



1 Maccabees

Study

CHAPTERS 1,2,3,4

Background of what lead up to what we now know as Channukah

Jen Dal

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I Maccabees 1

1 And it happened, after that **Alexander son of Philip, the Macedonian**, *(Note: also known as Alexander the Great)* who came out of the land of Chettiim, had smitten Darius king of the Persians and Medes, **that he reigned in his stead, the first over Greece,**

Note: Alexander III was born in Pella, the capital of the Kingdom of Macedon,[8] on the sixth day of the ancient Greek month of Hekatombaion, which probably corresponds to 20 July 356 BC (although the exact date is uncertain).[9][10] He was the son of the erstwhile king of Macedon, Philip II, and his fourth wife, Olympias (daughter of Neoptolemus I, king of Epirus).[11] Although Philip had seven or eight wives, Olympias was his principal wife for some time, likely because she gave birth to Alexander.[12] Several legends surround Alexander's birth and childhood.[13] According to the ancient Greek biographer Plutarch, on the eve of the consummation of her marriage to Philip, Olympias dreamed that her womb was struck by a thunderbolt that caused a flame to spread "far and wide" before dying away. Sometime after the wedding, Philip is said to have seen himself, in a dream, securing his wife's womb with a seal engraved with a lion's image.[14] On the day Alexander was born, Philip was preparing a siege on the city of Potidea on the peninsula of Chalcidice. That same day, Philip received news that his general Parmenion had defeated the combined Illyrian and Paeonian armies and that his horses had won at the Olympic Games. It was also said that on this day, the Temple of Artemis in Ephesus, one of the Seven Wonders of the World, burnt down.



2 And made many wars, and won many strong holds, and slew the kings of the earth, 3 And went through to the ends of the earth, and took spoils of many nations, **insomuch that the earth was quiet before him; whereupon he was exalted and his heart was lifted up.**

4 And he gathered a mighty strong host and ruled over countries, and nations, and kings, who became tributaries unto him.

NOTE: Also concerning ATG -On the Silk Road trade routes, Hellenistic culture hybridized with Iranian and Buddhist cultures. In pre-Islamic Middle Persian (Zoroastrian) literature, Alexander is referred to by the epithet gujastak, meaning "accursed", and is accused of destroying temples and burning the sacred texts of Zoroastrianism.[310] In Sunni Islamic Persia, under the influence of the Alexander Romance (in Persian: Iskandarnamah), a more positive portrayal of Alexander emerges.[311] Firdausi's Shahnameh ("The Book of Kings") includes Alexander in a line of legitimate Persian shahs, a mythical figure who explored the far reaches of the world in search of the Fountain of Youth. In the Shahnameh, Alexander's first journey is to Mecca to pray at the Kaaba.[313] Alexander was depicted as performing a Hajj (pilgrimage to Mecca) many times in subsequent Islamic art and literature.[314] Later Persian writers associate him with philosophy, portraying him at a symposium with figures such as Socrates, Plato and Aristotle, in search of immortality.[311] The figure of Dhul-Qarnayn (literally "the Two-Horned One") mentioned in the Quran is believed by scholars to be based on later legends of Alexander.[311] In this tradition, he was a heroic figure who built a wall to defend against the nations of Gog and Magog.[315] He then travelled the known world in search of the Water of Life and Immortality, eventually becoming a prophet.[315] The Syriac version of the Alexander Romance portrays him as an ideal Christian world conqueror who prayed to "the one true God".[311] In Egypt, Alexander was portrayed as the son of Nectanebo II, the last pharaoh before the Persian conquest.[315] His defeat of Darius was depicted as Egypt's salvation, "proving" Egypt was still ruled by an Egyptian.[311] According to Josephus, Alexander was shown the Book of Daniel when he entered Jerusalem, which described a mighty Greek king who would conquer the Persian Empire. This is cited as a reason for sparing Jerusalem.[316] In Hindi and Urdu, the name "Sikandar", derived from the Persian name for Alexander, denotes a rising young talent, and the Delhi Sultanate ruler Aladdin Khalji stylized himself as "Sikandar-i-Sani" (the Second Alexander the Great). With his death marking the start of the Hellenistic period, Alexander's legacy includes the cultural diffusion and syncretism that his conquests engendered, such as Greco-Buddhism and Hellenistic Judaism

5 And after these things he fell sick, and perceived that he should die. 6 Wherefore he called his servants, such as were honourable, **and had been brought up with him from his youth, and parted his kingdom among them, while he was yet alive. 7 So Alexander reigned twelve years, and then died. 8 And his servants bare rule every one in his place. 9 And after his death they all put crowns upon themselves; so did their sons after them many years: and evils were multiplied in the earth.**

10 And there came out of them a wicked root Antiochus Epiphanes, son of Antiochus the king, who had been an hostage at Rome, and he reigned in the hundred and thirty and seventh year of the kingdom of the Greeks.

