people, and of them that were in the castle. And they were struck with great fear, because they heard that the king had given him authority to gather together an army. And the



hostages were delivered to Jonathan, and he restored them to their parents. And Jonathan dwelt in Jerusalem, and began to build, and to repair the city. And he ordered workmen to build the walls, and mount Sion round about with square stones for fortification: and so they did. And the strangers that were in the strong holds, which Bacchides had built, fled away. And every man left his place, and departed into his own country: Only in Bethsura there remained some of them, that had forsaken the law, and the commandments of God: for this was a place of refuge for them. And king Alexander heard of the promises that Demetrius had made Jonathan: and they told him of the battles, and the worthy acts that he, and his brethren had done, and the labours that they had endured. And he said: Shall we find such another man? Now therefore we will make him our friend and our confederate. So he wrote a letter, and sent it to him according to these words, saying: King Alexander to his brother Jonathan, greeting. We have heard of thee, that thou art a man of great power, and fit to be our friend: Now therefore we make thee this day high priest of thy nation, and that thou be called the king's friend, (and he sent him a purple robe, and a crown of gold,) and that thou be of one mind with us in our affairs, and keep friendship with us. **Then Jonathan put on the holy vestment in the seventh month, in the year one hundred and threescore, at the feast day of the tabernacles:** and he gathered together an army, and made a great number of arms. And Demetrius heard these words, and was exceeding sorry, and said: What is this that we have done, that Alexander hath prevented us to gain the friendship of the Jews to strengthen himself? I also will write to them words of request, and offer dignities, and gifts: that they may be with me to aid me. And he wrote to them in these words: King Demetrius to the nation of the Jews, greeting. Whereas you have kept covenant with us, and have continued in our friendship, and have not joined with our enemies, we have heard of it, and are glad. Wherefore now continue still to keep fidelity towards us, and we will reward you with good things, for what you have done in our behalf. And we will remit to you many charges, and will give you gifts. And now I free you, and all the Jews from tributes, and I release you from the customs of salt, and remit the crowns, and the thirds of the seed: And the half of the fruit of trees, which is my share, I leave to you from this day forward, so that it shall not be taken of the land of Juda, and of the three cities that are added thereto out of Samaria and Galilee, from this day forth and for ever: And let Jerusalem be holy and free, with the borders thereof: and let the tenths, and tributes be for itself. I yield up also the power of the castle that is in Jerusalem, and I give it to the high priest, to place therein such men as he shall choose to keep it. And every soul of the Jews that hath been carried captive from the land of Juda in all my kingdom, I set at liberty freely, that all be discharged from tributes even of their cattle. And I will that all the feasts, and the sabbaths, and the new moons, and the days appointed, and three days before the solemn day, and three days after the solemn day, be all days of immunity and freedom, for all the Jews that are in my kingdom: And no man shall have power to do any thing against them, or to molest any of them, in any cause. And let there be enrolled in the king's army to the number of thirty thousand of the Jews: and allowance shall be made them as is due to all the king's forces, and certain of them shall be appointed to be in the fortresses of the great king: And some of them shall be set over the affairs of the kingdom, that are of trust, and let the governors be taken from among themselves, and let them walk in their own laws, as the king hath commanded in the land of Juda. And the three cities that are added to Judea, out of the country of Samaria, let them be accounted with Judea: that they may be under one, and obey no other authority but that of the high priest: Ptolemais, and the confines thereof, I give as a free gift to the holy places, that are in Jerusalem, for the necessary charges of the holy things. And I give every year fifteen thousand sicles of silver out of the king's accounts, of what belongs to me: And all that is above, which they that were over the affairs the years before, had not paid, from this time they shall give it to the works of the house. Moreover the five thousand sicles of silver which they received from the account of

the holy places, every year, shall also belong to the priests that execute the ministry. And whosoever shall flee into the temple that is in Jerusalem, and in all the borders thereof, being indebted to the king for any matter, let them be set at liberty, and all that they have in my kingdom, let them have it free. For the building also, or repairing the works of the holy places, the charges shall be given out of the king's revenues: For the building also of the walls of Jerusalem, and the fortifying thereof round about, the charges shall be given out of the king's account, as also for the building of the walls in Judea. Now when Jonathan, and the people heard these words, they gave no credit to them nor received them: because they remembered the great evil that he had done in Israel, for he had afflicted them exceedingly. And their inclinations were towards Alexander, because he had been the chief promoter of peace in their regard, and him they always helped." (1 Mac. 10:3-47)

*(1 Mac. 10:48-50) Alexander beats Demetrius who is killed by Arabians*

"And king Alexander gathered together a great army, and moved his camp near to Demetrius. And the two kings joined battle, and the army of Demetrius fled away, and Alexander pursued after him, and pressed them close. And the battle was hard fought till the sun went down: and Demetrius was slain that day." (1 Mac. 10:48-50)

*(1 Mac. 10:51-58) K/SE - King Alexander I Bales sets up kingdom in Antioch and makes pact with Ptolemee, king of Egypt, by marrying his daughter Cleopatra in 162 SE-n [150-149 BC]*

"And Alexander sent ambassadors to Ptolemee king of Egypt, with words to this effect, saying: Forasmuch as I am returned into my kingdom, and am set in the throne of my ancestors and have gotten the dominion, and have overthrown Demetrius, and possessed our country, and have joined battle with him, and both he and his army have been destroyed by us, and we are placed in the throne of his kingdom: Now therefore let us make friendship one with another: and give me now thy daughter to wife, and I will be thy son in law, and I will give both thee and her gifts worthy of thee. And king Ptolemee answered, saying: Happy is the day wherein thou didst return to the land of thy fathers, and satest in the throne of their kingdom. And now I will do to thee as thou hast written: but meet me at Ptolemais, that we may see one another, and I may give her to thee as thou hast said. So Ptolemee went out of Egypt, with Cleopatra his daughter, and he came to Ptolemais **in the hundred and sixty-second year**. And king Alexander met him, and he gave him his daughter Cleopatra: and he celebrated her marriage at Ptolemais, with great glory, after the manner of kings." (1 Mac. 10:51-58)

*(1 Mac. 10:59-66) Jonathan attends the wedding and is magnified by King Alexander*

"And king Alexander wrote to Jonathan, that he should come and meet him. And he went honourably to Ptolemais, and he met there the two kings, and he gave them much silver, and gold, and presents: and he found favour in their sight. And some pestilent men of Israel, men of a wicked life, assembled themselves against him to accuse him: and the king gave no heed to them. And he commanded that Jonathan's garments should be taken off, and that he should be clothed with purple: and they did so. And the king made him sit by himself. And he said to his princes: Go out with him into the midst of the city, and make proclamation, that no man complain against him of any matter, and that no man trouble him for any manner of cause. So

when his accusers saw his glory proclaimed, and him clothed with purple, they all fled away. And the king magnified him, and enrolled him amongst his chief friends, and made him governor and partaker of his dominion. And Jonathan returned into Jerusalem with peace and joy.” (1 Mac. 10:59-66)

