


2ND BOOK OF MACCABEES –PT 7

More Negotiations but this time with
Jonathan!



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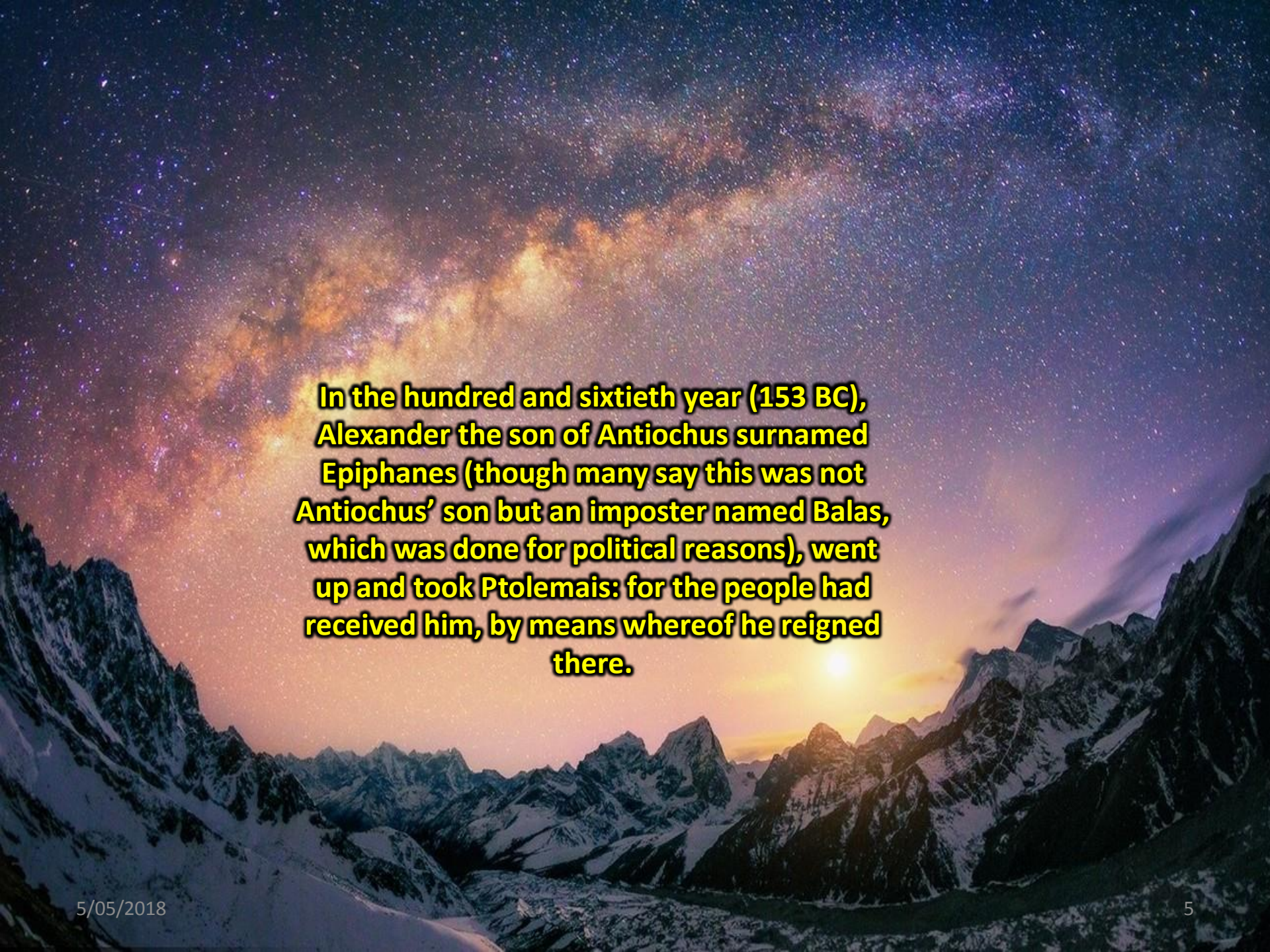
Previously – in Pt 6 we learned that Judah “got” into bed with the Romans. After all the Romans were the biggest and the baddest and they actually let you keep your “stuff” – He sends his emmissaries to Rome, since the complaint was against those pesky Greeks due to their suppression of Israel and trying to make the Hebrews slaves....again!!! Since there were no super-sonic airplanes, it took a REALLY long time to go and come back.



So long that even though the Romans made an agreement with the Hebrews and sent a special letter to Demetrius telling him to stop bothering the Hebrews... apparently Deme didn't get it in time and Judas died in a battle against Bacchides.

Now with Yahuah's help, Yah took down Alcimus, the traitorous Hebrew priest.

Of course you know how it goes, the victors got ahead of their raising and with Judah gone, they figured they'd do it all again. Enter Jonathan Maccabee!! Bacchides got bad intel from Torahless men and had to basically run for his life – but Jonathan made peace with Bacchides.

A night sky with the Milky Way galaxy visible, set against a backdrop of a snowy mountain range. The sun is low on the horizon, creating a warm glow. The text is centered in the upper half of the image.

In the hundred and sixtieth year (153 BC), Alexander the son of Antiochus surnamed Epiphanes (though many say this was not Antiochus' son but an imposter named Balas, which was done for political reasons), went up and took Ptolemais: for the people had received him, by means whereof he reigned there.



