

Lesson 37 I and II Maccabees

Read I Maccabees chapters 1-6, II Maccabees 5-10 These books are not in the Protestant Bible, but are found at the back of the Oxford R.S.V.

STUDY QUESTIONS:

1. *When the books of Maccabees open who is the ruler of the Jewish world? How has this come about? What problem does this present to the Jews?*
2. *The two books of the Maccabees parallel each other in time. However, the two authors have different outlooks. What is the major difference?*
3. *The history of this era is complex. Don't worry about specific names and places as you read, but note the character of Antiochus IV Epiphanes? He is the villain behind the story of Judith which disguises its message because of fear of him. The same is true of the Book of Daniel.*
4. *What doctrines of faith have scriptural base in the Books of Maccabees? Why do Protestants differ on these doctrines?*

Psalm 108 and prayer.

There are 1001 things that could be included in this lesson! And we have one class time to cover it. It is a watershed time in the history of the world; a time which sees a new strand woven into Salvation History, a strand that will have great bearing on the faith of Christians. It is a time that lays the immediate foundation for the New Testament. During these years ways of thinking are established that affect the way Jesus will be heard, the way He will be understood or not understood, as well as the treatment He will receive by the various groups who will witness His actions and listen to His words. It is important that this lesson, history though it is, becomes part of our knowledge about the way God has acted to effect our salvation.

The first chapter of I Maccabees tells how the world became Greek. Here we have an abbreviation of history from the time of Ezra in 395 B.C., to the opening of the drama about to take place in Jerusalem,

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when the "evil man," Antiochus IV Epiphanes, sets in motion his plan to destroy the faith of the Jews. In 1:1, Philip of Macedon is mentioned. A

genius in the art of war, Philip introduces an innovation which in the hands of his son, Alexander will become the instrument by which he conquers the world. His new army using the pike rather than the spear, will do away with the heavy chariot as too cumbersome, and will inaugurate trained groups of horses - the cavalry. Arranging the army with a main body of infantry armed with a long pole with various deadly heads used by the northern Greeks, and flanked by two wings of cavalry, Philip has engineered an almost invincible system which will be used in war until the modern era's advent of tanks. With his genius for war, he aims his military skill to unite the Greek city states. Enamored by Greek learning, he makes certain that his son Alexander has the best of all teachers, Aristotle, who is the greatest mind the world has ever known. Aristotle in turn has been stimulated by the previous greats, Plato, and his teacher, Socrates.

Over the past two centuries the Greeks have been thinking. While the Jews have been busy preserving the revealed faith in Jerusalem in the small district of Judea (see map B-23), the mind of mankind is challenged by the great thinkers of Greece. In their own way they too are part of the inspiration that comes from God. These noble thinkers applied themselves to the great questions of life. Who is man? How does he attain his greatest good? What is Truth? Can man find Truth? What is virtue? What is the ideal society of men and how can it best be achieved? All these questions about matter, spirit, life and community are pondered by the Greeks over the Fourth and Fifth Centuries B.C. (They are all answered in Jesus Christ). Great minds came forward one by one, establishing a body of knowledge that has been the base for all western thought since.

Alexander has a vision. Alexander, the son of the genius war engineer Philip, had the fruit of the thinkers brought to him in the person of Aristotle. This philosopher, The Philosopher, as Aquinas would call him 1500 years later, not only concerned himself with the weighty quest for meaning of man and truth, but he was a man of science as well. His intense interest in all the physical ways of the world, both plant and animal life, assured that for a thousand or more years all science would be Aristotelian. The effect of this man on the young Alexander was incalculable. Because of Aristotle, Alexander became a practical idealist,

visioning the world transformed by knowledge, specifically Greek knowledge, which he would disseminate through the agency of war and conquest. Alexander is thrust onto the world stage at age twenty. His father King Philip is assassinated by a courtier. His son immediately sets out to gain the support of the Greek states and is successful except for Sparta whom he defeats in war. With this base he begins the conquest of the great, but old Persian empire. His new war machine works very well, and he and his comrades experience the stimulation of victory after victory. They are an intense and loyal group enjoying great camaraderie with Alexander. His father's old generals are among the faithful servants of this dynamic and youthful leader. They whirl through Asia Minor, defeating Darius III, the last of the great Persian kings, at Issus in 333 B.C. At this point his generals are worried about the Persian fleet which still controls the eastern Mediterranean, so Alexander backtracks taking all the ports along the sea. By building a great causeway out to the island and using a stories-high siege machine, he humbles the great port of Tyre, who considered herself invincible. He then defeats Darius a second time at Gaugamela in 331. After this battle Darius flees toward the Caspian Sea and is killed by some of his own retainers. Alexander is incensed at this treachery, and rather than rewarding them, has the murderers slain. He delivers the body of Darius to his wife and daughter, treating the remnant of this family with respect.

On he goes to world conquest. Without ports, the Persian fleet is dispersed, and the fear that they might be able to cause a revolt in the Greek islands disappears with them. By 332 Alexander has taken Egypt and sets off to conquer the entire known world. He secures the area of the Fertile Crescent and like a tornado takes Parthia and Bactria, pushing on out to the borders of India at the Indus River where he builds a fleet of ships for exploration. Considered to be at the end of the world, Alexander's vision doesn't end there. He hopes to drive on in order to reach the Ganges about which he has heard. However, at this

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point his troops refuse to go further and he is forced back, taking the desert route along the Arabian Sea and the Persian Gulf. His troops

suffer intensely through this bitter land and many are lost to thirst and hunger. Alexander and the survivors finally reach Babylon by 323. He plans to rest and refurbish his army and continue conquering the west, but he is struck down in Babylon, probably by malaria, and dies the day after a weekend's drunken revelry.

Power corrupts. Over the years the youthful conqueror changes. When in Egypt, he insisted on a two week side trip into the desert to visit the Oracle of Amon. Upon arrival, he was greeted by the priest of Amon-Re who addressed him as the Son of Zeus-Amon. A disciple of Aristotle, therefore a man of philosophy, not a believer in the Greek gods, he was nevertheless swayed by the idea that he had the blood of the ancient gods in his veins, especially Hercules with whom he compared his own exploits. This incident in Egypt tipped the scales toward acceptance of the idea of god stature. The absolute power which Alexander starts to demand begins its corrupting work. He no longer has the same relationship with those around him. His friends plot against him, he thinks; suspicious, in a drunken state he murders a close friend who has dared to berate Alexander. He suffers terrible remorse over this, even threatening suicide. Previously, in a drunken state, he had burnt Persepolis, a city of the finest buildings ever built in the East, and later regretted that act. Was Alexander's problem alcoholism, and his untimely death at thirty-three not by malarial fever alone, but the cumulative effects of his continual abuse of alcohol?

The great Alexander is dead. After internal strife for power his generals secure for themselves certain areas of his kingdom; first murdering two possible successors, his infant son, Alexander IV, born after Alexander's death to his beautiful Parthian wife, Roxana, and his half brother, Philip Arrhudeus. Eventually the kingdom is divided between three Macedonian generals; Ptolemy takes over Egypt with his capital the city of Alexandria, Seleucus takes Babylon and controls the lands to the East as well as the Fertile Crescent, Antigonus controls Greece and parts of Asia Minor. The early idea of Antigonus and his son, Demetrius, that the whole area should be under one unified command, is settled by war in favor of division. The struggle over boundaries will continue for the 250 years that the Greeks control the world. Antigonus has trouble in Macedonia as the barbarian hordes

from Danube territories overrun his country. These pressures keep him from annexing as much land as the other two generals. In Egypt, Ptolemy continues the old Pharonic government of absolute power, giving up all idea of Greek democracy. He builds up a navy and controls Palestine and southern Syria. The name Syria in the Bible is used for the Seleucid empire. From 305 when Seleucus I secures his dynasty, to 223 when his descendant Antiochus III comes on the scene, there is constant war between Syria and Egypt. Armies pass constantly through Palestine, but do not threaten Jerusalem or Judea.