Note: Antiochus IV Epiphanes (/æɪnˈtɔː.əkəs ɛˈpɪfəniːz, ˌæntiˈɒkəs/; Ancient Greek: Ἀντίοχος ὁ Ἐπιφανής, Antiochos ho Epiphanēs, "God Manifest"; c. 215 BC – November/December 164 BC)[1] was a Greek Hellenistic king who ruled the Seleucid Empire from 175 BC until his death in 164 BC. He was a son of King Antiochus III the Great. Originally named Mithradates (alternative form Mithridates), he assumed the name Antiochus after he ascended the throne.[2] Notable events during Antiochus's reign include his near-conquest of Ptolemaic Egypt, his persecution of the Jews of Judea and Samaria, and the rebellion of the Jewish Maccabees. Antiochus IV cultivated a reputation as an extravagant and generous ruler. He scattered money to common people in the streets of Antioch; gave unexpected gifts to people he did not know; contributed money to the Temple of Zeus at Athens and the altar at Delos; put all his Western military forces on a massive parade at Daphne, a suburb of Antioch; and held opulent banquets with the aristocracy using the best spices, clothing, and food.[7] He also supplemented the Seleucid army with mercenaries. All of this cost the Seleucid treasury, but the Empire was apparently able to raise enough taxes to pay for all this. His eccentric behavior and unexpected interactions with common people such as appearing in the public bath houses and applying for municipal offices led his detractors to call him Epimanes (Ἐπιμανής, Epimanēs, "The Mad"), a word play on his title Epiphanes ("God Manifest").[8][7] The Seleucids, like the Ptolemies before them, held a suzerainty over Judea: they respected Jewish culture and protected Jewish institutions. This policy was drastically reversed by Antiochus IV, seemingly after what was either a dispute over leadership of the Temple in Jerusalem and the office of High Priest, or possibly a revolt whose nature was lost to time after

being crushed. Antiochus issued decrees forbidding many traditional Jewish practices and began a campaign of persecution against devout Jews. Swine were strictly unclean to Jews, but Diodorus wrote, Antiochus "sacrificed a great swine at the image of Moses, and at the altar of God that stood in the outward court, and sprinkled them with the blood of the sacrifice. He commanded likewise that the books, by which they were taught to hate all other nations, should be sprinkled with the broth made of the swine's flesh. And he put out the lamp (called by them immortal) which burns continually in the temple. Lastly he forced the high priest and the other Jews to eat swine's flesh." (Diodorus 34:1(4)). Such steps triggered a revolt against his rule, the Maccabean Revolt.[13] Scholars of Second Temple Judaism therefore sometimes refer to Antiochus' reign as the 'Antiochene crises' for the Jews.[14] These decrees were a departure from typical Seleucid practice, which did not attempt to suppress local religions in their empire.[15] After restoring Menelaus, Antiochus IV issued decrees aimed at helping the most enthusiastically pro-Greek faction of Jews (usually called "Hellenizers") against the traditionalists. He outlawed Jewish religious rites and traditions and the Temple in Jerusalem was changed to a syncretic Greek-Jewish cult that included worship of Zeus. The city of Jerusalem was sacked a second time in the disorder. Antiochus established a military Greek citadel called the Acra in Jerusalem to serve as a stronghold for Hellenized Jews and a Greek military garrison. This happened from 168–167 BC.[19] Traditionally, as expressed in the First and Second Books of the Maccabees, the Maccabean Revolt was painted as a national resistance to a foreign political and cultural oppression. In modern times, however, scholars have argued that Antiochus IV was more intervening in a civil war between the traditionalist Jews in the country and the Hellenized Jews in Jerusalem.[20][21] The revolt also led to the writing of the Book of Daniel, where a villain called the "King of the North" is generally considered to be a reference to Antiochus IV. The portrayal of Antiochus there attacking the holy city of Jerusalem but eventually meeting his end would influence later Christian depictions of the Antichrist.[22] Antiochus's accession to the throne was controversial, and he was seen as a usurper by some. After the death of his brother Seleucus IV Philopator in 175 BC, the "true" heir should have been Seleucus's son Demetrius I. However, Demetrius I was very young and a hostage in Rome at the time, and Antiochus seized the opportunity to declare himself king instead, successfully rallying enough of the Greek ruling class in Antioch to support his claim. This helped set a destabilizing trend in the Seleucid Empire in subsequent generations, as an increasing number of claimants tried to usurp the throne. After his own death, power struggles between competing lines of the ruling dynasty heavily contributed to the collapse of the empire.

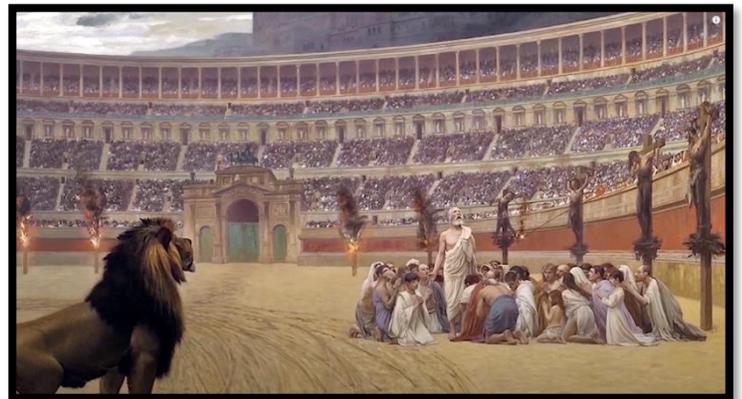
11 In those days went there out of Israel wicked men, who persuaded many, saying, Let us go and make a covenant with the heathen that are round about us: for since we departed from them we have had much sorrow.



covenant, and joined themselves to the heathen, and were sold to do mischief.