*(1 Mac. 10:67-89) SE - Demetrius II Nicator, son of Demetrius I, comes from Crete in 165 SE-n [147-146 BC] and makes Apollonius his general who fights against Jonathan and loses*

Apollonius was the governor of Celesyria. Jonathan beat Apollonius at Azotus, and King Alexander rewarded Jonathan:

**“In the year one hundred and sixty-five** Demetrius the son of Demetrius came from Crete into the land of his fathers. And king Alexander heard of it, and was much troubled, and returned to Antioch. And king Demetrius made Apollonius his general, who was governor of Celesyria: and he gathered together a great army, and came to Jamnia: and he sent to Jonathan the high priest, saying: Thou alone standest against us, and I am laughed at, and reproached, because thou shewest thy power against us in the mountains. Now therefore if thou trustest in thy forces, come down to us into the plain, and there let us try one another: for with me is the strength of war. Ask, and learn who I am, and the rest that help me, who also say that your foot cannot stand before our face, for thy fathers have twice been put to flight in their own land: And now how wilt thou be able to abide the horsemen, and so great an army in the plain, where there is no stone, nor rock, nor place to flee to? Now when Jonathan heard the words of Apollonius, he was moved in his mind: and he chose ten thousand men, and went out of Jerusalem, and Simon his brother met him to help him. And they pitched their tents near Joppe, but they shut him out of the city: because a garrison of Apollonius was in Joppe, and he laid siege to it. And they that were in the city being affrighted, opened the gates to him: so Jonathan took Joppe. And Apollonius heard of it, and he took three thousand horsemen, and a great army. And he went to Azotus as one that was making a journey, and immediately he went forth into the plain: because he had a great number of horsemen, and he trusted in them. And Jonathan followed after him to Azotus, and they joined battle. And Apollonius left privately in the camp a thousand horsemen behind them. And Jonathan knew that there was an ambush behind him, and they surrounded his army, and cast darts at the people from morning till evening. But the people stood still, as Jonathan had commanded them: and so their horses were fatigued. Then Simon drew forth his army, and attacked the legion: for the horsemen were wearied: and they were discomfited by him, and fled. And they that were scattered about the plain, fled into Azotus, and went into Bethdagon their idol’s temple, there to save themselves. But Jonathan set fire to Azotus, and the cities that were round about it, and took the spoils of them, and the temple of Dagon: and all them that were fled into it, he burnt with fire. So they that were slain by the sword, with them that were burnt, were almost eight thousand men. And Jonathan removed his army from thence, and camped against Ascalon: and they went out of the city to meet him with great honour. And Jonathan returned into Jerusalem with his people, having many spoils. And it came to pass: When Alexander the king heard these words, that he honoured Jonathan yet more. And he sent him a buckle of gold, as the custom is, to be given to such as are of the royal blood. And he gave him Accaron and all the borders thereof in possession.” (1 Mac. 10:67-89)

*(1 Mac. 11:1-8) Ptolemee, king of Egypt, invades Alexander's kingdom after Jonathan beats Apollonius*

“And the king of Egypt gathered together an army, like the sand that lieth upon the sea shore, and many ships: and he sought to get the kingdom of Alexander by deceit, and join it to his own kingdom. And he went out into Syria with peaceable words, and they opened to him the cities, and met him: for king Alexander had ordered them to go forth to meet him, because he was his father in law. Now when Ptolemee entered into the cities, he put garrisons of soldiers in every city. And when he came near to Azotus, they shewed him the temple of Dagon that was burnt with fire, and Azotus, and the suburbs thereof that were destroyed, and the bodies that were cast abroad, and the graves of them that were slain in the battle, which they had made near the way. And they told the king that Jonathan had done these things, to make him odious: but the king held his peace. And Jonathan came to meet the king at Joppe with glory, and they saluted one another, and they lodged there. And Jonathan went with the king as far as the river, called Eleutherus: and he returned into Jerusalem. And king Ptolemee got the dominion of the cities by the sea side, even to Seleucia, and he devised evil designs against Alexander.” (1 Mac. 11:1-8)

*(1 Mac. 11:9-12) Ptolemee makes pact with Demetrius and offers him Alexander's kingdom*

“And he sent ambassadors to Demetrius, saying: Come, let us make a league between us, and I will give thee my daughter whom Alexander hath, and thou shalt reign in the kingdom of thy father. For I repent that I have given him my daughter: for he hath sought to kill me. And he slandered him, because he coveted his kingdom. And he took away his daughter, and gave her to Demetrius, and alienated himself from Alexander, and his enmities were made manifest.” (1 Mac. 11:9-12)

*(1 Mac. 11:13-17) Ptolemee defeats Alexander and Arabs kill Alexander*

“And Ptolemee entered into Antioch, and set two crowns upon his head, that of Egypt, and that of Asia. Now king Alexander was in Cilicia at that time: because they that were in those places had rebelled. And when Alexander heard of it, he came to give him battle, and king Ptolemee brought forth his army, and met him with a strong power, and put him to flight. And Alexander fled into Arabia, there to be protected: and king Ptolemee was exalted. And Zabdiel the Arabian took off Alexander's head, and sent it to Ptolemee.” (1 Mac. 11:13-17)

*(1 Mac. 11:18) Ptolemee dies three days after Alexander dies*

“And king Ptolemee died the third day after: and they that were in the strong holds were destroyed by them that were within the camp.” (1 Mac. 11:18)

*(1 Mac. 11:19) K/SE - King Demetrius II, son of Demetrius I, begins his reign in 167 SE-n [145-144 BC]*

“And Demetrius reigned **in the hundred and sixty-seventh year.**” (1 Mac. 11:19)

*(1 Mac. 11:20-23) Jonathan besieges castle at Jerusalem*

“In those days Jonathan gathered together them that were in Judea, to take the castle that was in Jerusalem: and they made many engines of war against it. Then some wicked men that hated their own nation, went away to king Demetrius, and told him that Jonathan was besieging the castle. And when he heard it, he was angry: and forthwith he came to Ptolemais, and wrote to Jonathan, that he should not besiege the castle, but should come to him in haste, and speak to him. But when Jonathan heard this, he bade them besiege it still: and he chose some of the ancients of Israel, and of the priests, and put himself in danger.” (1 Mac. 11:20-23)