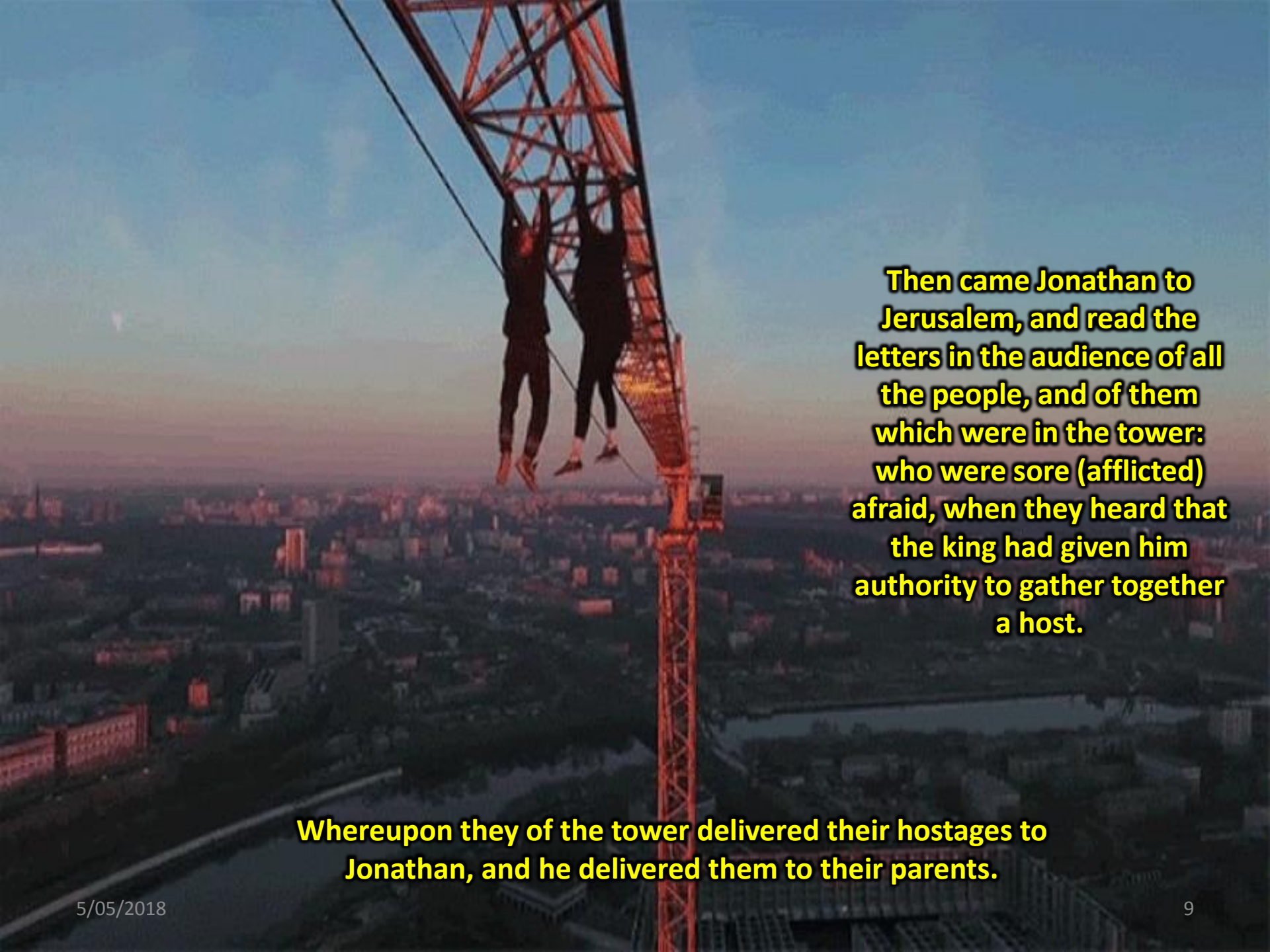
Now when King Demetrius (Syria Demetrius I Soter) heard about this, he gathered together an exceedingly great host and went forth against him to fight. Moreover, Demetrius sent letters to Jonathan with loving words, so that he magnified him.

For he said, "Let us first make peace with him, before he joins with Alexander against us; or else he will remember all the evils which we have done against him, and against his brothers, and his people."



Therefore he gave him authority to gather together a host, and to provide weapons, that he might aid him in battle: he commanded also that the hostages who were in the tower should be delivered to him.





Then came Jonathan to Jerusalem, and read the letters in the audience of all the people, and of them which were in the tower: who were sore (afflicted) afraid, when they heard that the king had given him authority to gather together a host.

Whereupon they of the tower delivered their hostages to Jonathan, and he delivered them to their parents.



And Jonathan settled himself in Jerusalem, and began to build and repair the city. And he commanded the workmen to build the walls, and the mount Sion roundabout with square stones, for fortification: and they did so.



**Then the strangers who were in the fortresses
which Bacchides had built, fled away:
insomuch that every man left his place, and
went into his own country.**

Only at Bethsura certain of those who had forsaken the Torah remained: for it was their place of refuge.



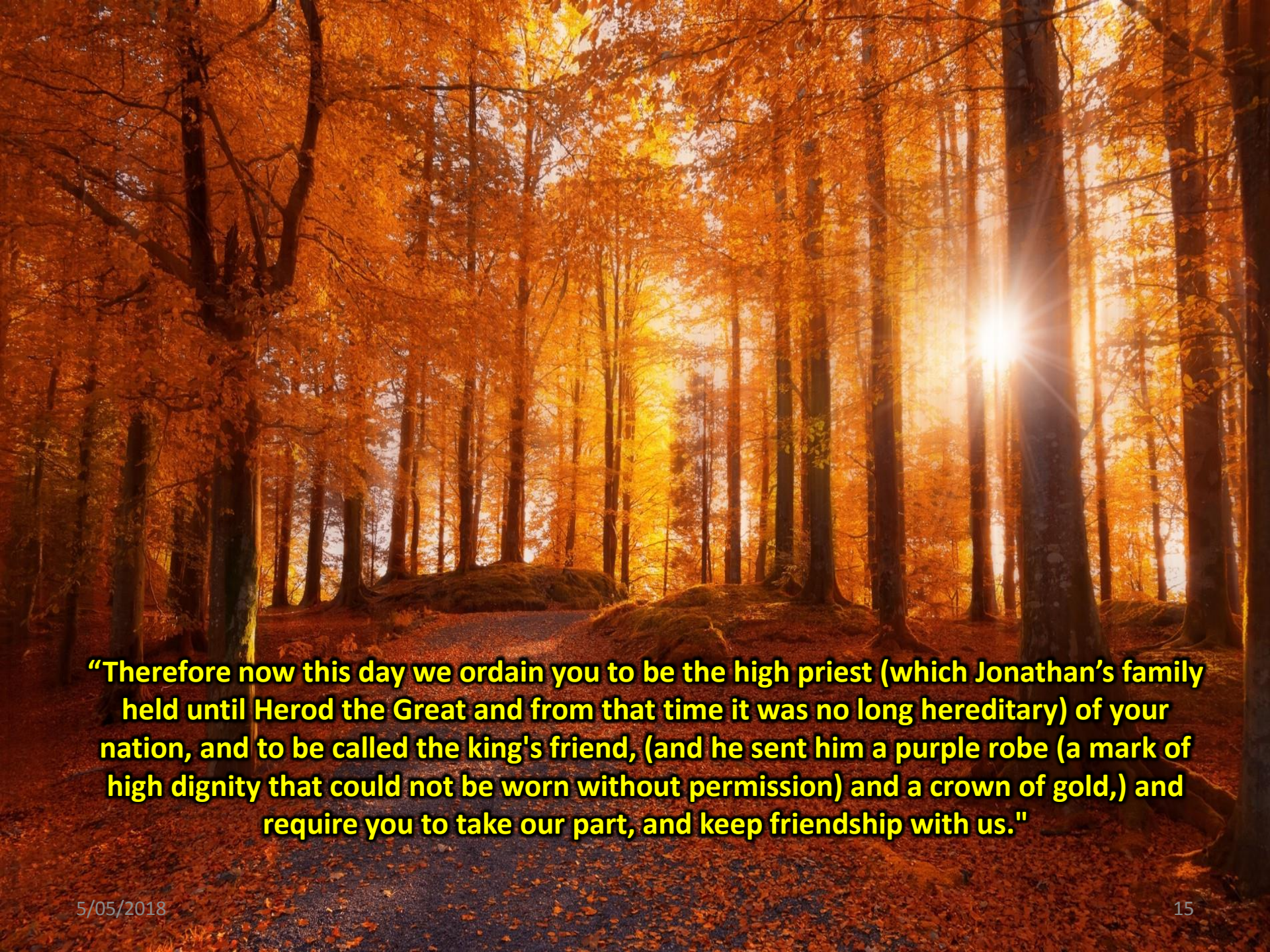
Now when King Alexander had heard what promises Demetrius had sent to Jonathan: when also it was told him of the battles and noble acts which he and his brothers had done, and of the pains which they had endured, he said, "Shall we find such another man? Now therefore we will make him our friend and confederate."