16 Now when the kingdom was established before Antiochus, he thought to reign over Egypt that he might have the dominion of two realms. **17 Wherefore he entered into Egypt with a great multitude, with chariots, and elephants, and horsemen, and a great navy,**

12 So this device pleased them well. 13 Then certain of the people were so forward herein, that they went to the king, who gave them license to do after the ordinances of the heathen: **14 Whereupon they built a place of exercise at Jerusalem according to the customs of the heathen: 15 And made themselves uncircumcised, and forsook the holy**



18 And made war against Ptolemee king of Egypt: but Ptolemee was afraid of him, and fled; and many were wounded to death. 19 Thus they got the strong cities in the land of Egypt and he took the spoils thereof.

Antiochus Invades Jerusalem Temple

Note: After restoring Menelaus, Antiochus IV issued decrees aimed at helping the most enthusiastically pro-Greek faction of Jews (usually called "Hellenizers") against the traditionalists. He outlawed Jewish religious rites and traditions and the Temple in Jerusalem was changed to a syncretic Greek-Jewish cult that included worship of Zeus. The city of Jerusalem was sacked a second time in the disorder. Antiochus established a military Greek citadel called the Acra in Jerusalem to serve as a stronghold for Hellenized Jews and a Greek military garrison. This happened from 168–167 BC.[19] Traditionally, as expressed in the First and Second Books of the Maccabees, the Maccabean Revolt was painted as a national resistance to a foreign political and cultural oppression. In modern times, however, scholars have argued that Antiochus IV was more intervening in a civil war between the traditionalist Jews in the country and the Hellenized Jews in Jerusalem.[20][21] The revolt also led to the writing of the Book of Daniel, where a villain called the "King of the North" is generally considered to be a reference to Antiochus IV. The portrayal of Antiochus there attacking the holy city of Jerusalem but eventually meeting his end would influence later Christian depictions of the Antichrist.[22]

20 And after that Antiochus had smitten Egypt, he returned again in the **hundred forty and third year**, and went up against Israel and Jerusalem with a great multitude, 21 And entered proudly into the sanctuary, and took away the golden altar, and the candlestick of light, and all the vessels thereof, 22 And the table of the shewbread, and the pouring vessels, and the vials. and the censers of gold, and the veil, and the crown, and the golden ornaments that were before the temple, all which he pulled off. 23 He took also the silver and the gold, and the precious vessels: also he took the hidden treasures which he found.

24 And when he had taken all away, he went into his own land, having made a great massacre, and spoken very proudly. 25 Therefore there was a great mourning in Israel, in every place where they were; **26 So that the princes and elders mourned, the virgins and young men were made feeble, and the beauty of women was changed. 27 Every bridegroom took up lamentation, and she that sat in the marriage chamber was in heaviness, 28 The land also was moved for the inhabitants thereof, and all the house of Jacob was covered with confusion.**

Here Come the Tax Collectors

29 And after two years fully expired the king sent his **chief collector of tribute unto the cities** of Juda, who came unto Jerusalem with a great multitude, 30 And spake peaceable words unto them, but all was deceit: for when they had given him credence, he fell suddenly upon the city, and smote it very sore, and destroyed much people of Israel. **31 And when he had taken the spoils of the city, he set it on fire, and pulled down the houses and walls thereof on every side.** 32 But the women and children took they captive, and possessed the cattle. *(Note: Antiochus took the women and children and kept the cattle)* **33 Then builded they the city of David with a great and strong wall, and with mighty towers, and made it a strong hold for them.** *(Note: The City of David seems to be built by the Greeks?)* 34 And they put therein a sinful nation, wicked men, and fortified themselves therein. 35 They stored it also with armour and victuals,

Note: victuals Food for human beings, esp. when it is cooked or prepared for the table; that which supports human life; provisions; sustenance; meat; viands.

and when they had gathered together the spoils of Jerusalem, they laid them up there, and so they became a sore snare: **36 For it was a place to lie in wait against the sanctuary, and an evil adversary to Israel. 37 Thus they shed innocent blood on every side of the sanctuary, and defiled it:** 38 Insomuch that the

inhabitants of Jerusalem fled because of them: **whereupon the city was made an habitation of strangers, and became strange to those that were born in her; and her own children left her.** 39 **Her sanctuary was laid waste like a wilderness, her feasts were turned into mourning, her sabbaths into reproach her honour into contempt.** 40 As had been her glory, so was her dishonour increased, and her excellency was turned into mourning.