*(1 Mac. 11:24-37) King Demetrius favors Jonathan*

“And he [Jonathan] took gold, and silver, and raiment, and many other presents, and went to the king to Ptolemais, and he found favour in his sight. And certain wicked men of his nation made complaints against him. And the king treated him as his predecessors had done before: and he exalted him in the sight of all his friends. And he confirmed him in the high priesthood, and all the honours he had before, and he made him the chief of his friends. And Jonathan requested of the king that he would make Judea free from tribute, and the three governments, and Samaria, and the confines thereof: and he promised him three hundred talents. And the king consented: and he wrote letters to Jonathan of all these things to this effect. King Demetrius to his brother Jonathan, and to the nation of the Jews, greeting. We send you here a copy of the letter, which we have written to Lasthenes our parent concerning you, that you might know it. King Demetrius to Lasthenes his parent, greeting. We have determined to do good to the nation of the Jews who are our friends, and keep the things that are just with us, for their good will which they bear towards us. We have ratified therefore unto them all the borders of Judea, and the three cities, Apherema, Lydda, and Ramatha, which are added to Judea, out of Samaria, and all their confines, to be set apart to all them that sacrifice in Jerusalem, instead of the payments which the king received of them every year, and for the fruits of the land, and of the trees. And as for other things that belonged to us of the tithes, and of the tributes, from this time we discharge them of them: the salt pans also, and the crowns that were presented to us. We give all to them, and nothing hereof shall be revoked from this time forth and for ever. Now therefore see that thou make a copy of these things, and let it be given to Jonathan, and set upon the holy mountain, in a conspicuous place.” (1 Mac. 11:24-37)

*(1 Mac. 11:38) King Demetrius sent his army out of Israel but left his foreign army*

“And king Demetrius seeing that the land was quiet before him, and nothing resisted him, sent away all his forces, every man to his own place, except the foreign army, which he had drawn together from the islands of the nations: so all the troops of his fathers hated him.” (1 Mac. 11:38)

*(1 Mac. 11:39-40) Tryphon plots to put Antiochus, son of Alexander, on the throne*

“Now there was one Tryphon who had been of Alexander’s party before: who seeing that all the army murmured against Demetrius, went to Emalchuel the Arabian, who brought up Antiochus the son of Alexander. And he pressed him much to deliver him to him, that he might be king in his father’s place: and he told

him all that Demetrius had done, and how his soldiers hated him. And he remained there many days.” (1 Mac. 11:39-40)

*(1 Mac. 11:41-42) King Demetrius consents to give Jonathan the castle in Jerusalem*

“And Jonathan sent to king Demetrius, desiring that he would cast out them that were in the castle in Jerusalem, and those that were in the strong holds: because they fought against Israel. And Demetrius sent to Jonathan, saying: I will not only do this for thee, and for thy people, but I will greatly honour thee, and thy nation, when opportunity shall serve.” (1 Mac. 11:41-42)

*(1 Mac. 11:43-52) Jonathan sends Jews to Antioch to defend Demetrius and defeat the king's enemies*

“Now therefore thou shalt do well if thou send me men to help me: for all my army is gone from me. And Jonathan sent him three thousand valiant men to Antioch: and they came to the king, and the king was very glad of their coming. And they that were of the city assembled themselves together, to the number of a hundred and twenty thousand men, and would have killed the king. And the king fled into the palace, and they of the city kept the passages of the city, and began to fight. And the king called the Jews to his assistance: and they came to him all at once, and they all dispersed themselves through the city. And they slew in that day a hundred thousand men, and they set fire to the city, and got many spoils that day, and delivered the king. And they that were of the city saw that the Jews had got the city as they would: and they were discouraged in their mind, and cried to the king, making supplication, and saying: Grant us peace, and let the Jews cease from assaulting us, and the city. And they threw down their arms, and made peace, and the Jews were glorified in the sight of the king, and in the sight of all that were in his realm, and were renowned throughout the kingdom, and returned to Jerusalem with many spoils. So king Demetrius sat in the throne of his kingdom: and the land was quiet before him.” (1 Mac. 11:43-52)

*(1 Mac. 11:53) King Demetrius II breaks pact with Jonathan*

“And he falsified all whatsoever he had said, and alienated himself from Jonathan, and did not reward him according to the benefits he had received from him, but gave him great trouble.” (1 Mac. 11:53)

*(1 Mac. 11:54-56) K - Tryphon beats Demetrius; places Antiochus VI, son of Alexander I, on the throne*

“And after this Tryphon returned, and with him Antiochus the young boy, who was made king, and put on the diadem. And there assembled unto him all the hands which Demetrius had sent away, and they fought against Demetrius, who turned his back and fled. And Tryphon took the elephants, and made himself master of Antioch.” (1 Mac. 11:54-56)

*(1 Mac. 11:57-59) King Antiochus VI confirms Jonathan as high priest*

“And young Antiochus wrote to Jonathan, saying: I confirm thee in the high priesthood, and I appoint thee ruler over the four cities, and to be one of the king’s friends. And he sent him vessels of gold for his service, and he gave him leave to drink in gold, and to be clothed in purple, and to wear a golden buckle: And he made his brother Simon governor from the borders of Tyre even to the confines of Egypt.” (1 Mac. 11:57-59)

*(1 Mac. 11:60-74) Jonathan takes Gaza and beats the generals of Demetrius; Simon takes Bethsura*

“Then Jonathan went forth and passed through the cities beyond the river: and all the forces of Syria gathered themselves to him to help him, and he came to Ascalon, and they met him honourably out of the city. And he went from thence to Gaza: and they that were in Gaza shut him out: and he besieged it, and burnt all the suburbs round about, and took the spoils. And the men of Gaza made supplication to Jonathan, and he gave them the right hand: and he took their sons for hostages, and sent them to Jerusalem: and he went through the country as far as Damascus. And Jonathan heard that the generals of Demetrius were come treacherously to Cades, which is in Galilee, with a great army, purposing to remove him from the affairs of the kingdom: And he went against them: but left his brother Simon in the country. And Simon encamped against Bethsura, and assaulted it many days, and shut them up. And they desired him to make peace, and he granted it them: and he cast them out from thence, and took the city, and placed a garrison in it. And Jonathan, and his army encamped by the water of Genesar, and before it was light they were ready in the plain of Asor. And behold the army of the strangers met him in the plain, and they laid an ambush for him in the mountains: but he went out against them. And they that lay in ambush rose out of their places, and joined battle. And all that were on Jonathan’s side fled, and none was left of them, but Mathathias the son of Absalom, and Judas the son of Calphi, chief captain of the army. And Jonathan rent his garments, and cast earth upon his head, and prayed. And Jonathan turned again to them to battle, and he put them to flight, and they fought. And they of his part that fled saw this, and they turned again to him, and they all with him pursued the enemies even to Cades to their own camp, and they came even thither. And there fell of the aliens in that day three thousand men: and Jonathan returned to Jerusalem.” (1 Mac. 11:60-74)

*(1 Mac. 12:1-23) Jonathan makes pact with Spartans, renews pact with Romans, and refers to old pact with Romans by Onias*