Alexander Balas



<https://en.wikipedia.org/wiki/File:AlexanderI.jpg>

Upon this he wrote a letter, and sent it to him, according to these words, saying, "King Alexander to his brother Jonathan, sends greetings: We have heard of you, that you are a man of great power, and meet to be our friend."

A photograph of a forest during autumn. The trees have vibrant orange and yellow leaves. Sunlight is streaming through the trees on the right side, creating a bright glow and lens flare. The ground is covered in fallen leaves.

“Therefore now this day we ordain you to be the high priest (which Jonathan’s family held until Herod the Great and from that time it was no long hereditary) of your nation, and to be called the king's friend, (and he sent him a purple robe (a mark of high dignity that could not be worn without permission) and a crown of gold,) and require you to take our part, and keep friendship with us.”

**So in the seventh
month of the
hundred and sixtieth
year, at the feast of
the tabernacles,
Jonathan put on the
purple robe, and
gathered together
forces, and provided
much armor.**

Whereof when Demetrius heard, he was very sorry, and said; "What have we done, that Alexander has anticipated us, in making amity with the Hebrews to strengthen himself?"

"I also will write to them words of encouragement, and promise them dignities (words of commendations) and gifts, that they may be with me to aid me."

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He sent to them therefore to this effect: " King Demetrius to the people of the Hebrews, sends greetings: Whereas you have kept covenants with us, and continued in our friendship, not joining yourselves with our enemies, we have heard of, and are glad.