Alexander's short reign over the world forever changed it. The vision that propelled him to his feats, was a world united by the advanced Greek culture. Wherever he went he established the seat of that culture, the Greek city. For the Greek it was unthinkable to be without the city, and the city was to Alexander the agent of changing the whole world to Greek ways of thinking and Greek ways of life. Without doubt the Greek culture was superior to cultures found anywhere; Alexander never doubted this in his imperialistic planting of Hellenism. The age of the enlightened human being had dawned upon the world, and Alexander was its missionary. The Greek city, laid out in a grid with blocks, had homes comfortable even by today's standards. Running water brought in by underground pipes allowed a high standard of hygiene. The center of the city was graced with the most extraordinary and beautiful of buildings. The Greek sense of proportion in architecture has never been excelled. These tremendous monuments were adorned with the finest of sculpture. Gymnasiums, where the body was elevated as an art form of grace and strength; the baths, where social and communal life were served by intelligent conversation; the theater, where Greek drama was staged; the track where the games and track events showcased the achievements of the body; the auditorium, where public speaking on civic issues brought in crowds to listen; the temples where architecture reached its zenith in the worship of the gods - these were a few of the possibilities opened to an enlightened

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community. We can imagine only part of the glory of these cities from the ruins which dot the Mediterranean world. The Greek city was awe

inspiring, but it was just a frame for what was really going on there. The new appreciation of the human being and his intelligence and worth were the real revolution. This humanism was to be part of the New Testament's appreciation for human life, and it would be part of St. Paul's mental outlook.

The greatest of these cities was Alexandria. Greatest in numbers of people, in wealth, in power, in the arts, and in intellectual achievement, this city was head of them all. From the harbor a great lighthouse, 445 feet tall (it fell in the AD 1300's . 1600 years after it was built), the tallest building in the world shown its light out over the Mediterranean symbolizing the intellectual and spiritual light which was the pride of the city itself. In the Museum of Alexandria (which was really a university) were gathered all the great minds of the time, and the place seethed with the ferment of thought. Here astronomy, anatomy, medicine, language, literature, drama, education and philosophy flourished side by side. Archimedes developed and taught his mathematics; Euclid formed his concepts of geometry and wrote a book used right into our own century; architecture, engineering, and invention experienced explosions of genius. Erastosthenes made the first scientific geography which recognized that the world was round. Dictionaries and grammars of Greek were composed. Vivisection gave the first complete knowledge of the workings of the body, and physicians were trained in Alexandria as the knowledge of medicine spread from these experiments. Except for philosophy, whose center continued to be Athens, Alexandria was queen of all the sciences. In 285 B.C. Ptolemy Philade called the Jewish intellectual leaders together in Alexandria to work for about forty years on the Greek translation of the sacred books of the Jews which had been consolidated in the years of exile. Greek was now the world language, and the Jews, dispersed over the world were losing track of their sacred writings, so these leaders were happy, one supposes, for the call to this great task. It is this translation, the Septuagint, upon which authorized versions of the Catholic Bible rests, unlike the Protestant Bible which goes back to the Hebrew texts.

Men were free, if they were citizens. With the rise of the Greek city and humanism, with the opportunities for the spread of knowledge and

education, came also the idea of the citizen which was one of the privileges of living in the Greek city. The city was free; that is, in local affairs it governed itself with a republican form of government. It, however, paid taxes to the national government, and organized itself in accord with national policies. But citizenship was both a freedom and a responsibility that was unknown before the Greeks. Overagainst this freedom of a few, was the ugly institution of slavery which held multitudes in bondage in the Greek world.

What appeared as enlightenment to the rest of the world came upon the Jews as darkness. To the Jews Greek humanism posed a great threat to the light of Revelation that had been entrusted to them. Almighty God had revealed His plan of salvation for the world to them alone. To them he had entrusted sacred traditions and sacred words making known His will for the whole world, even the universe. If the humanism of the Greeks overcame revealed faith, all would be lost. More than 1500 years of God's patient work with His people, the foundations of salvation, would pass out of existence. To the Jew God was the center of everything. The old gods of the Greeks were dying, to many they were already dead, and man himself had taken center stage. If this glorification of the human were to sweep through Judaism, Yahweh's central place would be usurped by Man and the revelation of the true God would be forever lost.

The Jews come under the control of the Seleucids. It was Alexander's intent to subdue the world and inundate it with Greek culture. Because of his early death, his dream was postponed for a hundred years. The immediate history of the Maccabean period, when this vision of Alexander finally would be forced upon the Jews, begins with the fifth Seleucid King, Antiochus III. He was not an enemy of the Jews, actually aiding them in their Temple worship by providing sacrifices, and they in return supported his overall kingship, even to volunteering service in his armies. With the help of the Jews, he

succeeded in wresting Palestine from the Ptolemies. Judea willingly came under rule of the Seleucids - almost; they always resented foreign rule.

Antiochus III had far reaching plans. He wanted more territories and took parts of Asia Minor, even extending himself into Greece against the weak Antigonids who were already feeling the pinch of an aggressive country to the west. Rome by 270 B.C. controlled its own peninsula and had begun a series of wars with Carthage whose defeat will open the way to absolute power over the whole world. Hannibal will rise as a youthful challenger, probably patterning his life upon Alexander the Great. Energetic and visionary, he takes elephants over the Alps and almost succeeds in defeating Rome. In defeat he flees to help Antiochus III in his attempts to expand. Rome, rapidly becoming the most organized military power ever, learns some lessons from Hannibal, in time to surpass him in mastery of armies. Roman armies defeat Antiochus III as he tries to extend in their direction. In his defeat he is forced to give up his hold on Asia Minor, to pay huge indemnities to Rome, and to send his son, Antiochus IV Epiphanes, to Rome as a hostage. Rome controls the father by holding his heir prisoner. At the death of Antiochus III, another son, Seleucus IV, takes the throne. This man runs counter to the Jews when he greedily tries to take money from the Temple treasury. An angelic battle with the emissary, Heliodorus (II Mac 3) settles that, and it is Heliodorus who goes back and tells Seleucus IV about the God who protects the Temple with angelic forces, and their God who then healed him. Later history tells us that Heliodorus eventually kills his boss, Seleucus. When Seleucus had been made king, Antiochus IV was released from imprisonment in Rome and replaced as hostage with one of Seleucus' sons, Demetrius I. With the murder of Seleucus by Heliodorus, Antiochus IV Epiphanes becomes king of Syria. As a unifying tactic, he desires to carry out the complete Hellenization of his part of the world. (Hellen comes from Hellas, the Greek word for Greece.) Antiochus IV Epiphanes and his Hellenizing will prove to be one of the greatest trials the Jews have yet been through. His is the first religious persecution in history (though we recall Manasseh of Judah carried on a religious pogrom against his own people in the 7th century B.C.)