“And Jonathan saw that the time served him, and he chose certain men and sent them to Rome, to confirm and to renew the amity with them: And he sent letters to the Spartans, and to other places according to the same form. And they went to Rome, and entered into the senate house, and said: Jonathan the high priest, and the nation of the Jews have sent us to renew the amity, and alliance as it was before. And they gave them letters to their governors in every place, to conduct them into the land of Juda with peace. And this is a copy of the letters which Jonathan wrote to the Spartans: Jonathan the high priest, and the ancients of the nation, and the priests, and the rest of the people of the Jews, to the Spartans, their brethren, greeting. There were letters sent long ago to Onias the high priest from Arius who reigned then among you, to signify that you are our brethren, as the copy here

underwritten doth specify. And Onias received the ambassador with honour: and received the letters wherein there was mention made of the alliance, and amity. We, though we needed none of these things, having for our comfort the holy books that are in our hands, chose rather to send to you to renew the brotherhood and friendship, lest we should become strangers to you altogether: for there is a long time passed since you sent to us. We therefore at all times without ceasing, both in our festivals, and other days, wherein it is convenient, remember you in the sacrifices that we offer, and in our observances, as it is meet, and becoming to remember brethren. And we rejoice at your glory. But we have had many troubles and wars on every side, and the kings that are round about us, have fought against us. But we would not be troublesome to you, nor to the rest of our allies and friends in these wars. For we have had help from heaven, and we have been delivered, and our enemies are humbled. We have chosen therefore Numenius the son of Antiochus, and Antipater the son of Jason, and have sent them to the Romans to renew with them the former amity and alliance. And we have commanded them to go also to you, and to salute you, and to deliver you our letters, concerning the renewing of our brotherhood. And now you shall do well to give us an answer hereto. And this is the copy of the letter which he had sent to Onias: Arius king of the Spartans to Onias the high priest, greeting. It is found in writing concerning the Spartans, and the Jews, that they are brethren, and that they are of the stock of Abraham. And now since this is come to our knowledge, you do well to write to us of your prosperity. And we also have written back to you: That our cattle, and our possessions are yours: and yours, ours. We therefore have commanded that these things should be told you.” (1 Mac. 12:1-23)

*(1 Mac. 12:24-30) Generals of Demetrius come to fight Jonathan but retreat*

“Now Jonathan heard that the generals of Demetrius were come again with a greater army than before to fight against him. So he went out from Jerusalem, and met them in the land of Amath: for he gave them no time to enter into his country. And he sent spies into their camp, and they came back and brought him word that they designed to come upon them in the night. And when the sun was set, Jonathan commanded his men to watch, and to be in arms all night long ready to fight, and he set sentinels round about the camp. And the enemies heard that Jonathan and his men were ready for battle, and they were struck with fear, and dread in their heart: and they kindled fires in their camp. But Jonathan and they that were with him knew it not till the morning: for they saw the lights burning. And Jonathan pursued after them, but overtook them not: for they had passed the river Eleutherus.” (1 Mac. 12:24-30)

*(1 Mac. 12:31-34) Jonathan defeats Zabadean Arabs, goes to Damascus, and Simon takes Joppa*

“And Jonathan turned upon the Arabians that are called Zabadeans: and he defeated them, and took the spoils of them. And he went forward, and came to Damascus, and passed through all that country. Simon also went forth, and came as far as Ascalon, and the neighbouring fortresses, and he turned aside to Joppe, and took possession of it, (For he heard that they designed to deliver the hold to them that took part with Demetrius,) and he put a garrison there to keep it.” (1 Mac. 12:31-34)



*(1 Mac. 12:35-38) Jonathan fortifies Judea and Jerusalem*

“And Jonathan came back, and called together the ancients of the people, and he took a resolution with them to build fortresses in Judea, and to build up walls in Jerusalem, and raise a mount between the castle and the city, to separate it from the city, that so it might have no communication, and that they might neither buy nor sell. And they came together to build up the city: for the wall that was upon the brook towards the east was broken down, and he repaired that which is called Caphetetha: And Simon built Adiada in Sephela, and fortified it, and set up gates and bars.” (1 Mac. 12:35-38)

*(1 Mac. 12:39-41) Tryphon plots to usurp King Antiochus and tries to kill Jonathan*

“Now when Tryphon had conceived a design to make himself king of Asia, and to take the crown, and to stretch out his hand against king Antiochus: Fearing lest Jonathan would not suffer him, but would fight against him: he sought to seize upon him, and to kill him. So he rose up and came to Bethsan. And Jonathan went out to meet him with forty thousand men chosen for battle, and came to Bethsan.” (1 Mac. 12:39-41)

*(1 Mac. 12:42-52) Jonathan is deceived, captured, and killed by Tryphon*

“Now when Tryphon saw that Jonathan came with a great army, he durst not stretch forth his hand against him, but received him with honour, and commended him to all his friends, and gave him presents: and he commanded his troops to obey him, as himself. And he said to Jonathan: Why hast thou troubled all the people, whereas we have no war? Now therefore send them back to their own houses: and choose thee a few men that may be with thee, and come with me to Ptolemais, and I will deliver it to thee, and the rest of the strong holds, and the army, and all that have any charge, and I will return and go away: for this is the cause of my coming. And Jonathan believed him, and did as he said: and sent away his army, and they departed into the land of Juda: But he kept with him three thousand men: of whom he sent two thousand into Galilee, and one thousand went with him. Now as soon as Jonathan entered into Ptolemais, they of Ptolemais shut the gates of the city, and took him: and all them that came in with him they slew with the sword. Then Tryphon sent an army and horsemen into Galilee, and into the great plain to destroy all Jonathan’s company. But they, when they understood that Jonathan and all that were with him were taken and slain, encouraged one another, and went out ready for battle. Then they that had come after them, seeing that they stood for their lives, returned back. Whereupon they all came peaceably into the land of Juda. And they bewailed Jonathan, and them that had been with him, exceedingly: and Israel mourned with great lamentation.” (1 Mac. 12:42-52)

*(1 Mac. 12:53-54) Heathen neighbors rise up against the leaderless Jews*

“Then all the heathens that were round about them, sought to destroy them. For they said: They have no prince, nor any to help them: now therefore let us make war upon them, and take away the memory of them from amongst men.” (1 Mac. 12:53-54)

## Reign of Simon (143-134 BC)

1 Machabees 14:25-49 says that Simon was in his third year on Elul 18, 172 SE-n, which is August/September 140 BC. Because Simon was in the third year of his reign, we subtract two years from 140 BC and get 142 BC as the first year of his reign. Hence his ascension year could have been 143 BC.