Antiochus Declares One People

41 Moreover king Antiochus wrote to his whole kingdom, that all should be one people, 42 And every one should leave his laws: so all the heathen agreed according to the commandment of the king. 43 Yea, **many also of the Israelites consented to his religion, and sacrificed unto idols, and profaned the sabbath.** 44 For the king had sent letters by messengers unto Jerusalem and the cities of Juda that they **should follow the strange laws of the land, 45 And forbid burnt offerings, and sacrifice, and drink offerings, in the temple; and that they should profane the sabbaths and festival days: 46 And pollute the sanctuary and holy people: 47 Set up altars, and groves, and chapels of idols, and sacrifice swine's flesh, and unclean beasts: 48 That they should also leave their children uncircumcised, and make their souls abominable with all manner of uncleanness and profanation: 49 To the end they might forget the law, and change all the ordinances. 50 And whosoever would not do according to the commandment of the king, he said, he should die.** *(Note: Does it sound like Spanish inquisition)* 51 In the selfsame manner wrote he to his whole kingdom, and appointed **overseers** over all the people, commanding the cities of Juda to sacrifice, city by city. 52 Then many of the people were gathered unto them, to wit every one that forsook the law; and so they committed evils in the land; **53 And drove the Israelites into secret places, even wheresoever they could flee for succour** *(Note: relief).*

Antiochus Orders the Burning of Torah

54 Now the fifteenth day of the month Casleu *(Note: Kislev)*, in the hundred forty and fifth year, **they set up the abomination of desolation upon the altar, and builded idol altars throughout the cities of Juda on every side; 55 And burnt incense at the doors of their houses, and in the streets. 56 And when they had rent in pieces the books of the law which they found, they burnt them with fire. 57 And whosoever was found with any the book of the testament, or if any committed to the law, the king's commandment was, that they should put him to death.** 58 Thus did they by their authority unto the Israelites **every month**, to as many as were found in the cities. **59 Now the five and twentieth day of the month they did sacrifice upon the idol altar, which was upon the altar of God.** 60 At which time according to the commandment **they put to death certain women, that had caused their children to be circumcised.** 61 And they **hanged the infants about their necks, and rifled their houses, and slew them that had circumcised them.** 62 Howbeit many in Israel were fully resolved and confirmed in themselves not to eat any unclean thing. 63 Wherefore the rather to die, that they might not be defiled with meats, and that they might not profane the holy covenant: so then they died. 64 And there was very great wrath upon Israel.

1 Maccabees 3

Judas Maccabeus

1 Then his son Judas, called Maccabeus, rose up in his stead. 2 And all his brethren helped him, and so did all they that held with his father, and **they fought with cheerfulness the battle of Israel.** (Note: Just Interesting that it says they fought with cheerfulness. Gladness, joy, mirth, rejoicing, exultation, cheerfulness, Hebrew: *יִשְׂשׁוֹן*, *śāsôn* (H8342)) 3 So he gat his people great honour, and **put on a breastplate as a giant**, and girt his warlike harness about him, and he made battles, protecting the host with his sword. 4 In his acts he was like a lion, and like a lion's whelp roaring for his prey.



5 For He pursued the wicked, and sought them out, and burnt up those that vexed his people. 6 Wherefore the wicked shrunk for fear of him, and all the workers of iniquity were troubled, **because salvation prospered in his hand.** (Note: deeds of deliverance, deliverance, help, prosperity, salvation, save, saving, security, victories, victory.) 7 He grieved also many kings, **and made Jacob glad with his acts, and his memorial is blessed for ever.** 8 Moreover he went through the cities of Juda, destroying the ungodly out of them, and turning away wrath from Israel: **9 So that he was renowned unto the utmost part of the earth, and he received unto him such as were ready to perish.**

Apollonius

10 Then Apollonius gathered the Gentiles together, and a great host out of Samaria, to fight against Israel. 11 Which thing when Judas perceived, he went forth to meet him, and so he smote him, and slew him: many also fell down slain, but the rest fled. **12 Wherefore Judas took their spoils, and Apollonius' sword also, and therewith he fought all his life long.** 13 Now when Seron, a prince of the army of Syria, heard say that **Judas had gathered unto him a multitude and company of the faithful to go out with him to war;** 14 He said, I will get me a name and honour in the kingdom; for I will go fight with Judas and them that are with him, who despise the king's commandment. **15 So he made him ready to go up, and there went with him a mighty host of the ungodly to help him, and to be avenged** (Note: to vindicate) **of the children of Israel.**

16 And when he came near to the going up of Bethhoron, Judas went forth to meet him with a small company: 17 Who, when they saw the host coming to meet them, said unto Judas, **How shall we be able, being so few, to fight against so great a multitude and so strong, seeing we are ready to faint with fasting all this day?**

(Note: The fasting is the previous day of the war, not the day of the war... It is to understand that the victory is from HaShem and not for our efforts. Fasting was also practiced before battle. For example, Saul forbids his troop from eating, ostensibly to arouse God's sympathy and give him an advantage in battle (1 Sam 14).) 1 Sam 14:24 The men of Israel were distressed that day. For Saul had laid an oath upon the troops: "Cursed be the man who eats any food before night falls and I take revenge on my enemies." So none of the troops ate anything. 2 Maccabees 13:12 describes a similar practice at a later period (2nd cent. B.C.E.) 2 Macc 13:12 When they had all joined in the same petition and had implored

the merciful Lord with weeping and fasting and lying prostrate for three days without ceasing, Judas exhorted them and ordered them to stand ready (NRSV). The underlying assumption is that God will see his people's pathetic state and come to their aid.