Meanwhile what is Judea like in the 2nd century? It is not much changed from the mid-fourth when we last saw Joel and Jonah expound their prophecies expressing polar views of Jewish life and faith. Centering its life in the Law and Temple, it showed little concern for the external world. With limited territory, Judea cannot always supply the needs of the people, so gradually there has been more dispersion of the Jews. Some families never came back from earlier exiles and still live in various foreign lands: Egypt, Babylon, and parts of the old Assyria. Strong traditions still mark some of them as Jews. Synagogues, having their origins in Babylon, are seats of community and study wherever Jews are found. One of the Egyptian Ptolemies enlists Jews to work for him as business heads and accountants. During these years, Onias, High Priest in Jerusalem is deposed by Antiochus, and either he or his son Onias IV builds a temple for the Jews in Egypt. Little Judea (see map B-23) is ruled by a High Priest who is both civil and religious head. However, there is still expectation that a Messiah will come from the Davidic line. But for now, the High Priest rules Jerusalem and the territory of Judea. At the time our story opens there is trouble over this. The High Priest Onias III is a legitimate Aaronic priest, highly regarded by pious Jews. His brother Jason, however, sympathizes with the Hellenizing goals of Antiochus. He influences Antiochus to unseat Onias in favor of himself. These references to the “lawless men” of chapter 1 of First Maccabees are to Jason and his party. This is amplified in II Mac 4:7-17. By 171 Jason in turn is deceived by Menelaus another Hellenizer. Jason flees Jerusalem and Onias is murdered (Mac 4:23). The pressure to Hellenize Jerusalem is on. As this pressure continues the Jews are divided. Greek cities have been built on the Philistine plain; Gaza, Ashdod, etc., and Greek fashions and ways seep into Jerusalem. Some Jews are openly Hellenistic, while others are more fanatically dedicated to the Law. Menelaus, now High Priest by deception, is related to the old family of Tobiah the bitter enemy of Nehemiah.

Antiochus IV Epiphanes is the evil man. His name means God manifest (meaning the Olympian Zeus is manifest in him), but he is called by his enemies, Epimanes, meaning madman. Antiochus IV

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continues to seek unity for his country through Hellenizing and expansion. He goes out to conquer Egypt. He achieves some military success there, but to underline the growing power of Rome, a word from the Roman envoy forces him to abandon his gains in Egypt. Not allowed to annex Egypt, he goes home frustrated. While he is away, a rumor goes back to Jerusalem that he is dead. This is Jason’s cue to try to regain the high priesthood and he leads a war against Menelaus that is almost successful. Menelaus escapes to the citadel (a stronghold build by the Seleucids in Jerusalem which they fortify and occupy throughout these turbulent years). Jason, after murdering right and left, doesn’t get hold of the government, and, as II Mac 5 describes, meets a miserable end after fleeing from country to country. Antiochus hears of this war in Jerusalem and interprets it as rebellion. Coming into Jerusalem still smarting from his diplomatic defeat at Rome’s hands, he intensifies his anger against the Jews who are holding out on his great Hellenistic reforms. The description of the persecution that follows is graphic in I and II Maccabees. The sacred books are burned, people are murdered, punishment is thorough against those who follow the Law. Worst of all, the Temple is turned into a temple to Zeus, and pigs are sacrificed upon the sacred altar.

The Maccabean family comes to the fore. This is the background for the rise of a remarkable family, the family of Mattathias as described in I Mac 2. Maccabees means designated by God, or possibly, the hammer, or exterminator - the origins of the name are obscure, but it is applied to Judas first of all. This father and his sons are to be to Judea in the line of the deliverers and judges sent by God. Before their one hundred and fifty years of influence is over, they will have wrested the former Davidic territories from the hands of those far greater in power and numbers than they. God is clearly credited.

The accounts of the Maccabees books have differences. Their stories are told in both books of Maccabees, although the tone and intent of these two books differ. The first is written from the tradition which holds an absolute transcendent monotheism which does not mention the name of God, but refers to Him in deference of His holiness only as “heaven” or “You,” or “Him.” This is the religious stance of those who later will call themselves Sadducees. These Jews are

observers of the Torah and the holy covenant with dependence on prayer and the strength of heaven. I Maccabees, on the other hand, speaks of God and believes God dwells closely with them in the Temple. Toward the ungodly He is the righteous judge. There are instances reported of angelic appearances and supernatural happenings on all sides. A more immanent idea of God shines through, which is true of the pious ones, the Hasidim, who become the Pharisee party in the later history of Jerusalem. The second book's purpose is to encourage the keeping of Hannukah in remembrance of victory over their enemies and the cleansing of the Temple.

The division among the Jews will continue to the time of Christ.

The inheritors of II Maccabee's way of looking at things will be the Pharisees who are not so concerned with nationalistic aims, only with the religious law. They are religious offspring of the Hasidim, the pious ones mentioned in I Mac. They come to believe in the resurrection of the martyrs, in prayers for the dead and the intercession of the saints - beginning doctrines found in I Maccabees which have come over into Catholic faith.

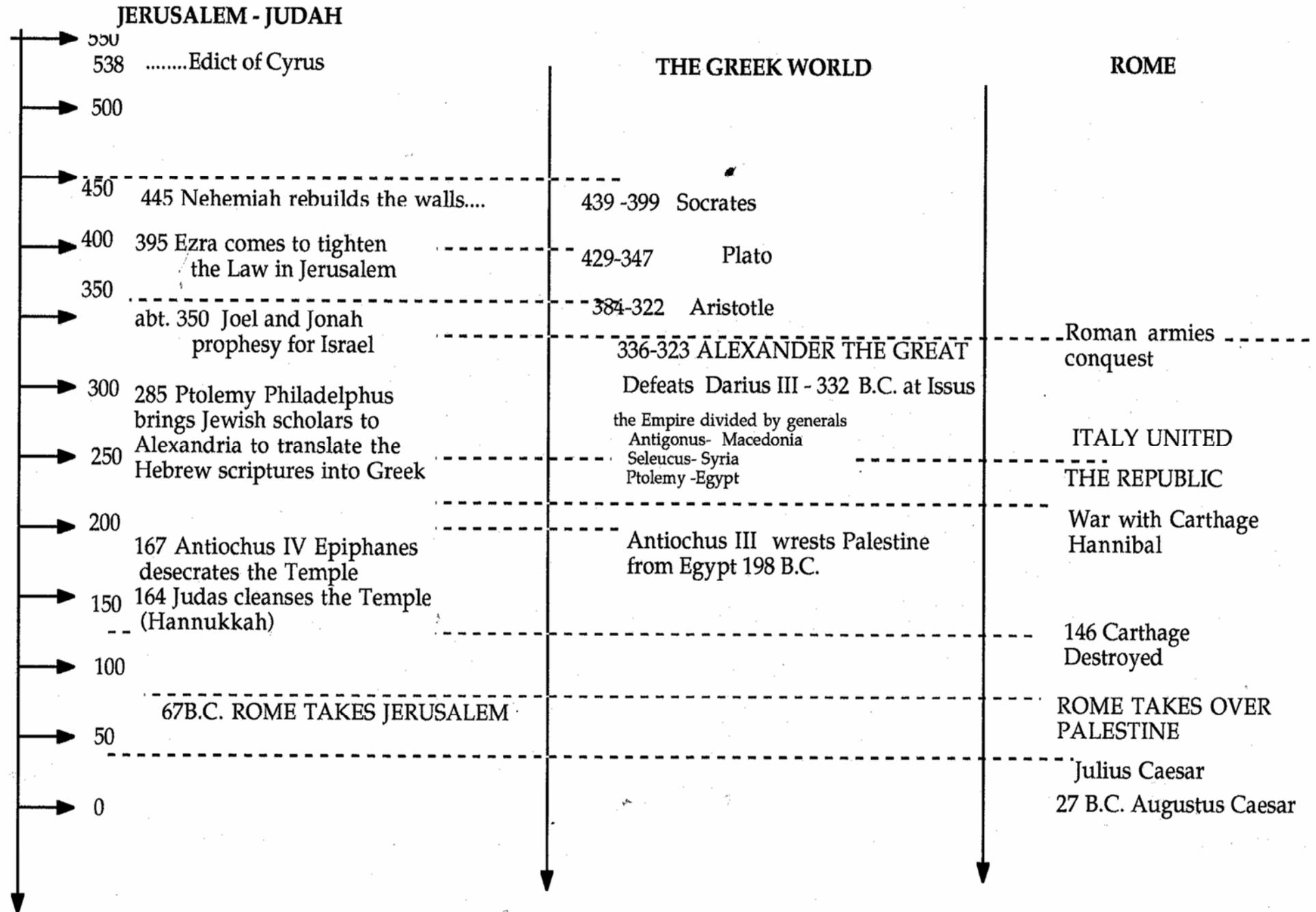
Here are the early roots of Pharisee and Sadducee parties. The party more willing to accommodate to their conquerors in time to come, who takes on some Greek ways, and is more amenable to playing national politics killed Philip. The Maccabees continue to struggle on, fighting first one and will become the party of the Sadducees. Bitter persecution of the Pharisees by the Sadducees will set the stage for antagonisms we see in the New Testament times. While some of the Pharisees are willing to live in the political milieu, another branch of "pious ones", probably originating in the later years of the Maccabees, withdraws from the life of the times, finding it all too full of dangers to the faith. They build the community at Qumran from which we have recently (1947) retrieved their beloved literature which we call "the Dead Sea scrolls." Here they isolated themselves, lived an otherworldly life in complete devotion to the sacred books, and turned their backs on the Temple and its confused, apostate priests, and Jews whom they considered unfaithful to the Law.