### *(1 Mac. 13:1-11) Simon begins reign, fights against Tryphon, and fortifies Joppa*

“Now Simon heard that Tryphon was gathering together a very great army, to invade the land of Juda, and to destroy it. And seeing that the people was in dread, and in fear, he went up to Jerusalem, and assembled the people: And exhorted them, saying: You know what great battles I and my brethren, and the house of my father, have fought for the laws, and the sanctuary, and the distresses that we have seen: By reason whereof all my brethren have lost their lives for Israel’s sake, and I am left alone. And now far be it from me to spare my life in any time of trouble: for I am not better than my brethren. I will avenge then my nation and the sanctuary, and our children, and wives: for all the heathens are gathered together to destroy us out of mere malice. And the spirit of the people was enkindled as soon as they heard these words. And they answered with a loud voice, saying: Thou art our leader in the place of Judas, and Jonathan thy brother. Fight thou our battles, and we will do whatsoever thou shalt say to us. So gathering together all the men of war, he made haste to finish all the walls of Jerusalem, and he fortified it round about. And he sent Jonathan the son of Absalom, and with him a new army into Joppe, and he cast out them that were in it, and himself remained there.” (1 Mac. 13:1-11)

### *(1 Mac. 13:12-23) Tryphon asks for ransom for Jonathan, Simon pays, and Tryphon kills Jonathan and his sons at Bascama*

“And Tryphon removed from Ptolemais with a great army, to invade the land of Juda, and Jonathan was with him in custody. But Simon pitched in Addus, over against the plain. And when Tryphon understood that Simon was risen up in the place of his brother Jonathan, and that he meant to join battle with him, he sent messengers to him, saying: We have detained thy brother Jonathan for the money that he owed in the king’s account, by reason of the affairs which he had the management of. But now send a hundred talents of silver, and his two sons for hostages, that when he is set at liberty he may not revolt from us, and we will release him. Now Simon knew that he spoke deceitfully to him, nevertheless he ordered the money, and the children to be sent: lest he should bring upon himself a great hatred of the people of Israel, who might have said: Because he sent not the money, and the children, therefore is he lost. So he sent the children, and the hundred talents: and he lied, and did not let Jonathan go. And after this Tryphon entered within the country, to destroy it: and they went about by the way that leadeth to Ador: and Simon and his army marched to every place whithersoever they went. And they that were in the castle, sent messengers to Tryphon, that he should make haste to come through the desert, and send them victuals. And Tryphon made ready all his horsemen to come that night: but there fell a very great snow, and he came not into the country of Galaad. And when he approached to Bascama, he slew Jonathan and his sons there.” (1 Mac. 13:12-23)

*(1 Mac. 13:24) Tryphon retires to his own country*

“And Tryphon returned, and went into his own country.” (1 Mac. 13:24)

*(1 Mac. 13:25-30) Simon buries Jonathan in Modin and builds a glorious sepulchre*

“And Simon sent, and took the bones of Jonathan his brother, and buried them in Modin, in the city of his fathers. And all Israel bewailed him with great lamentation: and they mourned for him many days. And Simon built over the sepulchre of his father and of his brethren, a building lofty to the sight, of polished stone behind and before: And he set up seven pyramids one against another for his father and his mother, and his four brethren: And round about these he set great pillars: and upon the pillars arms for a perpetual memory: and by the arms ships carved, which might be seen by all that sailed on the sea. This is the sepulchre that he made in Modin even unto this day.” (1 Mac. 13:25-30)

*(1 Mac. 13:31-32) K - Tryphon kills Antiochus VI and becomes king of the Seleucid Empire*

“But Tryphon when he was upon a journey with the young king Antiochus, treacherously slew him. And he reigned in his place, and put on the crown of Asia: and brought great evils upon the land.” (1 Mac. 13:31-32)

*(1 Mac. 13:33-42) (2 Mac. 1:7-8) SE - Simon fortifies Judea, makes pact with exiled Demetrius II, Jews get independence, and Jews in Judea write to Jews in Egypt in 170 SE-n in 169 SE-t in 142 BC*

“And Simon built up the strong holds of Judea, fortifying them with high towers, and great walls, and gates, and bars: and he stored up victuals in the fortresses. And Simon chose men and sent to king Demetrius, to the end that he should grant an immunity to the land: for all that Tryphon did was to spoil. And king Demetrius in answer to this request, wrote a letter in this manner: King Demetrius to Simon the high priest, and friend of kings, and to the ancients, and to the nation of the Jews, greeting. The golden crown, and the palm, which you sent, we have received: and we are ready to make a firm peace with you, and to write to the king’s chief officers to release you the things that we have released. For all that we have decreed in your favour, shall stand in force. The strong holds that you have built, shall be your own. And as for any oversight or fault committed unto this day, we forgive it, and the crown which you owed: and if any other thing were taxed in Jerusalem, now let it not be taxed. And if any of you be fit to be enrolled among ours, let them be enrolled, and let there be peace between us. **In the year one hundred and seventy** the yoke of the Gentiles was taken off from Israel. And the people of Israel began to write in the instruments, and public records, The first year under Simon the high priest, the great captain and prince of the Jews.” (1 Mac. 13:33-42)

“When Demetrius reigned, **in the year one hundred and sixty-nine**, we Jews wrote to you, in the trouble, and violence, that came upon us in those years, after Jason withdrew himself from the holy land, and from the kingdom. They burnt the gate, and shed innocent blood: then we prayed to the Lord, and were heard, and we offered sacrifices, and fine flour, and lighted the lamps, and set forth the loaves.” (2 Mac. 1:7-8)

*(1 Mac. 13:43-48) Simon besieges and takes Gaza*

“In those days Simon besieged Gaza, and camped round about it, and he made engines, and set them to the city, and he struck one tower, and took it. And they that were within the engine leaped into the city: and there was a great uproar in the city. And they that were in the city went up with their wives and children upon the wall, with their garments rent, and they cried with a loud voice, beseeching Simon to grant them peace. And they said: Deal not with us according to our evil deeds, but according to thy mercy. And Simon being moved, did not destroy them: but yet he cast them out of the city, and cleansed the houses wherein there had been idols, and then he entered into it with hymns, blessing the Lord. And having cast out of it all uncleanness, he placed in it men that should observe the law: and he fortified it, and made it his habitation.” (1 Mac. 13:43-48)

*(1 Mac. 13:49-52) SE - Simon takes and then purifies castle in Jerusalem on Iyyar 23, 171 SE-n in May 141 BC*

“But they that were in the castle of Jerusalem were hindered from going out and coming into the country, and from buying and selling: and they were straitened with hunger, and many of them perished through famine. And they cried to Simon for peace, and he granted it to them: and he cast them out from thence, and cleansed the castle from uncleannesses. And they entered into it the **three and twentieth day of the second month, in the year one hundred and seventy-one**, with thanksgiving, and branches of palm trees, and harps, and cymbals, and psalteries, and hymns, and canticles, because the great enemy was destroyed out of Israel. And he ordained that these days should be kept every year with gladness.” (1 Mac. 13:49-52)

*(1 Mac. 13:53) Simon fortifies mountain of the Temple near the castle*

“And he fortified the mountain of the temple that was near the castle, and he dwelt there himself, and they that were with him.” (1 Mac. 13:53)

*(1 Mac. 13:54) Simon makes his son John captain of all the army*

“And Simon saw that John his son was a valiant man for war: and he made him captain of all the forces: and he dwelt in Gazara.” (1 Mac. 13:54)

*(1 Mac. 14:1-3) SE - Demetrius II in exile tries to take back kingdom from King Tryphon but taken prisoner by Arsaces, the king of Persia, in 172 SE-n [140-139 BC]*