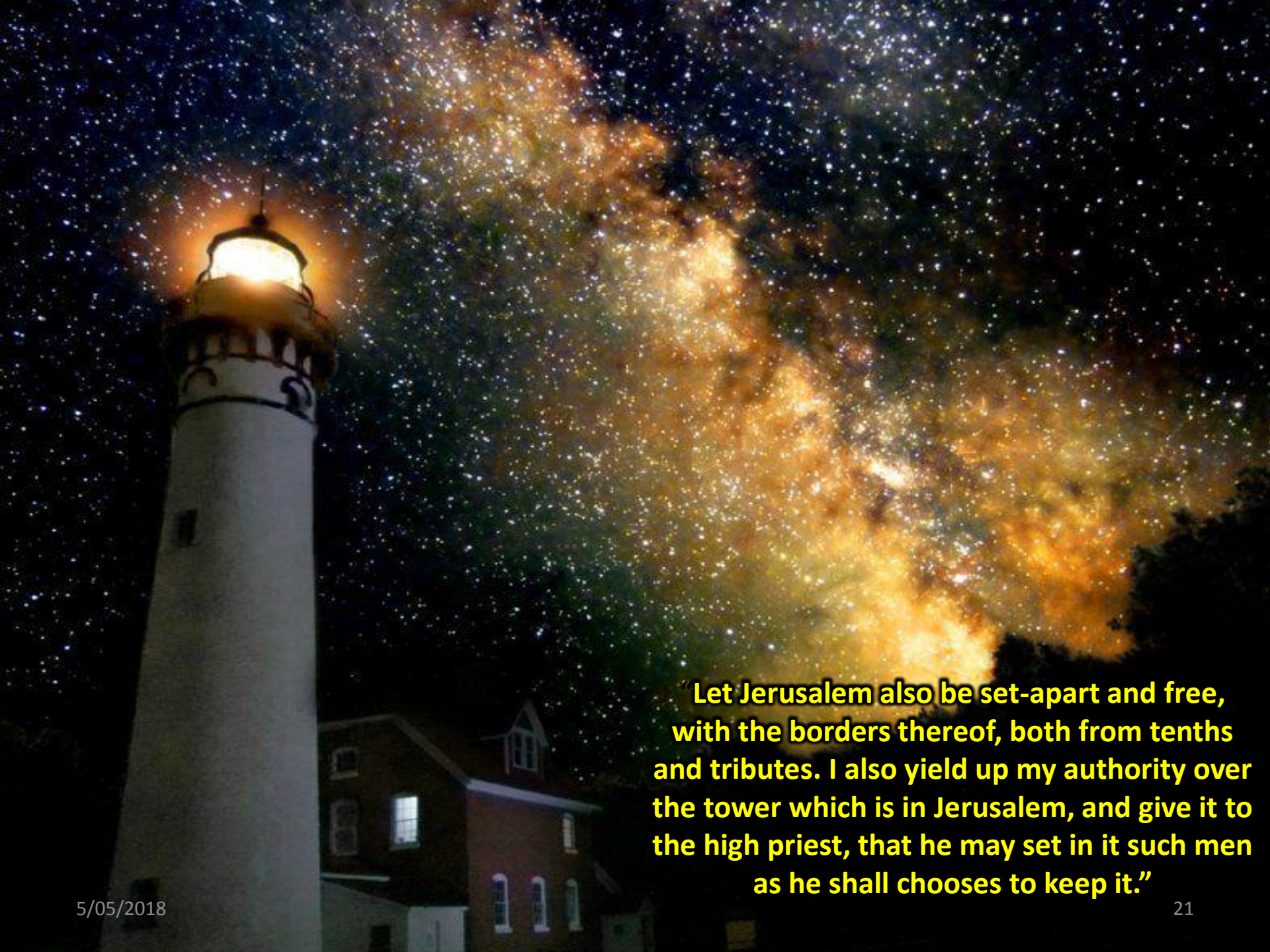




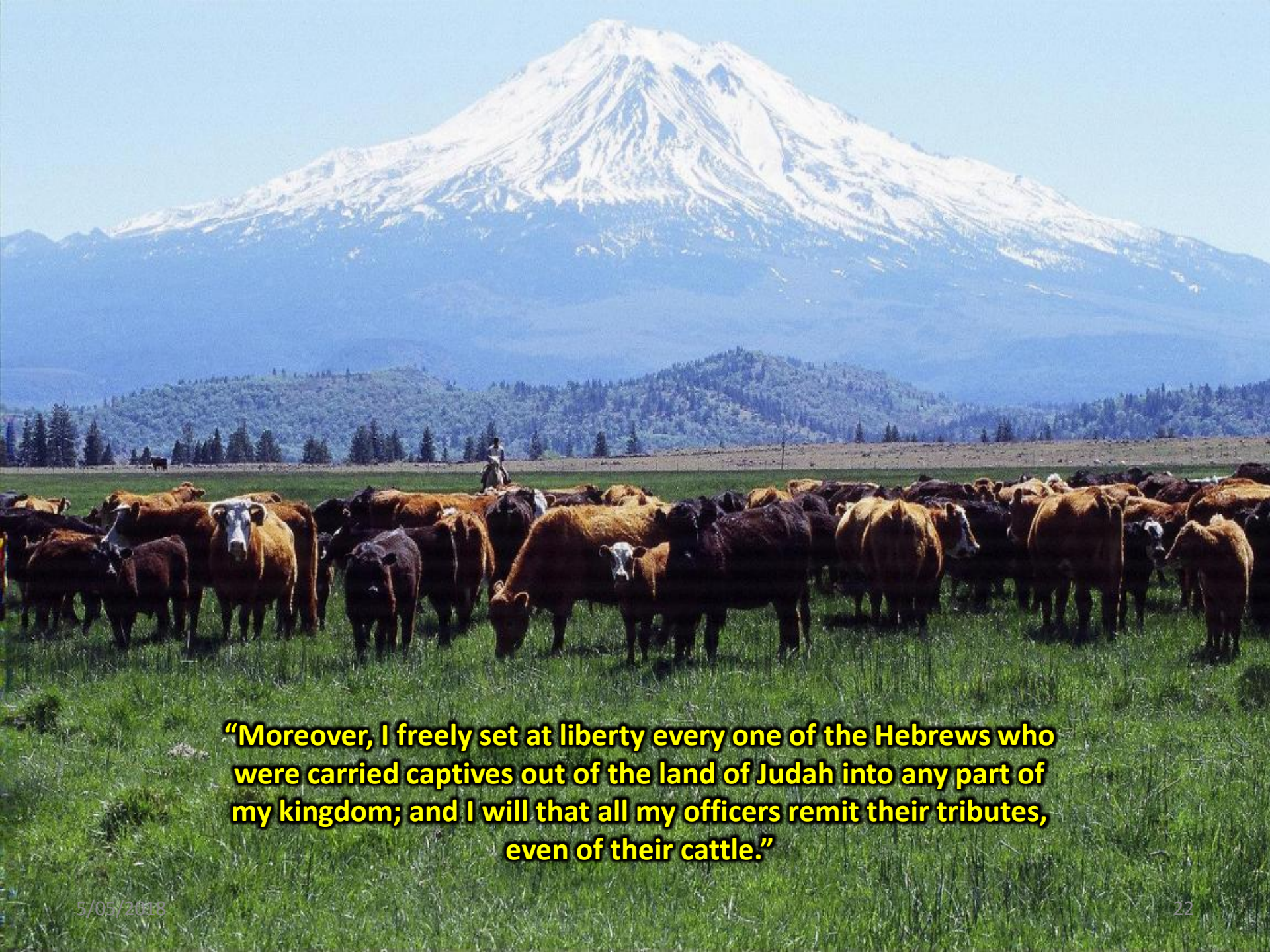
Therefore now continue you still to be faithful to us, and we will well recompense you for the things you do in our behalf; and will grant you many immunities, and give you rewards. Now do I free you, but for your sake I release all the Hebrews from tributes, and from the customs of salt, and from crown-taxes.”



“And from that which pertains to me to receive for the third part of the grain, and the half of the fruit of the trees, I release it from this day forth; so that they shall not be taken from the land of Judah, nor from the three governments which are added thereunto out of the country of Samaria and Galilee from this day forth for evermore.”



Let Jerusalem also be set-apart and free, with the borders thereof, both from tenths and tributes. I also yield up my authority over the tower which is in Jerusalem, and give it to the high priest, that he may set in it such men as he shall chooses to keep it."

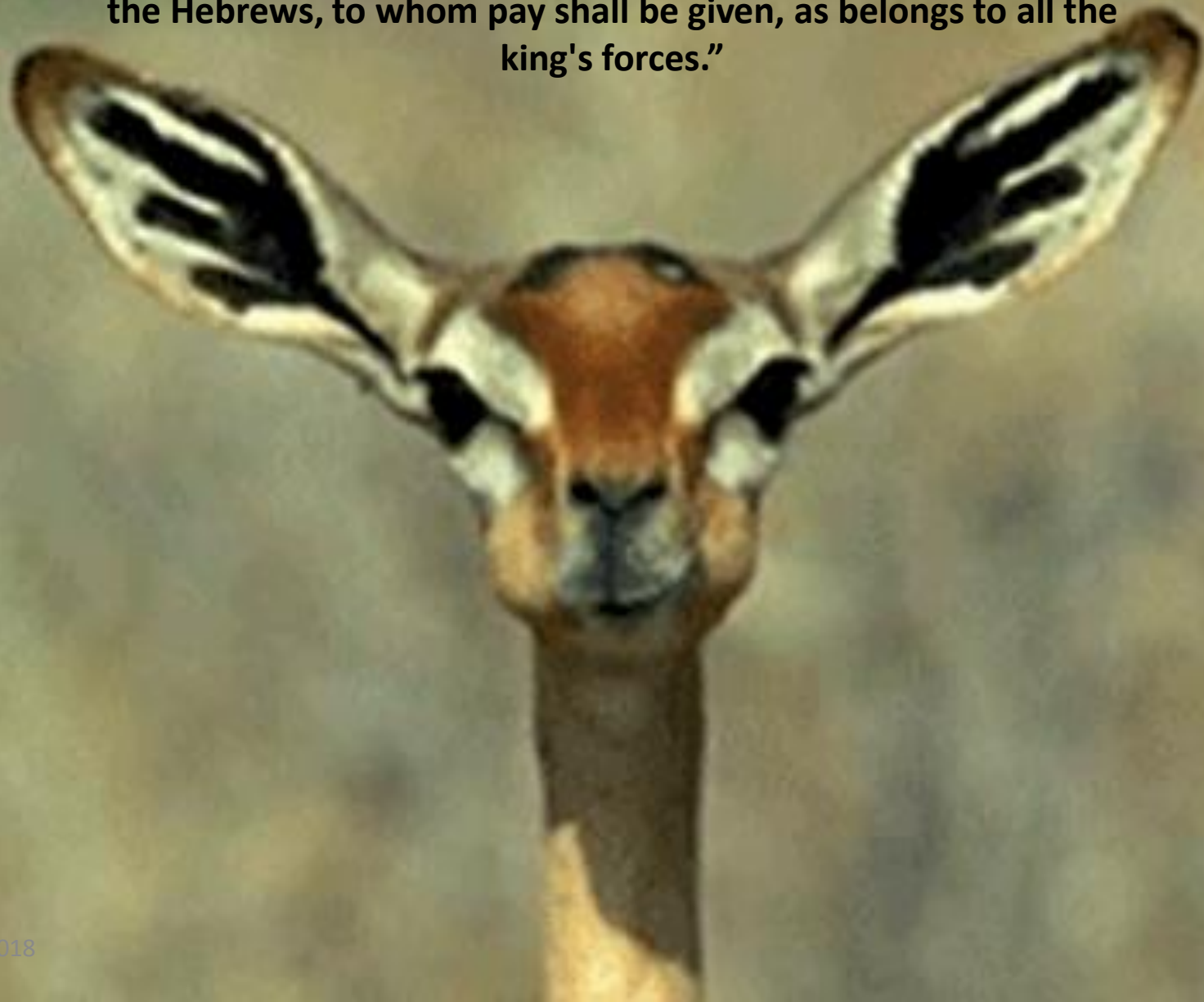


“Moreover, I freely set at liberty every one of the Hebrews who were carried captives out of the land of Judah into any part of my kingdom; and I will that all my officers remit their tributes, even of their cattle.”