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The priestly Maccabean family issues the order to revolt. After the death of the father, Judas proves an inspired leader winning victory after victory against superior forces, trusting in God, and fearlessly leading his guerrilla troops in surprising upsets. Eventually these triumphs by small forces so demoralize the hated king that he sickens and dies. Yahweh is avenged! See II Mac 9! which should be read here as it was not assigned. See map B- 23, the early battles of Judas were to secure all Judea. It was against this area that the king sent his first armies. Judas was successful in driving them away. Then Judas takes an expedition up into the north to rescue Jews threatened by enemies east of the Sea of Galilee, and he brings persecuted peoples back to Jerusalem. At the same time his able brother, Simon, goes up the coast and rescues those in the same plight who live on the western area of the north. The early battles are in chapter 2 of I Mac, II Mac 10:24-37,12:10. We read of the defeat of the generals Ptolemy, Nicanor and Gorgias in II Mac 8:8-29. After the death of the hated Antiochus IV, the Temple is cleansed, rededicated and not again profaned. The Feast of Hannukah, eight days using a nine branched candle, celebrates "Feast of Lights."

At the death of Antiochus another battle brews. Because he left his young son, Antiochus V, under the care of both his friend, Philip, and regent, Lysias, war will determine who controls the country. Neither of them, however, will win out. Demetrius I, son of Seleucus IV, has escaped from Rome and comes with an army, eventually killing both Antiochus V and Lysias, who has killed Philip. As the Seleucid rulers are threatened by more contenders for the throne, the succeeding sons of Mattathias benefit from the political situation. The power of these guerrilla armies and their leaders are recognized by the Seleucid kings who begin to barter for their friendship and support. All of this adds up to power for the Maccabees (or "Hasmoneans," which is their family name) as they expand their control of territories under Demetrius I and II. After Judas' death, Jonathan takes over the leadership, he too eventually has great victories over the Syrians. His power and prestige grow and he is finally recognized by them and given honors. His successors also gain power, his brother Simon, his son Hyrcanus I, and Simon's grandson, Aristobulus who takes the title of King. By the time of Alexander Jannaeus, the area of Judea nearly covers the dominion of the old Davidic Kingdom.

Lesson 37 I and II Maccabees
HISTORICAL BACKGROUND



Lesson 37 I and II Maccabees

HISTORY - ALEXANDER THE GREAT TO ANTIOCHUS IV EPIPHANES

Antigonus - Macedonia and Greece
 Seleucus - Syria to India
 Ptolemy - Egypt

ANTIOCHUS III

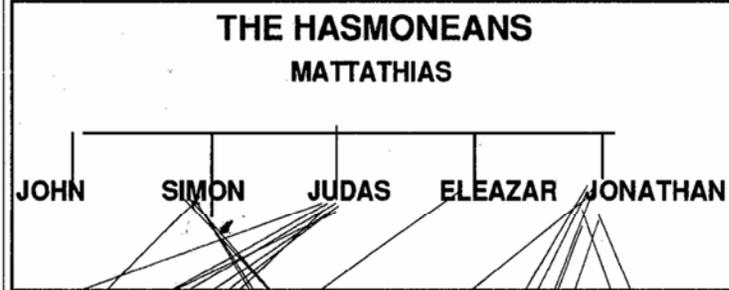
Takes Palestine from Egypt with Jews help
 Expands his hold into Asia Minor
 is defeated by Rome - his son Antiochus IV is held hostage

SELEUCUS IV PHILOPATER succeeds to the throne

Rome releases Antiochus IV and holds Seleucus' son, Demetrius I
 Seleucus is killed by Heliodorus (II Mac. 3)

ANTIOCHUS IV EPIPHANES

ousts Onias as High Priest, appoints Jason
 Jason challenged by Menelaus - War between the two



ACT I OF THE MACCABEAN WARS

ANTIOCHUS IV EPIPHANES

Lysias, his regent
 Philip, named regent over his son, Antiochus V
 His generals: Apollonius, Seron, Lysias, governor of Phoenicia and Coelesyria, Ptolemy - Macron, Nicanor, Gorgias, governor for Antiochus IV Idumea, Gentiles, Ammonites (Timothy)

ANTIOCHUS GOES TO ELAM AND DIES

THE CLEANSING OF THE TEMPLE

Rescue of the Galileean faithful

ANTIOCHUS V EUPATOR

Gorgias, Philip, Death of Eleazar

DEMETRIUS I

Alcimus treachery by High Priest, Bacchides, Nicanor

ROME INTERCEDES FOR JEWS

PEACE FOR A TIME

Bacchides and Alcimus against Judas.

JUDAS IS KILLED

ACT II OF THE MACCABEAN WARS

ALEXANDER BALAS, pretender son of Antiochus IV, makes friends with Jonathan. Alexander and Demetrius vie for Jonathan's favor. Alexander kills Demetrius I. Jonathan is strengthened by Alexander. Alex marries Cleopatra II, her father, Ptolemy becomes an enemy. Jonathan has made High Priest.

DEMETRIUS II, son of Demetrius I rises during his time, an editor wrote Mac II. Apollonius, his general, controls Palestine. Jonathan fights Apollonius. Demetrius gives the Jews independence.

PTOLEMY II Philometer intrudes to take parts of Judea, enemy of Alexander (above) takes Cleopatra from Alex and gives to Demetrius.

Demetrius now has his father's rule. Ptolemy and Demetrius defeat Alexander. Ptolemy's friends kill Alexander Balas. Ptolemy dies. Jonathan wins Demetrius II's favor becomes High Priest.

TRYPHO

sets up Alexander's son as Antiochus VI.

ALEXANDER'S SON, ANTIOCHUS VI

Jonathan rescues Demetrius II who is challenged by Antiochus. Demetrius in turn oppresses Jews. Jonathan and Simon defeat Demetrius. Jonathan trusts Trypho - treachery. Jonathan captured, and in time is killed. Simon has leadership, opposes Trypho.

ANTIOCHUS VI killed by Trypho

TRYPHO becomes king

DEMETRIUS II seeks to regain rule. Simon makes peace with him. Simon asks for help, reinforces Jerusalem, consolidates Israel. Simon is recognized by Rome. He is made High Priest, commander and ethnarch of Jews.