18 Unto whom Judas answered, It is no hard matter for many to be shut up in the hands of a few; and with the God of heaven it is all one, to deliver with a great multitude, or a small company: 19 For the victory of battle standeth not in the multitude of an host; **but strength cometh from heaven.** 20 They come against us in much pride and iniquity to destroy us, and our wives and children, and to spoil us: **21 But we fight for our lives and our laws.** **22 Wherefore the Lord himself will overthrow them before our face: and as for you, be ye not afraid of them.** 23 Now as soon as he had left off speaking, he leapt suddenly upon them, and so Seron and his host was overthrown before him. 24 And they pursued them from the going down of Bethhoron unto the plain, where were slain about eight hundred men of them; and the residue fled into the land of the Philistines. 25 Then began the fear of Judas and his brethren, and an exceeding great dread, to fall upon the nations round about them: 26 Insomuch as his fame came unto the king, and all nations talked of the battles of Judas.

27 Now when king Antiochus heard these things, he was full of indignation: wherefore he sent and gathered together all the forces of his realm, even a very strong army. **28 He opened also his treasure, and gave his soldiers pay for a year, commanding them to be ready whensoever he should need them.** 29 Nevertheless, when he saw that the money of his treasures failed and that the tributes in the country were small, because of **the dissension and plague** (*Note : Both of which should have told Antiochus that Yahweh had already defeated him because army was paltry*), **which he had brought upon the land in taking away the laws which had been of old time;** 30 He feared that he should not be able to bear the charges any longer, nor to have such gifts to give so liberally as he did before: for he had abounded above the kings that were before him.

Antiochus Goes to Persia for Reinforcement

31 Wherefore, being greatly perplexed in his mind, he determined to go into Persia, there to take the tributes of the countries, and to gather much money. 32 So he left Lysias, a nobleman, and **one of the blood royal**, to oversee the affairs of the king from the river Euphrates unto the borders of Egypt: 33 And to bring up his son Antiochus, until he came again. 34 Moreover he delivered unto him the half of his forces, and the elephants, and gave him charge of all things that he would have done, as also concerning them that dwelt in Juda and Jerusalem: **35 To wit, 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 their memorial from that place;** 36 And that he should place strangers in all their quarters, and divide their land by lot. 37 So the king took the half of the forces that remained, and departed from Antioch, his royal city, the hundred forty and seventh year; and having passed the river Euphrates, he went through the high countries. **38 Then Lysias chose Ptolemee the son of Dorymenes, Nicanor, and Gorgias, mighty men of the king's friends:**

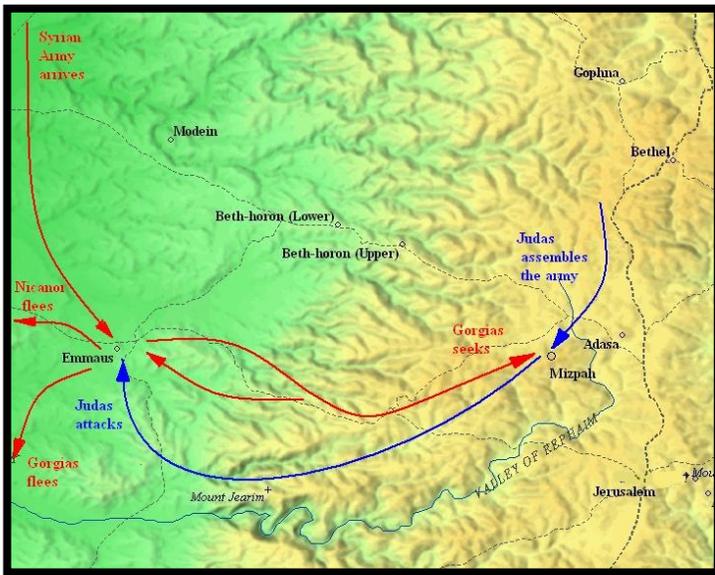
Note: He was described as, "A noble man, and one of the blood royal".[citation needed] The Seleucid Empire of the era was huge; it possessed two heartlands, the capital at Antioch and Syria, and a secondary capital in Babylon and Mesopotamia. Seleucid rulers had to aggressively remind their client rulers of their loyalty lest the client rulers drift towards independence, as happened with various subkingdoms over time. King Antiochus IV Epiphanes left Antioch circa 166 or 165 BCE on an expedition to the eastern satrapies; he would see to affairs in Babylonia, dismiss corrupt or overly independent officials, and attempt to exercise control over the drifting Persian provinces to what would become the Parthian Empire. Antiochus IV left Lysias in charge of the government of the Western half of the empire as regent. Lysias also took guardianship of Antiochus's son who continued to be raised in Antioch. Antiochus then went east with a loyal Greek army into Babylonia and Persia to collect the revenues which were not coming in satisfactorily. Lysias is largely

remembered due to his involvement in the Maccabean Revolt, as Jewish records of this would be preserved in a way that Seleucid records were not.