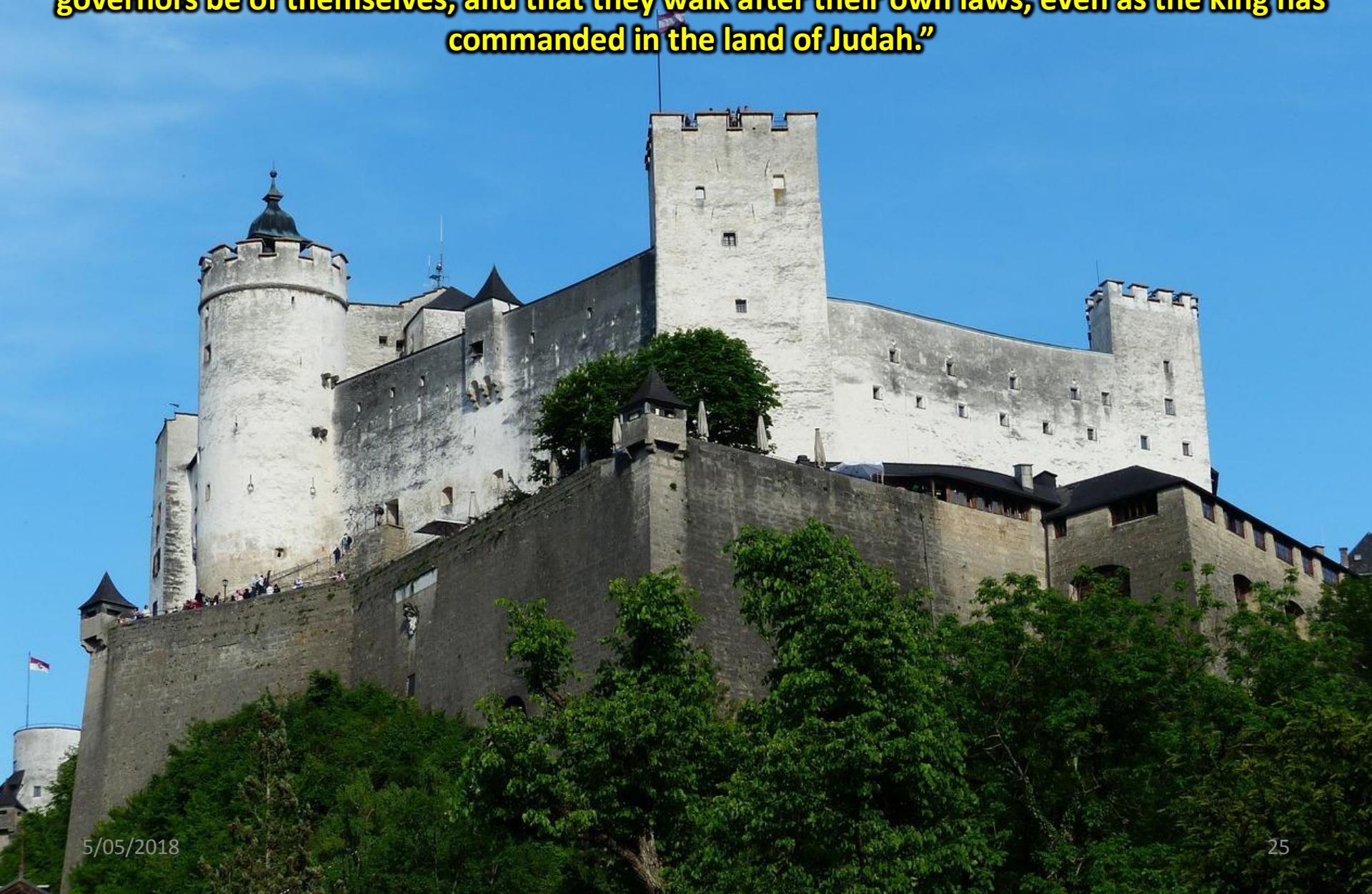
“Furthermore, I will, that all the feasts, and Sabbaths, and new months, and solemn days, and the three days before the feast, and the three days after the feast, shall be all days of immunity and freedom for all the Hebrews in my realm.”



“Also no man shall have authority to meddle with them, or to molest any of them in any matter. I will further, that there be enrolled amongst the king's forces about thirty thousand men of the Hebrews, to whom pay shall be given, as belongs to all the king's forces.”




“And of them some shall be placed in the king's strongholds, of which also some shall be set over the affairs of the kingdom, which are of trust: and I will, that their overseers and governors be of themselves, and that they walk after their own laws, even as the king has commanded in the land of Judah.”