ANTIOCHUS VII SIDETES, brother of Demetrius

Simon puts his forces under son, John. Simon helps Antiochus wrests control from Trypho. Israel gains more independence. first assured Simon, then alienated from him. Simon is killed. Son of Simon, John Hycanus, consolidates more territories.

Lesson 37

I and II Maccabees Synopsis

I MACCABEES

1. Kittim is Greece where Philip rules a courtier kills him, his son rules Alexander defeats Darius III he conquers the world and dies his kingdom is divided into thirds between his three generals he died 12 yrs. after beginning rule by 275 three dynasties established Antigonid, Ptolemaic, Seleucid over Macedonia, Egypt, Syria Rome defeats Antiochus the Great takes hostage his son Antiochus IV called Epiphanes (God manifest) lawless Jews want to covenant with Gentiles, breaking the Law Antiochus IV subdues Egypt rebuked by Rome, he is angry takes the treasuries of the Temple forces tribute, deals the city a blow takes people captive establishes profane worship kills those who had "the book"
2. Mattathias' family moves to Modein he refuses to do pagan sacrifice he tears down altars kills envoys and apostates he and his sons flee to wilderness others also, the pious ones who would not protect themselves on the Sabbath and therefore die Maccabees decide to fight on the Sabbath if attacked Hasideans fight alongside of them tear down altars, circumcise boys Mattathias gives farewell and dies
3. 166 B.C. Judas takes command his brothers fight, cause prospers Apollonius and Gentiles fight Judas Judas defeats him, takes his sword Seron comes with large force Judas not afraid with small number defeats them, and fame spreads Antiochus angry, gathers forces but his funds run out goes to Persia to collect revenues Lysias left to care for his son Lysias to wipe out strength of Israel and banish their memory sends Ptolemy, Nicanor, Gorgias they encamp near Emmaus Judas hears that his forces to face final destruction, meets at Mizpah for retreat, prayer and fasting Judas attacks leaving empty camp when enemy attacks, defeats them Gorgias in hills sees burning camp flees to Philistia, reports to Lysias next year Lysias sends 60,000 against Judas' 10,000 with prayer Lysias is routed he enlists mercenaries the Temple cleansed, rededicated Judas redecorated it
4. Syrian garrisons remain there Jews killed because of rededication Judas against Esau and Baean Gentiles in Gilead to kill Israelites send for help to Judas
5. others threaten to annihilate Jews brethren in distress, what to do? Simon to Galilee, Judas to Gilead they deliver many Jews brought them back to Judea
6. find Timothy (Ammonite) attacking a fortress of Jews, routed him took a whole series of Gilead cities meets Timothy again at Raphon crosses the stream, defeats them takes people back to Gilead Achy blocks the way and fights the city delivered into his hands crosses Jordan to Bethshan plain on to Mt. Zion with gladness and joy Joseph and Azariah were at home wanting glory, they were defeated
7. Antiochus in Persia is defeated he returned to Babylon hears report of defeat of Lysias he becomes sick with grief concludes he was dying calls for his friend Philip makes him ruler to guide his son Antiochus V Eupator, and dies Judas sieges Jerusalem citadel called Ophel or Akra the ungodly Israelites beg the king Antiochus V for help he raises army of mercenaries elephants, large and strong army Judas advanced fighting manfully his brother Eleazar in suicidal try dies under the king's elephant encamped in Judea, the king and Lysias have short supplies now there's Philip to worry about Lysias makes peace with Judeans allows them to keep their own laws the king makes offer of peace so Jews vacate the stronghold King Antiochus V breaks his word pulls down the walls of stronghold on Mt. Zion, goes back to Antioch
8. takes the city from Philip Demetrius, son of Seleucus IV kills Antiochus V and Lysias ungodly Jews ask for Judas' defeat Alcimus made high priest with Bacchides, he is sent by the king to take vengeance on the sons of Israel with peaceable, treacherous words the Hasideans are tricked and killed Judas threatens Alcimus who reports wicked charges to king who sends Nicanor with deceit to Judas, who finds out treachery he went to battle, Nicanor defeated swears vengeance on Temple Judas prays against the blasphemy Nicanor's army crushed, he falls take off his head and hand for raising it against the Temple
9. Rome's victories in Macedonia reported to Judas, they defeated Antiochus the Great earlier Romans destroyed the Greeks glowing account of Roman rule idealized for republican government and faithfulness to their friends Romans are congenial to the Jews Judas sent Eupolemus as envoy asks Rome to remove Greek yoke from the Jews, an alliance is struck Roman senate sends to Demetrius I to lay off the Jews
10. Demetrius sends Bacchides and Alcimus against Judas soldiers' desertion disheartens him but he goes to fight anyway Judas fought against right wing well but he fell to the left wing

Jonathan and Simon bury him
 lawless ones desert to Bacchides
 betray Judas' friends to him
 worst distress since prophetic
 days Jonathan takes leadership
 Bacchides tries to kill him so
 he flees to Tekoa
 a trusted Nabataean
 treacherously kills the brother
 John so Jonathan and Simon lay
 ambush to a marriage procession
 in revenge battling Bacchides in
 marshes Bacchides goes to.
 Jerusalem builds fortresses;
 Alcimus stricken he dies when he
 tries to tear down the inner court
 of the sanctuary Bacchides returns
 to Antioch Judah has two year
 respite in Jonathan's guerilla war
 he kills fifty men
 who were calling Bacchides back
 Simon and Jonathan defeat him
 surprise attack destroys machines he
 goes back to Antioch
 makes peace with Jonathan they
 exchange prisoners - peace
 Jonathan judges Israel

10. Alexander Bales (pretender) arrives
 he is called Alexander Epiphanes
 Demetrius fights Alexander, turns
 and makes peace with Jonathan
 hostages released for an alliance
 Jonathan rebuilds Jerusalem
 friends of Bacchides flee Alexander
 also makes friends with Jonathan,
 appointing him High Priest and
 King's Friend Demetrius tries to
 outbid Alexander to gain
 Jonathan's friendship

he frees Judah from tribute
 Galilee, Samaria and Jerusalem
 also free from tax
 immunity and release of Jews
 who are allowed into King's army
 Ptolemais is given as a gift to the
 sanctuary at Jerusalem hoping
 Jews would free the city from
 Alexander
 Demetrius restored Temple
 funds release of debtors to the
 king Jonathan didn't trust
 promises favored Alexander,
 remained ally Demetrius finally
 defeated and killed by Alexander
 who asks for Ptolemy of Egypt
 for his daughter Cleopatra II a
 great wedding at Ptolemais
 Jonathan is honored
 he returns to Jerusalem
 Demetrius II comes on the scene
 Apollonius is his general whom
 Jonathan fights and gains control
 of Joppa Jonathan, Simon fight
 Demetrius defeat him
 (Apollonius) for which Alexander
 honors Jonathan more

11. Ptolemy eyes Alexander's kingdom
 by trickery he takes cities then
 meets Jonathan at Joppa with
 great pomp spends the night
 Ptolemy sends to Demetrius now
 to give Demetrius his daughter
 Cleopatra is estranged from Alex
 Demetrius to have his father's rule
 Ptolemy blamed Alexander he
 took Antioch and put on crown of
 Egypt and Asia
 Alexander putting dawn a revolt