Remind you of anything? Epstein didn't kill himself!



Ancient Syria was divided into an upper and lower section. Lower Syria was known as Coele-Syria (Hollow Syria) and was located between the Libanus and Antilibanus mountain ranges. Damascus was the ancient capital city. The Roman emperor was known for dividing the empire into four parts (the Tetrarchy) Diocletian (c. 245-c. 312) established an arms manufacturing center there. When the Romans took over, they subdivided Upper Syria into multiple provinces. Syria came under Roman control in 64 B.C. Roman emperors replaced the Greeks and Seleucid rulers. Antioch was the capital and Aleppo the major city of Syria Prima. Syria Secunda was divided into two sections, Phoenicia Prima (mostly modern Lebanon), with its capital at Tyre, and Phoenicia Secunda, with its capital at Damascus.



39 And with them he sent forty thousand footmen, and seven thousand horsemen, to go into the land of Juda, and to destroy it, as the king commanded. 40 So they went forth with all their power, and came and pitched by **Emmaus** in the plain country. **41 And the merchants of the country, hearing the fame of them, took silver and gold very much, with servants, and came into the camp to buy the children of Israel for slaves: a power also of Syria and of the land of the Philistines joined themselves unto them.** 42 Now when Judas and his brethren saw that miseries were multiplied, and that the forces did encamp themselves in their borders: for they knew how the king had given commandment to destroy the people, and utterly abolish them; **43 They said one to another, Let us restore the**

decayed fortune of our people, and let us fight for our people and the sanctuary. 44 Then was the congregation gathered together, that they might be ready for battle, and that they might pray, and ask mercy and compassion.

45 Now Jerusalem lay void as a wilderness, there was none of her children that went in or out: the sanctuary also was trodden down, and aliens kept the strong hold; the heathen had their habitation in that place; and joy was taken from Jacob, and the pipe with the harp ceased. 46 Wherefore the Israelites assembled themselves together, and came to Maspha, over against Jerusalem; for in Maspha was the place where they prayed aforesaid in Israel.

NOTE: Maspha.—Name of several places in the Bible. The Septuagint transcribes Masphe, Massepha, Massephat; Vulg.: Masphe and Masphath (once Masphe, Masepha, Mesphe); Hebrew: Micpeh and Micpah; the latter almost invariably in pause. The word, with many other proper names, is derived from watch, observe, and means "watch-tower" (speculum, skopia), which sense it bears twice in the Bible (Is., xxi, 8; II Par., xx, 24). Josephus interprets by ἡ κωνοπέριος ἰερόν or (Antt. VI, ii, 1). It is thus a natural name for a town in a commanding position. The word, with many other proper names, is derived from Ὠφείλ=watch, observe, and means "watch-tower" (speculum, skopia), which sense it bears twice in the Bible

(Isaiah 21:8; 2 Chronicles 20:24). 1. (v. r. .) A place opposite to () Jerusalem, at which Judas Maccabaeus and his followers assembled themselves to bewail the desolation of the city and the sanctuary, and to inflame their resentment before the battle of Emmaus, by the sight not only of the distant city, which was probably visible from the eminence, but also of the book of the law mutilated and profaned, and of other objects of peculiar preciousness and sanctity (1Ma 3:46). As the passage contains an allusion to similar acts of devotion aforetime in Israel, there is no doubt that it is identical with MIZPEH SEE MIZPEH (q.v.) of Benjamin, the ancient sanctuary at which Samuel had convened the people on an occasion of equal emergency (1Sa 7:5). In fact, Maspha, or, more accurately, Massepha, is merely the form in which the Septuagint. uniformly renders the Hebrew name Mizpeh, the modern Nebi-Samwil, a high range in the neighborhood of Jerusalem (Robinson, Researches, 2:143).

2. (.) One of the cities which were taken from the Ammonites by Judas Maccabaeus in his campaign on the east of Jordan (1Ma 5:35). It is uncertain whether the ancient city of Mizpeh of Gilead (Jdg 11:29, etc.) or Mizpeh of Moab (1Sa 22:3) is meant. The Svriac has the curious variation of Olim, salt, and one Greek MS. has , another , another : but this seems to be a mere arbitrary correction from v. 26 by some one who thought that the place mentioned in both verses should be the same. Michaelis, however, would combine both readings, and make the place Mizpeh-Elim. Perhaps Josephus also reads , salt, as he reads (Ant. 12:8, 3), which Grimm thinks has arisen from transposition of letters (Handb. z. a. Apokr. ad loc.).