“**In the year one hundred and seventy-two**, king Demetrius assembled his army, and went into Media to get him succours to fight against Tryphon. And Arsaces the king of Persia and Media heard that Demetrius was entered within his borders, and he sent one of his princes to take him alive, and bring him to him. And he went and defeated the army of Demetrius: and took him, and brought him to Arsaces, and he put him into custody.” (1 Mac. 14:1-3)

*(1 Mac. 14:4-15) A period of great peace and prosperity under Simon*

“And all the land of Juda was at rest all the days of Simon, and he sought the good of his nation: and his power, and his glory pleased them well all his days. And with all his glory he took Joppe for a haven, and made an entrance to the isles of the sea. And he enlarged the bounds of his nation, and made himself master of the country. And he gathered together a great number of captives, and had the dominion of Gazara, and of Bethsura, and of the castle: and took away all uncleanness out of it and there was none that resisted him. And every man tilled his land with peace: and the land of Juda yielded her increase, and the trees of the fields their fruit. The ancient men sat all in the streets, and treated together of the good things of the land, and the young men put on them glory, and the robes of war. And he provided victuals for the cities, and he appointed that they should be furnished with ammunition, so that the fame of his glory was renowned even to the end of the earth. He made peace in the land, and Israel rejoiced with great joy. And every man sat under his vine, and under his fig tree: and there was none to make them afraid. There was none left in the land to fight against them: kings were discomfited in those days. And he strengthened all those of his people that were brought low, and he sought the law, and took away every unjust and wicked man. He glorified the sanctuary, and multiplied the vessels of the holy places.” (1 Mac. 14:4-15)

*(1 Mac. 14:16-23) Romans and Spartans renew friendship with Simon*

“And it was heard at Rome, and as far as Sparta, that Jonathan was dead: and they were very sorry. But when they heard that Simon his brother was made high priest in his place, and was possessed of all the country, and the cities therein: They wrote to him in tables of brass, to renew the friendship and alliance which they had made with Judas, and with Jonathan his brethren. And they were read before the assembly in Jerusalem. And this is the copy of the letters that the Spartans sent. The princes and the cities of the Spartans to Simon the high priest, and to the ancients, and the priests, and the rest of the people of the Jews their brethren, greeting. The ambassadors that were sent to our people, have told us of your glory, and honour, and joy: and we rejoiced at their coming. And we registered what was said by them in the councils of the people in this manner: Numenius the son of Antiochus, and Antipater the son of Jason, ambassadors of the Jews, came to us to renew the former friendship with us. And it pleased the people to receive the men honourably, and to put a copy of their words in the public records, to be a memorial to the people of the Spartans. And we have written a copy of them to Simon the high priest.” (1 Mac. 14:16-23)

*(1 Mac. 14:24-49) SE - Letter to Romans and Spartans about the successes of Simon, dated Elul 18, 172 SE-n in August/September 140 BC in the third year of Simon*

“And after this Simon sent Numenius to Rome, with a great shield of gold of the weight of a thousand pounds, to confirm the league with them. And when the people of Rome had heard these words, they said: What thanks shall we give to Simon, and his sons? For he hath restored his brethren, and hath driven away in fight the enemies of Israel from them: and they decreed him liberty, and registered it in tables of brass, and set it upon pillars in mount Sion. And this is a copy of the writing: **The eighteenth day of the month Elul, in the year one hundred and seventy-two, being the third year under Simon the high priest** at Asaramel, in a great assembly of the priests, and of the people, and the princes of the nation, and the ancients of the country, these things were notified: Forasmuch as there have often

been wars in our country, and Simon the son of Mathathias of the children of Jarib, and his brethren have put themselves in danger, and resisted the enemies of their nation, for the maintenance of their holy places, and the law: and have raised their nation to great glory. And Jonathan gathered together his nation, and was made their high priest, and he was laid to his people. And their enemies desired to tread down and destroy their country, and to stretch forth their hands against their holy places. Then Simon resisted and fought for his nation, and laid out much of his money, and armed the valiant men of his nation, and gave them wages: And he fortified the cities of Judea, and Bethsura that lieth in the borders of Judea, where the armour of the enemies was before: and he placed there a garrison of Jews. And he fortified Joppe which lieth by the sea: and Gazara, which bordereth upon Azotus, wherein the enemies dwelt before, and he placed Jews here: and furnished them with all things convenient for their reparation. And the people seeing the acts of Simon, and to what glory he meant to bring his nation, made him their prince, and high priest, because he had done all these things, and for the justice, and faith, which he kept to his nation, and for that he sought by all means to advance his people. And in his days things prospered in his hands, so that the heathens were taken away out of their country, and they also that were in the city of David in Jerusalem in the castle, out of which they issued forth, and profaned all places round about the sanctuary, and did much evil to its purity. And he placed therein Jews for the defence of the country, and of the city, and he raised up the walls of Jerusalem. And king Demetrius confirmed him in the high priesthood. According to these things he made him his friend, and glorified him with great glory. For he had heard that the Romans had called the Jews their friends, and confederates, and brethren, and that they had received Simon's ambassadors with honour: And that the Jews, and their priests, had consented that he should be their prince, and high priest for ever, till there should arise a faithful prophet: And that he should be chief over them, and that he should have the charge of the sanctuary, and that he should appoint rulers over their works, and over the country, and over the armour, and over the strong holds. And that he should have care of the holy places: and that he should be obeyed by all, and that all the writings in the country should be made in his name: and that he should be clothed with purple, and gold: And that it should not be lawful for any of the people, or of the priests, to disannul any of these things, or to gainsay his words, or to call together an assembly in the country without him: or to be clothed with purple, or to wear a buckle of gold: And whosoever shall do otherwise, or shall make void any of these things shall be punished. And it pleased all the people to establish Simon, and to do according to these words. And Simon accepted thereof, and was well pleased to execute the office of the high priesthood, and to be captain, and prince of the nation of the Jews, and of the priests, and to be chief over all. And they commanded that this writing should be put in tables of brass, and that they should be set up within the compass of the sanctuary, in a conspicuous place: And that a copy thereof should be put in the treasury, that Simon and his sons may have it." (1 Mac. 14:24-49)

*(1 Mac. 15:1-14) K/SE - Antiochus VII Sidetes, son of Demetrius I, makes pact with Simon, defeats Tryphon, and becomes king in 174 SE-n (138-137 BC)*