Ptolemy met him, put him to flight
 Zabdiel, an Arab, cuts off his head
 Alexander's head sent to Ptolemy
 Ptolemy dies three days later so
 Demetrius II becomes king he tells
 Jonathan to desist attacking the
 citadel in Jerusalem Jonathan
 does not but takes gifts to
 Demetrius II and wins his favor
 Demetrius exalts him
 despite complaints of Hellenizers
 he made Jonathan chief friend
 confirmed his priesthood
 granted release from taxes, tithes
 Demetrius lets go the army men
 which makes him unpopular
 Trypho sets up king Antiochus VI:
 he is son of Alexander Bales
 Jonathan comes to Demetrius
 helps with troops when army
 rebels Jews help him quell the
 revolt returns to Jerusalem with
 honor but Demetrius breaks his
 word and oppresses Jonathan
 Trypho returns with Antiochus VI
 Demetrius is defeated
 Jonathan and Simon honored again
 Syria allies with Jonathan
 Gaza shuts him out
 he sieges it; they make peace
 officers of Demetrius intend to
 remove Jonathan from office
 Simon defeats them
 Jonathan meets them
 almost defeated, but prays
 and defeats Demetrius' officers

12. Jonathan sends envoys to Rome
 letters to the Spartans
 referring to letter of Sparta

(Arius) to Onias
 friendship offered brethren
 (of the family of Abraham)
 Demetrius returns against Judea
 Jonathan goes out to meet him
 the camp is deserted
 so he plundered Zabadeans
 Simon also marched to ASkelon
 then to Joppa, back to Jerusalem
 to repair walls, starve the garrison
 Trypho wants to defeat Jonathan
 met force with force
 promised friendship, gifts
 he sent his army home
 Jonathan trusted Trypho
 went to Ptolemais with Trypho
 treachery against Jonathan
 men left behind fought for their lives
 escaped and returned to Judea
 to mourn Jonathan, fearful that
 nations will gobble them up

13. Simon hears Trypho gathers army
 Simon takes hold of leadership
 fortifies Jerusalem
 Trypho sets out to invade Judah
 Jonathan with him under guard
 Trypho asks Simon for hostages
 he sent sons and tribute
 Trypho did not release Jonathan
 and tries to raise the siege
 at the garrison snow falls
 so he doesn't succeed
 Simon is opposing him
 so he killed Jonathan at Baskama
 then went to his own land
 they buried Jonathan in Modein
 and built a great monument
 to the brothers and parents
 Trypho killed Antiochus.

- he becomes king of Asia bringing calamity upon the land Simon reinforces Jerusalem asks King Demetrius for help makes peace with Demetrius II Simon makes Judea independent a new era begins in 140BC
- Gentiles are removed from Israel Gazara was captured the houses cleansed of idols a house was built there for Simon he cleansed the citadel starved out the Syrians rejoicing at consolidation of Israel forces put under John, Simon's son
14. Demetrius II at war with Arsaces Persia(Parthia) defeated, seized Rome grieved for Jonathan Simon recognized by Rome friendship and alliance made Sparta's letter Simon sent gold shield to Rome to confirm alliance the nation recognizes Simon made high priest, commander and ethnarch of the Jews to be protector of them all
 15. Antiochus VII Sidetes Demetrius II's brother writes Simon he will wrest control from Trypho he affirms Israel's independence Trypho flees to Dcr, troops desert Dor is under siege Numenius returns from Rome with affirmations of friendship for Jews support from consul Lucius also to heads of other countries Simon helps Antiochus he is rebuffed and threatened

- told Gazara and Joppa are his Athenobius comes with ultimatum trouble with coastal armies of Antiochus under Cendebeus Trypho escapes Antiochus goes after him
16. son John reports all to Simon Simon asks sons to take up fighting John goes out pursuing Cendebeus Judas, John's brother, is injured the army returns safely governor of Jericho plots treachery against Simon at Dok kills Simon, Mattathias and Judas sent Antiochus a letter to take over John kills those sent to kill him

II MACABEES

1. greetings to the Jewish brethren In the reign of Demetrius II the troubles were the murder of Jonathan, High Priest God was besought and he heard Antiochus was judged the 25th of Chislev was to celebrate the purification of the Temple like Nehemiah's feast of fire at exilic times, altar fire was hidden which Nehemiah recovered the thick liquid lighted by the sun a prayer was offered priests sang hymns the place enclosed as holy and liquid called naphtha
2. orders of Jeremiah to the exiles about fire, not to be enticed by gold took the ark, altar of incense, and sealed them in a cave the place to be unknown

- until God gathers His people again records and books saved Nehemiah founded a library Judas Maccabeus collected books appearance from heaven to help Jews is all recorded by Jason of Cyrene whose five books were condensed to one in an uncomfortable toil
3. Onias II was High Priest Seleucus IV king of Asia he paid costs of Temple sacrifices Simon captain of the Temple in disagreement with Onias went to Apollonius governor told him of Temple money Apollonius told the king who sent Heliodorus for money High Priest explains the money is not much and is for needy pained that God's funds threatened (populace also in anguish) Heliodorus went on with his task but faced a horse with fearful rider who with young men (angels) struck Heliodorus down carried him away prostrate the Jews blessed the Lord the Temple filled with glory his friends asked for prayer Onias offered sacrifice angels speak to Heliodorus who recovers, offers sacrifice reports to the king the power of God
 4. Simon lies, malice intensifies toward Apollonius Onias goes to the king in welfare of all the people Heliodorus kills Seleucus IV

- Antiochus IV Epiphanes, King Jason deceitfully made High Priest wants to Hellenize Jerusalem new ways are contrary to the Law he sent a sacrifice to Hercules at the olympic games at Tyre Ptolemy VI claims Palestine Antiochus takes security measures Antiochus welcomed by Jason and Hellenizers in Jerusalem then goes on to Phoenicia Menelaus is on a mission for Jason outbids him for the High Priesthood Jason driven out as a fugitive Menelaus, Sostratus citadel captain summoned to the king because they are not paying money Lysimachus (Menelaus' brother) and Crates left in control Antiochus is cut quelling revolt Andronichus is the deputy Menelaus bribes Ptolemy son of Dorymenes, to change the King's mind, so Menelaus is acquitted of charges
5. Antiochus' invasion of Egypt an apparition of golden horsemen Jason attacks the city because of a rumor that Antiochus has been killed Jason kills Menelaus hides in the citadel has to flee again to Ammon exiled and dies without a funeral Antiochus returns from Egypt thinks that Jerusalem is revolting he subdues the city, kills 80,000 Antiochus then enters the Temple Menelaus is a traitor