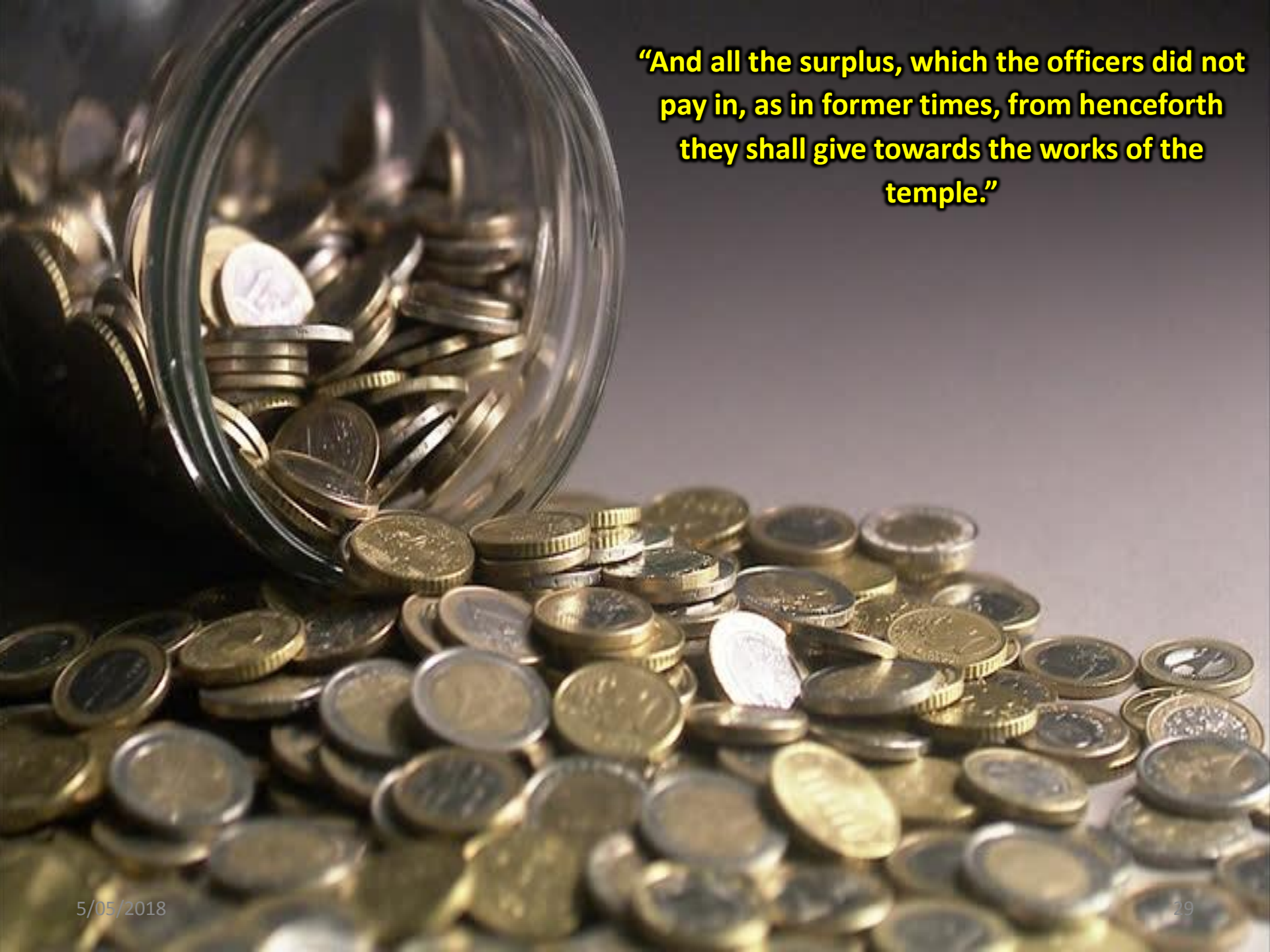


“And concerning the three governments which are added to Judaea from the country of Samaria let them be joined with Judaea, that they may be reckoned to be under one, and may not obey other authority than the high priest's.”

“As for Ptolemais and the land pertaining thereto, I give it as a free gift to the sanctuary at Jerusalem, for the necessary expenses of the sanctuary.”



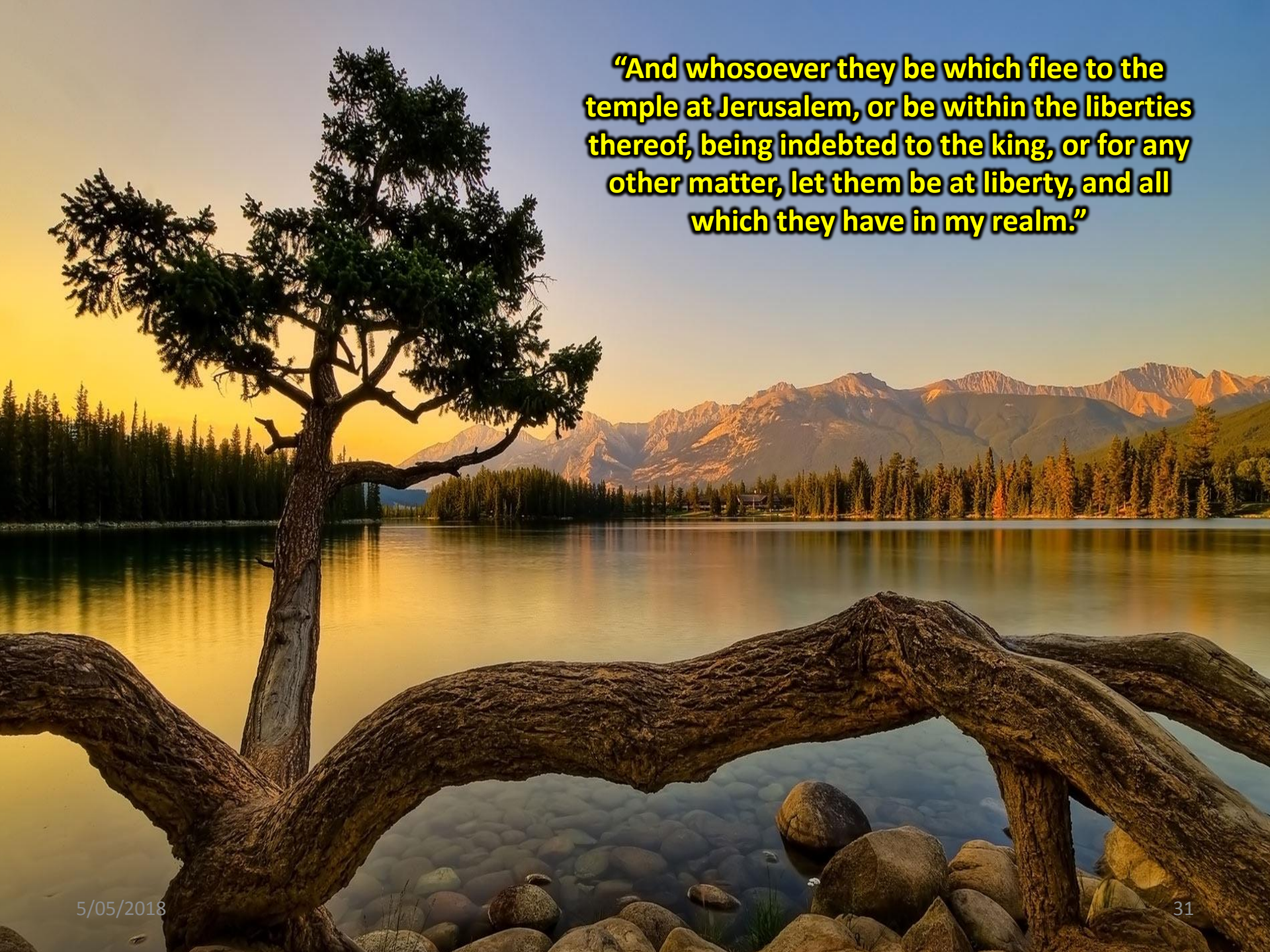
“Moreover, I give every year fifteen thousand shekels of silver out of the king's accounts, from the places belonging to the king.”



“And all the surplus, which the officers did not pay in, as in former times, from henceforth they shall give towards the works of the temple.”