"And king Antiochus the son of Demetrius sent letters from the isles of the sea to Simon the priest, and prince of the nation of the Jews, and to all the people: And the contents were these: King Antiochus to Simon the high priest, and to the nation of the Jews, greeting. Forasmuch as certain pestilent men have usurped the kingdom of our fathers, and my purpose is to challenge the kingdom, and to restore it to its former estate: and I have chosen a great army, and have built ships of war. And I design to go through the country that I may take revenge of them that have

destroyed our country, and that have made many cities desolate in my realm. Now therefore I confirm unto thee all the oblations which all the kings before me remitted to thee, and what other gifts soever they remitted to thee: And I give thee leave to coin thy own money in thy country: And let Jerusalem be holy and free, and all the armour that hath been made, and the fortresses which thou hast built, and which thou keepest in thy hands, let them remain to thee. And all that is due to the king, and what should be the king's hereafter, from this present and for ever, is forgiven thee. And when we shall have recovered our kingdom, we will glorify thee, and thy nation, and the temple with great glory, so that your glory shall be made manifest in all the earth. **In the year one hundred and seventy-four** Antiochus entered into the land of his fathers, and all the forces assembled to him, so that few were left with Tryphon. And king Antiochus pursued after him, and he fled along by the sea coast and came to Dora. For he perceived that evils were gathered together upon him, and his troops had forsaken him. And Antiochus camped above Dora with a hundred and twenty thousand men of war, and eight thousand horsemen: And he invested the city, and the ships drew near by sea: and they annoyed the city by land, and by sea, and suffered none to come in, or to go out.” (1 Mac. 15:1-14)

*(1 Mac. 15:15-24) Letter from Romans to kings confirming their alliance with the Jews under the consul Lucius in 136 BC*

“And Numenius, and they that had been with him, came from the city of Rome, having letters written to the kings, and countries, the contents whereof were these: Lucius the consul of the Romans, to king Ptolemee, greeting. The ambassadors of the Jews our friends came to us, to renew the former friendship and alliance, being sent from Simon the high priest, and the people of the Jews. And they brought also a shield of gold of a thousand pounds. It hath seemed good therefore to us to write to the kings, and countries, that they should do them no harm, nor fight against them, their cities, or countries: and that they should give no aid to them that fight against them. And it hath seemed good to us to receive the shield of them. If therefore any pestilent men are fled out of their country to you, deliver them to Simon the high priest, that he may punish them according to their law. These same things were written to king Demetrius, and to Attalus, and to Ariarathes, and to Arsaces, and to all the countries; and to Lampsacus, and to the Spartans, and to Delus, and Myndus, and Sicyon, and Caria, and Samus, and Pamphylia, and Lycia, and Alicarnassus, and Cos, and Side, and Aradus, and Rhodes, and Phaselis, and Gortyna, and Gnidus, and Cyprus, and Cyrene. And they wrote a copy thereof to Simon the high priest, and to the people of the Jews.” (1 Mac. 15:15-24)

Lucius Furius Philus was a consul of Rome in the year 136 BC:

*Wikipedia*, “List of Roman Consuls”: “136 BC: L. Furius Philus – Sex. Atilius Serranus.”

*(1 Mac. 15:25) Antiochus VII attacks Tryphon at Dora*

“But king Antiochus moved his camp to Dora the second time, assaulting it continually, and making engines: and he shut up Tryphon, that he could not go out.” (1 Mac. 15:25)

*(1 Mac. 15:26-36) Simon offers to help Antiochus VII, he refuses, demands land from Simon, but Simon does not give up the land*

“And Simon sent to him two thousand chosen men to aid him, silver also, and gold, and abundance of furniture. And he would not receive them, but broke all the covenant that he had made with him before, and alienated himself from him. And he sent to him Athenobius one of his friends, to treat with him, saying: You hold Joppe, and Gazara, and the castle that is in Jerusalem, which are cities of my kingdom: Their borders you have wasted, and you have made great havock in the land, and have got the dominion of many places in my kingdom. Now therefore deliver up the cities that you have taken, and the tributes of the places whereof you have gotten the dominion without the borders of Judea. But if not, give me for them five hundred talents of silver, and for the havock that you have made, and the tributes of the cities other five hundred talents: or else we will come and fight against you. So Athenobius the king’s friend came to Jerusalem, and saw the glory of Simon and his magnificence in gold, and silver, and his great equipage, and he was astonished, and told him the king’s words. And Simon answered him, and said to him: We have neither taken other men’s land, neither do we hold that which is other men’s: but the inheritance of our fathers, which was for some time unjustly possessed by our enemies. But we having opportunity claim the inheritance of our fathers. And as to thy complaints concerning Joppe and Gazara, they did great harm to the people, and to our country: yet for these we will give a hundred talents. And Athenobius answered him not a word: But returning in a rage to the king, made report to him of these words, and of the glory of Simon, and of all that he had seen, and the king was exceeding angry.” (1 Mac. 15:26-36)

*(1 Mac. 15:37) Tryphon flees to Orthosias*

“And Tryphon fled away by ship to Orthosias.” (1 Mac. 15:37)

*(1 Mac. 15:38-41) Antiochus VII sends Cendebeus to fight against Simon*

“And the king appointed Cendebeus captain of the sea coast, and gave him an army of footmen and horsemen. And he commanded him to march with his army towards Judea: and he commanded him to build up Gedor, and to fortify the gates of the city, and to war against the people. But the king himself pursued after Tryphon. And Cendebeus came to Jamnia, and began to provoke the people, and to ravage Judea, and to take the people prisoners, and to kill, and to build Gedor. And he placed there horsemen, and an army: that they might issue forth, and make incursions upon the ways of Judea, as the king had commanded him.” (1 Mac. 15:38-41)

*(1 Mac. 16:1-10) Judas and John Hyrcanus, sons of Simon, defeat Cendebeus*

“Then John came up from Gazara, and told Simon his father what Cendebeus had done against their people. And Simon called his two eldest sons, Judas and John, and said to them: I and my brethren, and my father’s house, have fought against the enemies of Israel from our youth even to this day: and things have prospered so well in our hands that we have delivered Israel oftentimes. And now I am old, but be you instead of me, and my brethren, and go out, and fight for our nation: and the help from heaven be with you. Then he chose out of the country twenty thousand fighting men, and horsemen, and they went forth against Cendebeus: and they rested



in Modin. And they arose in the morning, and went into the plain: and behold a very great army of footmen and horsemen came against them, and there was a running river between them. And he and his people pitched their camp over against them, and he saw that the people were afraid to go over the river, so he went over first: then the men seeing him, passed over after him. And he divided the people, and set the horsemen in the midst of the footmen: but the horsemen of the enemies were very numerous. And they sounded the holy trumpets: and Cendebeus and his army were put to flight: and there fell many of them wounded, and the rest fled into the strong hold. At that time Judas John's brother was wounded: but John pursued after them, till he came to Cedron, which he had built: And they fled even to the towers that were in the fields of Azotus, and he burnt them with fire. And there fell of them two thousand men, and he returned into Judea in peace." (1 Mac. 16:1-10)

*(1 Mac. 16:11-17) SE - Ptolemee, son-in-law of the high priest, betrays and kills Simon and his sons Mathathias and Judas in 11<sup>th</sup> month of 177 SE-n (Jan/Feb 134 BC)*