- why could Antiochus do this?
the Lord let him
Antiochus' pride and elation
left governors worse than himself
he sent Apolionius to slay people
Judas Maccabeus gets away
to the wilderness
6. Athenian senator sent to compel
the Jews toward Greek religion
to cease to live by God's laws
Temple renamed Olympian Zeus
Jews are forced to take part
in Greek feasts - misery
the Lord's punishment called mercy
Eleazar dies rather than submit
to eating unlawful food
7. the mother of seven sons
first and second son tortured
"The Lord will raise us up
to everlasting renewal of life"
state a doctrine of resurrection
there is no resurrection for wicked
the mother's hope in the Lord
acceptance of punishment for sin
Antiochus will meet judgment
of the Almighty all seeing God
we deserve it for God's justice
the last "died in integrity"
8. Judas Maccabeus organized
a valorous army of guerrilla force
Philip asked for help
Nicanor sent to wipe out whole race
to sell Hebrews as slaves
to pay Roman tribute
Judas rallied his troops - trust God
battled Nicanor and defeated him
kept the Sabbath, spoil to need
battled Timothy and Bacchides
9. Nicanor escaped to Antioch
- proclaimed their Defender
Antiochus had gone to Persia
where he was defeated
heard of Nicanor's defeat
furious, drove to Jerusalem
still arrogant fell from the chariot
worms rot his flesh in a stench,
army is repulsed at the decay
Antiochus repents, promises
writes to the Jews
appointing Antiochus V
Philip went over to Egypt
because of fear of Lysias
10. Maccabeus retook Temple and city
he purified altar, cleansed Temple
and fell prostrate before the Lord
25th day of Chislev (Dec. 164 BC
Antiochus V Eupator, Lysias regent
governor Macron now friendly
to the Jews, accused by enemies
he took poison and died
Gorgias, governor, wars with Jews
Idumeans fight Judas
who besieges them
some took bribes so people escape
Judas slays the traitors
Timothy brings large army
Judas and men pray fervently
in battle five resplendent men
on horses lead the Jews
Judas defeats Timothy
who flees to Gazara
Judas besieges it, kills Timothy
Chaereas and Apollophanes
blessed be the Lord
11. (follows chapter 8 logically)
Lysias comes against the Jews
Judas begs the Lord for help
angel
horsemen appear
- Lysias is defeated, flees
Lysias makes peace
the king agrees to every request
on behalf of the Jews
pledges of friendship sent
Menelaus is Antiochus V's envoy
to Jews at Jerusalem
12. Lysias returns to Antioch
the Jews to their farming
but atrocities continue
Judas has revenge on Joppa
who has drowned 200 Jews
Jamnia also, then fought Arabs
won Caspin, city of Gentiles
slaughtered untold numbers
city of Charax next
following Timothy, he destroyed him
Timothy bargains with Dositheus
and Sosipater for release
in return for sparing their relatives
Ephron, Scythopolis saved
because Jews there well treated
after Pentecost Judas went after
Gorgias who was almost capture
lost an arm and thus escaped
Judas victorious at Adullam
kept the Sabbath
dead bodies had tokens of idols
of Jamnia on them
Judas took up a sin offering,
praying for the dead
making atonement for the dead
large force assembled by Lysias
and Antiochus V, Menelaus also
but Antiochus angry with him
killed Menelaus in Ortes
then coming after Judas
watchword was God's victory
attack at night, killed lead elephant
- king tried strategy, was defeated
Philip revolted in Antioch
he withdrew after promises to Jews
Lysias and King back to Antioch
Demetrius I kills Antiochus, Lysias
Alcimus lies to Demetrius
about Jews so that he can regain
High Priest position
Judas is the Hasidean leader
Demetrius inflamed by hater
Nicanor made Judea's governor
Gentiles flock to Nicanor
Jews pray, they take up the battle
but Simon and Judas parley with
Nicanor to prevent treachery
Nicanor stays in Jerusalem
Judas and he like each other
covenant together, Alcimus jealous
goes to Demetrius displeased
Nicanor is to send Judas to Antioch
Judas goes into hiding
Nicanor threatens priests, Temple
if Judas isn't given up to him
the martyr death of patriot Razis
Nicanor plans attack on Judas
on the Sabbath Jews won't fight
Nicanor in arrogance insists
armed with brave words
sort of vision, Onias praying
Jeremiah the prophet of God
who gave Judas a sword
called God to work wonders
Nicanor defeated and killed
Nicanor's arm, head to sanctuary
Blessed is He .. help of the Lord
Nicanor's day is before Mordecai's
- 14.
- 15.

365 Lesson 37 1 and II Maccabees Synopsis

Lesson 37 I and II Maccabees Outline

I. The Watershed of History - Conquest of Alexander the Great

- A. It is 200 years since Cyrus' decree of 538 I Mac 1:1 returning the Jews
- B. The Greek Empire "will change the whole complexion of the world" in 12 years
- C. A new strand woven into history colors the New Testament
 - 1. The philosophy of the Greeks
 - a. interest in the great questions of human life
 - 1) what is man, what is his meaning?
 - 2) how does he reach his highest potential?
 - 3) what is the best social organization for mankind?
 - b. search for Truth
 - 1) what is Truth?
 - 2) what is value, what is ethics?
 - 2. The humanism of the Greeks
 - a. centering in the human person - physical beauty, love of the intellect
 - b. releasing human potential - love of beauty, learning, physical prowess

II. Philip of Macedon

- A. A genius in war
 - 1. the Macedonian phalanx is developed
 - 2. use of flanks of cavalry for the first time and the pike as a weapon
- B. Had pride and interest in Greek philosophy and science
 - 1. hired Aristotle as tutor for his son
 - 2. had a vision of the unity of the Greek city-states

III. Alexander's career 333-321 B.C. I Mac 1:1-5

- A. His early battles established him as a great leader/general
 - 1. first defeat of Darius at Issus
 - 2. the taking of Tyre
 - 3. the final defeat of Darius at Gaugamela
- B. Middle years of conquest tempted him to hubris
 - 1. in Egypt greeted as Amon-Zeus' son, to deify himself, a new Hercules
 - 2. Fertile Crescent easily conquered
 - a. the burning of Persepolis
 - b. marriage to Roxana of Parthia
- C. Later thrust ended with illness and death
 - 1. to the east to the Indus River
 - 2. revolt of the troops who would not press on to the Ganges .
 - 3. back along the devastating desert route

- 4. death in Babylon on the brink of new conquests 323

IV. Break up of Alexander's Empire I Mac 1:8

- A. Assassination of Alexander IV, his infant son, and his retarded brother, Philip
- B. Take-over by four generals - three most important
 - 1. Ptolemy by 270 B.C.
 - a. would control Egypt and the sea
 - b. reverted to Pharonic style of absolute rule
 - c. would control Palestine for the first hundred years
 - 2. Seleucus
 - a. would control Syria and Asia Minor
 - b. wars with Egypt continue
 - 3. Antigonus
 - a. to control Macedonia and parts of Asia Minor
 - b. had immediate problems with barbarians from the north

V. The Greek City, Agent of Change

- A. The City was Alexander's instrument of cultural revolution
- 3. In its highest form it is seen in Alexandria, Egypt
 - 1. the Museum of Alexandria was a great university
 - a. there Archimedes developed his mathematics
 - b. Euclid his geometry
 - c. Erastosthenes developed a geography
 - d. architecture, engineering, invention, astronomy, anatomy, medicine, language, literature, drama, education, philosophy all fomenting excitement and intensive intellectual activity
 - 2. the gymnasium was seat of development and appreciation of the body
 - a. elevation of the naked human body
 - b. a center of athletic activities
 - 3. the baths
 - a. where intellectual conversation took place
 - b. a new sociability encouraged
 - 4. the theater, racetrack, auditorium, temple were other centers of human development and activity
 - 5. elevation of art and sculpture
 - a. the human body became an inspiration
 - b. the beauty of symmetry, grace of form, simplicity. elegance never rivaled
- C. Ptolemy Philadelphus calls for Jewish scholars to rewrite their sacred books in Greek (Septuagint - basis for the Catholic Bible)
- D. Humanism is the new religion of the Greeks, the human is center of the universe