“And besides this, the five thousand shekels of silver, which they took from the uses of the temple out of the accounts year by year, even those things are released, because they belong to the priests who minister.”





“And whosoever they be which flee to the temple at Jerusalem, or be within the liberties thereof, being indebted to the king, or for any other matter, let them be at liberty, and all which they have in my realm.”

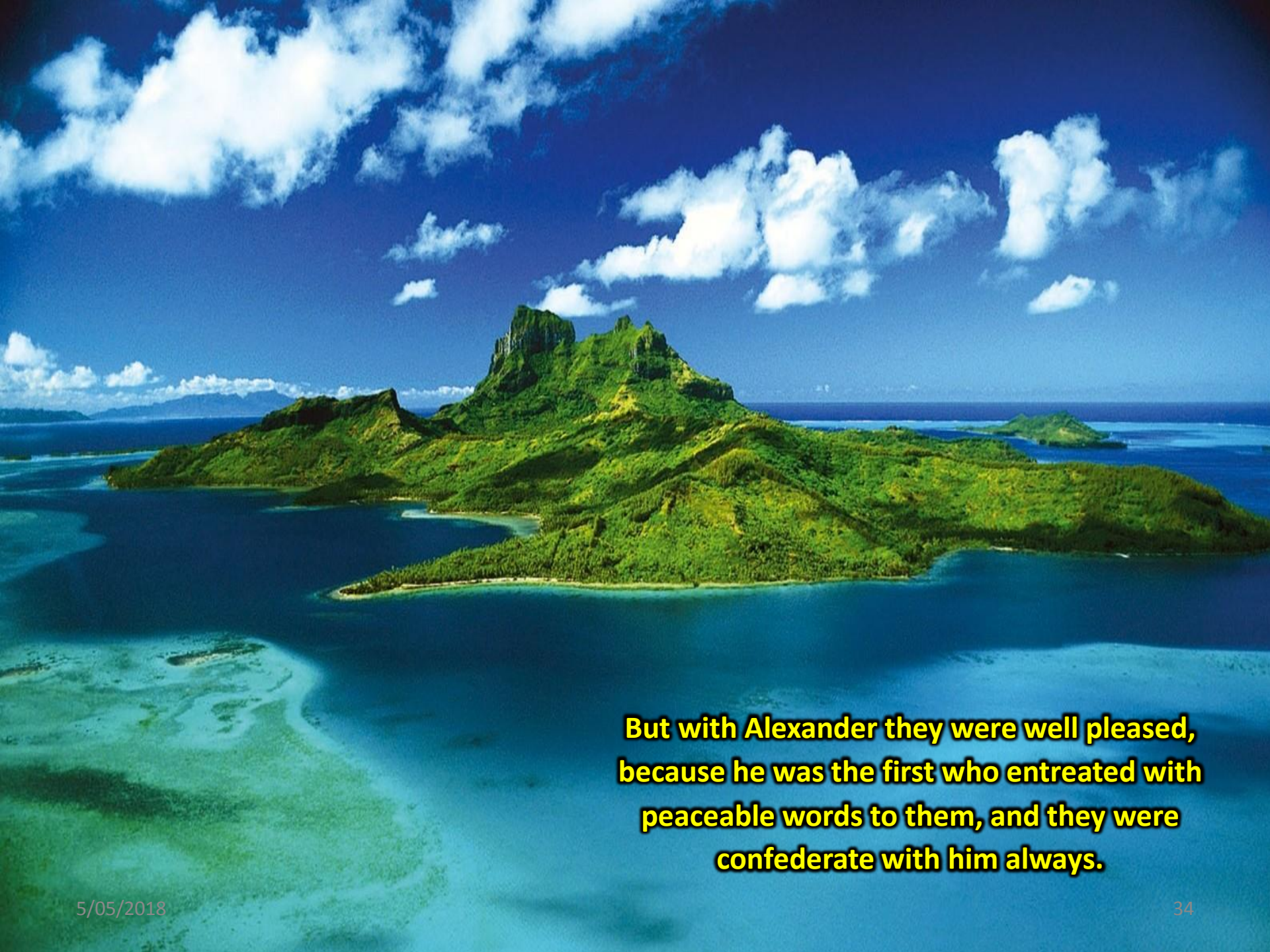


“For the building also and repairing of the works of the sanctuary, expenses shall be given out of the king's accounts: yes, and for the building of the walls of Jerusalem, and the fortifying thereof round about, expenses shall be given out of the king's accounts, as also for the building of the walls in Judaea.”



Now when Jonathan and the people heard these words, they gave no credit to them, nor received them, because they remembered the great evil which he had done in Israel; for he had afflicted them very sore.

STARZ



**But with Alexander they were well pleased,
because he was the first who entreated with
peaceable words to them, and they were
confederate with him always.**

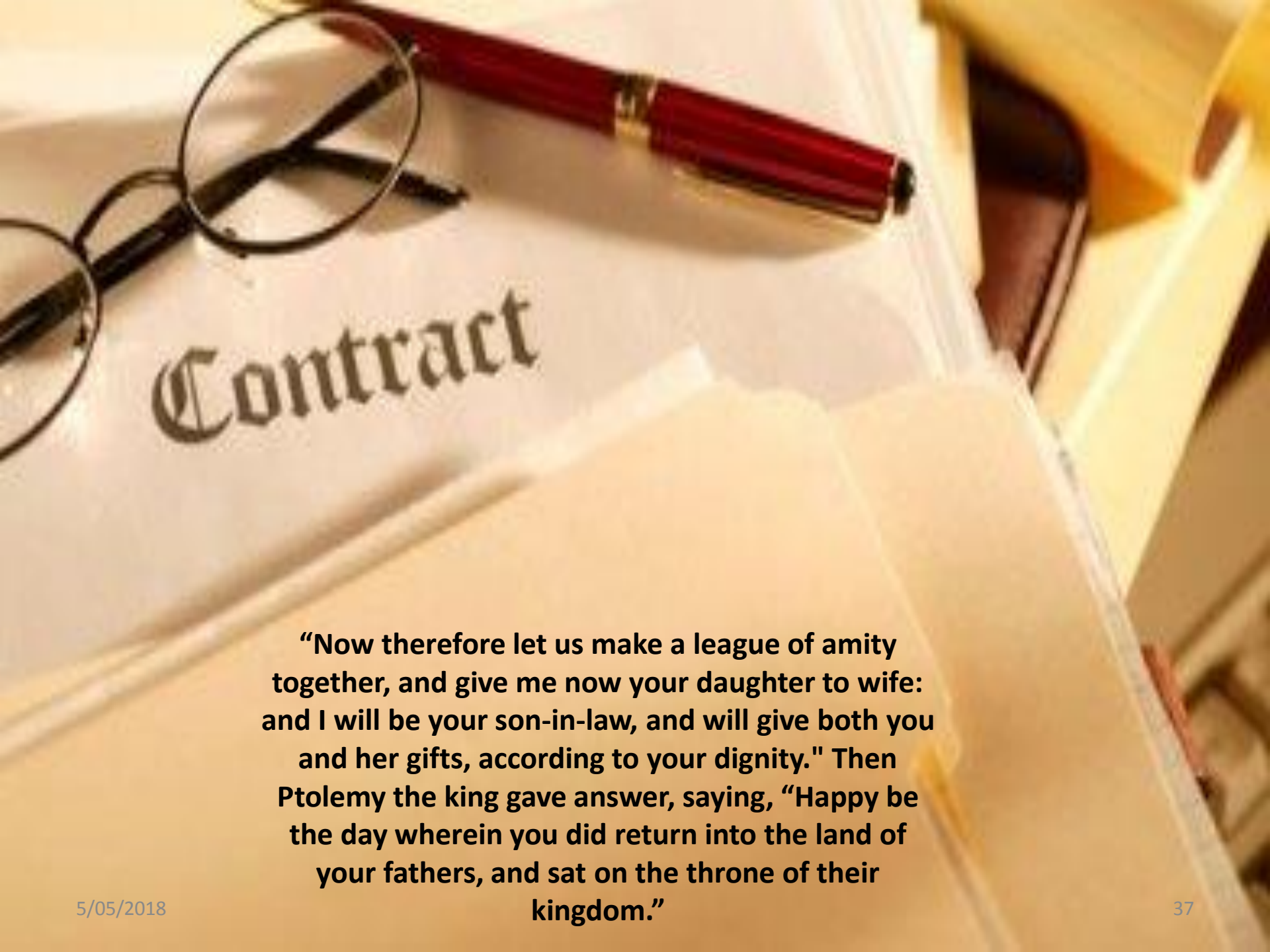
Then gathered King Alexander great forces, and camped over against Demetrius. And after the two kings had joined battle, Demetrius's host fled: but Alexander followed after him, and prevailed against them.