47 Then they fasted that day, and put on sackcloth, and cast ashes upon their heads, and rent their clothes, 48 And laid open the book of the law, wherein the heathen had sought to paint the likeness of their images. 49 They brought also the priests' garments, and the firstfruits, and the tithes: and the Nazarites they stirred up, who had accomplished their days. *(Note: meaning the term of their vow had ended)* 50 Then cried they with a loud voice toward heaven, saying, **What shall we do with these, and whither shall we carry them away?** 51 For thy sanctuary is trodden down and profaned, and thy priests are in heaviness, and brought low. 52 And lo, the heathen are assembled together against us to destroy us: what things they imagine against us, thou knowest. **53 How shall we be able to stand against them, except thou, O God, be our help?** 54 **Then sounded they with trumpets, and cried with a loud voice.** 55 And after this Judas ordained captains over the people, even captains over thousands, and over hundreds, and over fifties, and over tens. 56 But as for such as were building houses, or had betrothed wives, or were planting vineyards, or were fearful, **those he commanded that they should return, every man to his own house, according to the law.** 57 So the camp removed, and pitched upon the **south side of Emmaus.** 58 And Judas said, arm yourselves, and be valiant men, and see that ye be in readiness against the morning, that ye may fight with these nations, that are assembled together against us to destroy us and our sanctuary: **59 For it is better for us to die in battle, than to behold the calamities of our people and our sanctuary.** 60 Nevertheless, as the will of God is in heaven, so let him do

1 Maccabees 4

1 Then took Gorgias five thousand footmen, and a thousand of the best horsemen, and removed out of the camp by night; 2 To the end he might rush in upon the camp of the Jews, and smite them suddenly.

Gorgias did not again dare to enter Judea. Once when Judas and Simon Maccabeus were carrying the war outside of that country, two subordinate generals, Joseph and Azariah, in violation of orders undertook an expedition against Jamnia, but were severely beaten by Gorgias (1 Maccabees v. 18, 19, 55–62), who is designated in "Ant." xii. 8, § 6, "general of the forces of Jamnia." 1 Maccabees does not mention this expedition, but refers to another, and calls Gorgias "governor of Idumaea" (xii. 32), which seems to be more correct than "of Jamnia." He set out with 3,000 infantry and 400 cavalry, and killed a number of Jews; whereupon a certain Dositheus of Tobiene (so the correct reading of the Syrian translation), one of those whom Judas had protected against the pagans, threw himself upon Gorgias and seized his mantle, intending to take him prisoner; but a Thracian horseman cut off Dositheus' arm and so saved Gorgias. The last-named then retired to Marissa (ib. verse 35; comp. "Ant." xii. 8, § 6), after which he is lost to view. Willrich assumes ("Judaica," p. 33) from the description of the booty in 1 Maccabees iv. 23 that Holofernes in the Book of Judith represents Gorgias.

Later on 164 BC he held a garrison in Jamnia, and gained a victory over the forces of Joseph and Azarias who, envying the glory of Judas and Jonathan, in direct disobedience of the orders of Judas, attacked Gorgias and were defeated. Jamnia as given in Josephus, Ant, XII, viii, 6, is probably the correct reading for Idumaea in 2 Macc 12:32. The actions of Gorgias in 2 Macc are recorded with some confusion. He was regarded with special hostility by the Jews. In 2 Macc 12:35 he is described as "the accursed man."

And the men of the fortress were his guides. **3** Now when Judas heard thereof he himself removed, and the valiant men with him, that he might smite the king's army which was at Emmaus, **4** While as yet the forces were dispersed from the camp. **5 In the mean season came Gorgias by night into the camp of Judas: and when he found no man there, he sought them in the mountains: for said he, These fellows flee from us** **6** But as soon as it was day, Judas shewed himself in the plain with three thousand men, who nevertheless had neither armour nor swords to their minds. **7** And they saw the camp of the heathen, that it was strong and well harnessed, and compassed round about with horsemen; and these were expert of war. **8** Then said Judas to the men that were with him, Fear ye not their multitude, neither be ye afraid of their assault. **9** Remember how our fathers were delivered in the Red sea, when Pharaoh pursued them with an army. **10 Now therefore let us cry unto heaven, if peradventure the Lord will have mercy upon us, and remember the covenant of our fathers, and destroy this host before our face this day:** **11** That so all the heathen may know that there is one who delivereth and saveth Israel. **12** Then the strangers lifted up their eyes, and saw them coming over against them. **13** Wherefore they went out of the camp to battle; but they that were with **Judas sounded their trumpets.** **14 So they joined battle, and the heathen being discomfited fled into the plain.**

15 Howbeit all the hindmost of them were slain with the sword: for they pursued them unto Gazera, and unto the plains of Idumaea, and Azotus, and Jamnia, **so that there were slain of them upon a three thousand men.** **16** This done, Judas returned again with his host from pursuing them, **17 And said to the people, Be not greedy of the spoil inasmuch as there is a battle before us,** **18 And Gorgias and his host are here by us in the mountain: but stand ye now against our enemies, and overcome them, and after this ye may boldly take the spoils.**

19 As Judas was yet speaking these words, there appeared a part of them looking out of the mountain: 20 **Who when they perceived that the Jews had put their host to flight and were burning the tents; for the smoke that was seen declared what was done:** 21 **When therefore they perceived these things, they were sore afraid, and seeing also the host of Judas in the plain ready to fight,** 22 **They fled every one into the land of strangers.** 23 **Then Judas returned to spoil the tents, where they got much gold, and silver, and blue silk, and purple of the sea, and great riches.** 24 **After this they went home, and sung a song of thanksgiving, and praised the Lord in heaven: because it is good, because his mercy endureth forever.**