"Now Ptolemee the son of Abobus was appointed captain in the plain of Jericho, and he had abundance of silver and gold, for he was son in law of the high priest. And his heart was lifted up, and he designed to make himself master of the country, and he purposed treachery against Simon, and his sons, to destroy them. Now Simon, as he was going through the cities that were in the country of Judea, and taking care for the good ordering of them, went down to Jericho, he and Mathathias and Judas his sons, **in the year one hundred and seventy-seven, the eleventh month: the same is the month Sabbath.** And the son of Abobus received them deceitfully into a little fortress, that is called Doch which he had built: and he made them a great feast, and hid men there. And when Simon and his sons had drunk plentifully, Ptolemee and his men rose up and took their weapons, and entered into the banqueting place, and slew him, and his two sons, and some of his servants. And he committed a great treachery in Israel, and rendered evil for good." (1 Mac. 16:11-17)

## **Reign of John Hyrcanus (134-104 BC)**

*(1 Mac. 16:18-24) John Hyrcanus, son of Simon, begins reign and becomes high priest*

"And Ptolemee wrote these things and sent to the king that he should send him an army to aid him, and he would deliver him the country, and their cities, and tributes. And he sent others to Gazara to kill John: and to the tribunes he sent letters to come to him, and that he would give them silver, and gold, and gifts. And he sent others to take Jerusalem, and the mountain of the temple. Now one running before, told John in Gazara, that his father and his brethren were slain, and that he hath sent men to kill thee also. But when he heard it he was exceedingly afraid: and he apprehended the men that came to kill him, and he put them to death: for he knew that they sought to make him away. And as concerning the rest of the acts of John, and his wars, and the worthy deeds, which he bravely achieved, and the building of the walls, which he made, and the things that he did: Behold these are written in the book of the days of his priesthood, from the time that he was made high priest after his father." (1 Mac. 16:18-24)

*(2 Mac. 1:10) SE - Jews in Judea write to Jews in Egypt in 188 SE (124-123 BC)*

**“In the year one hundred and eighty-eight,** the people that is at Jerusalem, and in Judea, and the senate, and Judas, to Aristobolus, the preceptor of king Ptolemee, who is of the stock of the anointed priests, and to the Jews that are in Egypt, health and welfare...” (2 Mac. 1:10)

**Machabees' Chronology Table**

Table: Biblical Chronology of the Books of Machabees

SE n/t	BC	Month	Event	1 Mac	2 Mac
137	175-174		Seleucus IV Philopator dies and Antiochus IV Epiphanes reigns	1:1-11	4:7
	173	Jan 1 to Feb 1	By authority of Antiochus Epiphanes, Jason brings in heathen ways among the Jews <i>3 yrs later</i>	1:12-16	4:7-16
	170		Antiochus Epiphanes makes Menelaus high priest and Jason flees		4:23-28
143	169-168		Antiochus Epiphanes takes Egypt, takes Jerusalem, robs Temple, and slaughters Jews	1:17-29	5:1-23
145	167	Casleu 25 (Dec)	Epiphanes orders desecration of Temple, slaughter of Jews, and outlawing of Judaism	1:30-67	6:1-8
	167	Dec	Mathathias begins rule after desecration of Temple	2:1-14	
	166	Sept 12 to Oct 12	Mathathias begins to fight against bad Jews, heathens, and heathen ways	2:15-30	
146	166	Dec	Mathathias dies and his son Judas Machabeus reigns	2:49-70	
147	165-164		Epiphanes appoints Lysias to conduct war against Judas and goes to Persia	3:25-37	
148	164	Casleu 25 (Dec)	Judas rededicates Temple exactly 3 yrs after desecrated and 2 yrs into his reign	4:26-61	10:1-8
149/148	163	Nisan 1 to Nisan 14	Antiochus IV Epiphanes dies and his son Antiochus V Eupator reigns	6:1-17	a
150/149	162		Judas besieges castle of Jerusalem, and Eupator prepares for war against Judas	6:17-30	13:1-2
151	161		Demetrius I becomes king after he kills Eupator	7:1-4	14:1-2
151/150	161		Demetrius I makes Alcimus high priest on any day from Nisan 1 to Elul 29, 161 BC	7:1, 9	14:4, 13
152	160	Nisan (March/April)	Judas Machabeus slain by Bacchides; Jonathan reigns	9:1-22	
153	159	Iyyar (April/May)	Alcimus tries to destroy the Temple walls and is struck by God and dies in 2 <sup>nd</sup> month <i>2 years later</i>	9:54-56	
	157		Bacchides returns to King Demetrius I	9:57	
160	152	Tishri (Sept/Oct)	Jonathan made high priest by Alexander I	10:1, 20-21	
162	150-149		King Alexander I Bales becomes king in Antioch	10:51-58	

SE n/t	BC	Month	Event	1 Mac	2 Mac
165	147-146		Jonathan defeats Demetrius II Nicator who came from Crete	10:67-89	
167	145-144		King Demetrius II, son of Demetrius I, begins his reign	11:19	
	144		Tryphon beats Demetrius; places Antiochus VI, son of Alexander I, on the throne	11:54-56	
	143		Jonathan is killed by Tryphon; Simon reigns	12:42-52	
	142		Tryphon kills Antiochus VI and becomes king of the Seleucid Empire	13:31-32	
170/169	142		Simon makes pact with Demetrius II, and Jews get independence	13:33-42	1:7-8
171	141	Iyyar 23	Simon takes and then purifies castle in Jerusalem	13:49-52	
172	140-139		Demetrius II tries to take kingdom from Tryphon but taken prisoner by king of Persia	14:1-3	
172	140	Elul 18 (Aug/Sept)	Letter to Romans and Spartans about the successes of Simon in his 3 <sup>rd</sup> year	14:24-49	
174	138-137		Antiochus VII Sidetes makes pact with Simon, defeats Tryphon, and becomes king	15:1-14	
	136		Letter from Romans confirming alliance with Jews under consul Lucius Furius Philus	15:15-24	
177	134	Shevat (Jan/Feb)	Ptolemee, son-in-law of the high priest, kills Simon; John Hyrcanus reigns	16:11-24	
188	124-123		Jews in Judea write to Jews in Egypt		1:10
a - (2 Mac. 9) (2 Mac. 11:12-38) (2 Mac. 1:10-17) (2 Mac. 10:9)					

BC	SE	Seleucid Kings
187-175		Seleucus IV Philopator
175-163	137	Antiochus IV Epiphanes
163	149/148	Antiochus V Eupator
161-150	151	Demetrius I Soter
150-145	162	Alexander I Bales
145-144	167	Demetrius II Nicator
144-142		Antiochus VI
142-138		Tryphon Autocrator
138-128	174	Antiochus VII Sidetes

Asmonean Rulers	Reign BC
Mathathias	167-166
Judas Machabeus, son of Mathathias	166-160
Jonathan Apphus, son of Mathathias	160-143
Simon Thasi, son of Mathathias	143-134
John Hyrcanus, son of Simon	134-104