- E. Rights of the citizen in the new Greek city were freeing
 - a. stimulating to a new maturity of man
 - b. new responsibilities given to perfect a civic community
- VI. The Jews meet Hellenism
 - A. Was Greek culture enlightenment?
 - 1. considered a serious threat against revealed religion
 - 2. put Man at the center of the universe
 - B. a split develops among the Jews
 - 1. those who think of God afar off, omnipotent,
 - a. not directly involved in human affairs
 - b. more tolerable to compromise with the new humanism
 - c. more appreciative of the Greek "progressivism"
 - d. these became party of the "Sadducees" (I Mac is from this tradition)
 - 2. the pious ones, believe God is very involved and close
 - a. they experienced angels and superhuman intervention on their behalf
 - b. they were totally opposed to Hellenization in any form - no compromise
 - c. they formed the Maccabean army, also the "pious ones" or Hasidim
 - d. they became the "Pharisee" party (II Maccabees from this tradition)
- VII. Antiochus III (Antiochus the Great) 223-187B.C.
 - A. Fifth king of Syria since Alexander
 - B. He takes Palestine from Egypt
 - 1. helps the Jews with their religious needs
 - 2. gets the support of the Jews
 - C. Rome learns from Hannibal's near victory over them
 - 1. Rome defeats Hannibal in 202
 - 2. Hannibal from Carthage is idealistic like Alexander
 - 3. after his defeat, Hannibal goes to help Antiochus III
 - D. Antiochus III makes an expansionist drive to the west
 - E. Hannibal and Antiochus are defeated by Rome
 - 1. Antiochus IV, his son, taken hostage
 - 2. huge indemnities paid
 - 3. he was forced to give up much territory
- VIII. Seleucus IV (Son of Antiochus III)
 - A. Antiochus III dies, his son, Seleucus IV reigns
 - B. Antiochus IV released by Rome and Seleucus' son taken instead, Demetrius I
 - C. Heliodorus, by order of Seleucus, tries to take monies from the Temple
 - 1. he is soundly attacked by angels II Mac 3:22f
 - 2. he goes back and tells Seleucus about Jerusalem's God
 - 3. he eventually assassinates Seleucus IV
- IX. Antiochus IV Epiphanes (meaning, god-Zeus manifest) I Mac 1:10
 - A. He will unify his country and expand
 - B. He wills to totally Hellenize Syria in accord with Alexander's dream
 - C. Judea is now ruled by a High Priest
 - 1. anti-Hellenistic Onias III deposed by Antiochus in favor of Onias' brother, Jason (lawless men) of I Mac 1:11
 - 2. political intrigue of Menelaus
 - a. buys the priesthood, overturns Jason II Mac 4: 7-17, 23
 - b. Jason flees; Onias is murdered
 - c. Menelaus is of the family of old enemy Tobiad (Nehemiah's nemesis)
 - D. Antiochus slapped on the wrist, sent home from Egypt by Rome I Mac 1:16-20
 - E. He comes to Jerusalem angry, mad, bad and dangerous
 - 1. finds revolt of Jason going on II Mac 5:1,11-20
 - a. Jason had heard that Antiochus was dead
 - b. he tries to regain High Priesthood
 - c. murders those opposed to him right and left
 - d. Menelaus flees from him
 - 2. Antiochus intensifies his anger against the recalcitrant Jews
 - a. the sacred books are burned
 - b. people are murdered
 - c. violence is let loose against all who keep the Law
 - 3. the holy Temple is turned into a temple to Zeus 168A.D. II Mac 5:15
 - 4. it is the first general religious persecution by a government
 - a. many endured heroic suffering II Mac 6 and 7
 - b. some succumbed to apostasy
 - c. some escaped to become guerrilla warriors for the Law
- X. The Background of the Books of the Maccabees
 - A. First Maccabees
 - 1. God is too transcendent to be called by name ("Heaven" is a substitute)
 - 2. it is an intellectual, cool, straight history 2. this will be indicative of the Sadducee attitude
 - 3. it was written after the death of John Hyrcanus I 134-104B.C.
 - 4. probably written by a Palestinian Jew of Jerusalem
 - B. Second Maccabees
 - 1. the viewpoint is more emotional, devout, warm
 - 2. it exemplifies view of Pharisees, Essenes at Qumran, Hasidim, Zealots
 - 3. some Catholic doctrine is based in II Mac
 - a. resurrection of the just is by virtue, because of the deeds of martyrs
 - b. prayer for dead accomplishes release of their souls II Mac 12:43-45

- c. purgatory comes from this idea - that punishment for sin continues after death and can be atoned for by the living
- d. the prayers of the saints continue on for us II Mac 15:11-16
- C. The Maccabean or Hasmon family (Hasmoneans)
 1. they are a remarkable family I Mac 2, II Mac 8:1-7
 - a. the father - Mattathias, is a zealous priest for the Law
 - b. he moves his family from Jerusalem to Modein
 - c. he resists all Seleucid laws that threaten to subvert the Law
 - d. he begins a general resistance and dies in 166 B.C.
 2. Judas ben Mattathias - name Maccabees means the hammer I Mac 3
 - a. he is a brilliant commander
 - b. with a small force he overcomes a larger force of Apollonius
 - c. he trusts in God
 - d. he begins his guerilla warfare by freeing Judea
 - e. then he reaches further to Idumea I Mac 5
 - f. he has victories east of the Jordan - Ammon Gilead 5:6-13, 24-51
 - g. also victories in Galilee I Mac 5:21-23
 - h. then he has victories in the coastal plain, Azotus I Mac 5:65-67, II Mac 12:1-15, 20-31
 3. Simon fighting with Judas, he goes up the coast, also rescuing Jews
- D. Lysias, regent I Mac 3
 1. Lysias rules while Antiochus IV goes searching for money in Persia I Mac 6
 2. he takes charge of Antiochus V, a son of Antiochus IV
 3. he sends armies two years to quell Jews' revolt, defeated 11 Mac 8:8-29, 10:24-37, 12:10f
 4. 165B.C. he concludes peace with the Maccabees
 - a. Judas cleanses the Temple 164B.C. I Mac 4
 - 1) profaned by the sacrifice of pigs
 - 2) Antiochus named it in honor of Zeus
 - b. cleansing remembered by eight day Feast of Hannukah
 - c. the age of prophets is past I Mac 4:46, 14:41 (Daniel 11:34)
 5. Antiochus' failures in the east
 - a. he fails at Elymias
 - b. the reports of defeat of Lysias make him sick
 - c. he also appoints Philip regent (what about Lysias?)
- E. Death of Antiochus in 164 B.C. I Mac 4, II Mac 3
 1. Judas tries to seize the Akra (Syrian fortress in Jerusalem, also called the citadel whose garrisoned presence is a thorn in Jerusalem for years)
 2. Lysias makes Antiochus V Eupator, King.
- 3. Demetrius I comes from Rome
 - a. he kills Lysias and Antiochus V
 - b. Demetrius I (Soter) takes the throne eventually
 - c. he appoints a pro-Syrian high priest, Alcimus
 - d. even some of the Hasidim support him
 - e. his outrageous actions cause Judas to take revenge
- 3. the Syrians are defeated at Adasa
- 4. but in 161 Judas is defeated at Elasa and killed
 - a. Eleazar, his brother, dies under an elephant
 - b. Jerusalem is sieged, low on provisions II Mac 13:1-13
 - c. the walls are breached
 - d. the Temple taken but not again profaned
- F. Jonathan takes over Judas' leadership
 1. he begins a new guerrilla action from the desert
 2. the Syrians have internal problems
 3. the Jews are left to themselves
 - a. they rule Judea
 - b. Seleucids begin to compete for Jonathan's support
 - c. Hasidim begin to part company
 - 1) Essenes
 - 2) Pharisees
 - 3) Zealot party
 - d. the Jews establish good terms with the Romans
 4. Jonathan is named High Priest in 153 by Alexander Bales (the pretender)
 5. he is murdered by an ally in 143B.C.
- G. Simon takes over leadership of the army
 1. he drove a hard bargain with Demetrius II
 2. finally the yoke of Gentiles is removed from Israel
 3. the Syrians are finally ejected from the Akra
 4. peace and prosperity are established
 5. Simon is High Priest and unchallenged ruler
 6. he is killed by a son-in-law 135B.C.
- H. John Hyrcanus is the son of Simon who takes over the told
 1. he submitted to Seleucids for a while
 2. but he had the Davidic kingdom in mind
 3. he, through conquest and politics, acquires greatest realm since Solomon
- I. Aristobulus I - son of John Hyrcanus
 1. in 104 he claimed the title of King and revived the monarchy
 2. the murder, intrigue and family jealousy he inspired were. notorious
- J. Alexander Janneus 103 - son of John Hyrcanus, an unhinged drunken ruler