25 Thus Israel had a great deliverance that day. 26 Now all the strangers that had escaped came and told Lysias what had happened: 27 Who, when he heard thereof, was confounded and discouraged, because neither such things as he would were done unto Israel, nor such things as the king commanded him were come to pass. 28 The next year therefore following Lysias gathered together threescore thousand choice men of foot, and five thousand horsemen, that he might subdue them. 29 So they came into Idumea, and pitched their tents at Bethsura, and Judas met them with ten thousand men. 30 And when he saw that mighty army, he prayed and said,

Judas Prayers

BLESSED ART THOU, O SAVIOUR OF ISRAEL, WHO DIDST QUELL THE VIOLENCE OF THE MIGHTY MAN BY THE HAND OF THY SERVANT DAVID, AND GAVEST THE HOST OF STRANGERS INTO THE HANDS OF JONATHAN THE SON OF SAUL, AND HIS ARMOURBEARER; 31 SHUT UP THIS ARMY IN THE HAND OF THY PEOPLE ISRAEL, AND LET THEM BE CONFOUNDED IN THEIR POWER AND HORSEMEN: 32 MAKE THEM TO BE OF NO COURAGE, AND CAUSE THE BOLDNESS OF THEIR STRENGTH TO FALL AWAY, AND LET THEM SHAKE AT THEIR DESTRUCTION: 33 CAST THEM DOWN WITH THE SWORD OF THEM THAT LOVE THEE, AND LET ALL THOSE THAT KNOW THY NAME PRAISE THEE WITH THANKSGIVING.

34 So they joined battle; and there were slain of the host of Lysias about five thousand men, even before them were they slain. 35 Now when Lysias saw his army put to flight, and the manliness of Judas' soldiers, and how they were ready either to live or die valiantly, **he went into Antiochia, and gathered together a company of strangers, and having made his army greater than it was, he purposed to come again into Judea.** 36 **Then said Judas and his brethren, Behold, our enemies are discomfited: let us go up to cleanse and dedicate the sanctuary.** 37 Upon this all the host assembled themselves together, and went up into **mount Sion.** 38 And when they saw the sanctuary desolate, and the altar profaned, and the gates burned up, and shrubs growing in the courts as in a forest, or in one of the mountains, yea, and the priests' chambers pulled down; **39 They rent their clothes, and made great lamentation, and cast ashes upon their heads,** 40 **And fell down flat to the ground upon their faces, and blew an alarm with the trumpets, and cried toward heaven.**

Judas Cleanses the Sanctuary

41 Then Judas appointed certain men to fight against those that were in the fortress, until he had cleansed the sanctuary. **42 So he chose priests of blameless conversation, such as had pleasure in the law:** 43 Who cleansed the sanctuary, and bare out the defiled stones into an unclean place. 44 And when as they consulted what to do with the altar of burnt offerings, which was profaned; **45 They thought it best to pull it down, lest it should be a reproach to them, because the heathen had defiled it: wherefore they pulled it down,** **46 And laid up the stones in the mountain of the temple in a convenient place, until there should come a prophet to shew what should be done with them.**

Restoring The Temple

47 Then they took whole stones according to the law, and built a new altar according to the former; **48** And made up the sanctuary, and the things that were within the temple, and hallowed the courts. **49** They made also new holy vessels, and into the temple they brought the candlestick, and the altar of burnt offerings, and of incense, and the table. **50** And upon the altar they burned incense, and the lamps that were upon the candlestick they lighted, that they might give light in the temple. **51** Furthermore they set the loaves upon the table, and spread out the veils, and finished all the works which they had begun to make. **52** Now on the five and twentieth day of the ninth month, which is called the month Casleu, in the hundred forty and eighth year, they rose up betimes in the morning, **53** And offered sacrifice according to the law upon the new altar of burnt offerings, which they had made. **54** Look, at what time and what day the heathen had profaned it, even in that was it dedicated with songs, and citherns, and harps, and cymbals. **55** Then all the people fell upon their faces, worshipping and praising the God of heaven, who had given them good success. **56** And so they kept the dedication of the altar eight days and offered burnt offerings with gladness, and sacrificed the sacrifice of deliverance and praise. **57** They decked also the forefront of the temple with crowns of gold, and with shields; and the gates and the chambers they renewed, and hanged doors upon them. **58** Thus was there very great gladness among the people, for that the reproach of the heathen was put away. **59** Moreover Judas and his brethren with the whole congregation of Israel ordained, that the days of the dedication of the altar should be kept in their season from year to year by the space of eight days, from the five and twentieth day of the month Casleu (Kislev), with mirth and gladness. **60** At that time also they builded up the mount Sion with high walls and strong towers round about, lest the Gentiles should come and tread it down as they had done before. **61** And they set there a garrison to keep it, and fortified Bethsura to preserve it; that the people might have a defense against Idumea.