And he continued the battle very sore until the sun went down: and that day was Demetrius slain.

Afterward Alexander sent ambassadors to Ptolemy, king of Egypt, with a message to this effect: “Forasmuch as I am come again to my realm, and am set on the throne of my fathers, and have gotten the dominion, and overthrown Demetrius, and recovered our country: (For after I had joined battle with him, both he and his host were discomfited by us, so that we sit in the throne of his kingdom.)”



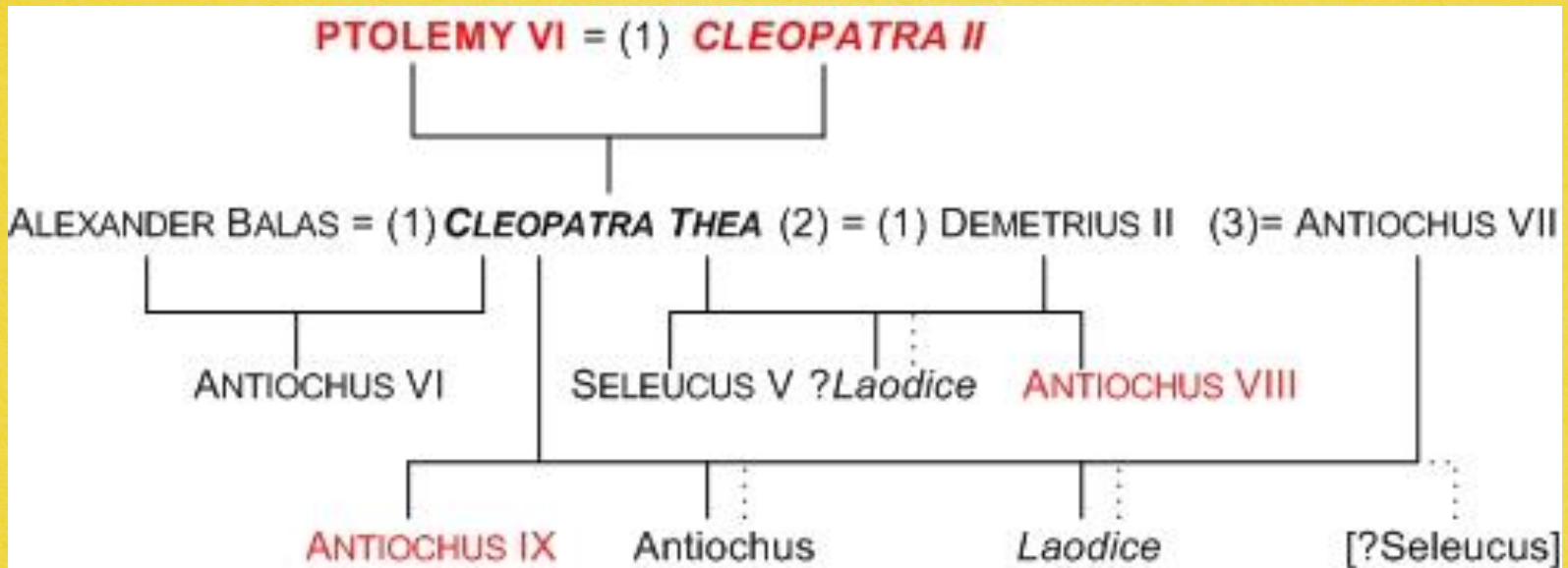
A close-up photograph of a desk. In the foreground, a white document with the word "Contract" printed in a large, black, serif font is visible. To the left of the document, a pair of round, black-rimmed glasses rests on the surface. Above the document, a red pen with gold-colored accents lies horizontally. The background is slightly blurred, showing a yellow folder or envelope and a wooden desk surface.

Contract

“Now therefore let us make a league of amity together, and give me now your daughter to wife: and I will be your son-in-law, and will give both you and her gifts, according to your dignity.” Then Ptolemy the king gave answer, saying, “Happy be the day wherein you did return into the land of your fathers, and sat on the throne of their kingdom.”

“And now will I do to you, as you have written: meet me therefore at Ptolemais that we may see one another; and I will marry my daughter to you, as you have said.”





So Ptolemy went out of Egypt himself and his daughter Cleopatra, and they came to Ptolemais in the hundred threescore and second year: where King Alexander met him, he gave to him his daughter Cleopatra, and celebrated her marriage at Ptolemais with great glory, as the manner of kings is.

Cleopatra Thea (**Greek**: Κλεοπάτρα Θεά, which means "Cleopatra the Goddess"; c. 164 – 121 BC) surnamed Euetaria (i.e., "good-harvest/fruitful season") was the ruler of the **Hellenistic Seleucid Empire**. She was **queen consort** of Syria from 150 to about 125 BC as the wife of three **Syrian kings**: **Alexander Balas**, **Demetrius II Nicator**, and **Antiochus VII Sidetes**. She ruled Syria from 125 BC after the death of **Demetrius II Nicator**, eventually in co-regency with her son **Antiochus VIII Grypus** until 121 or 120 BC

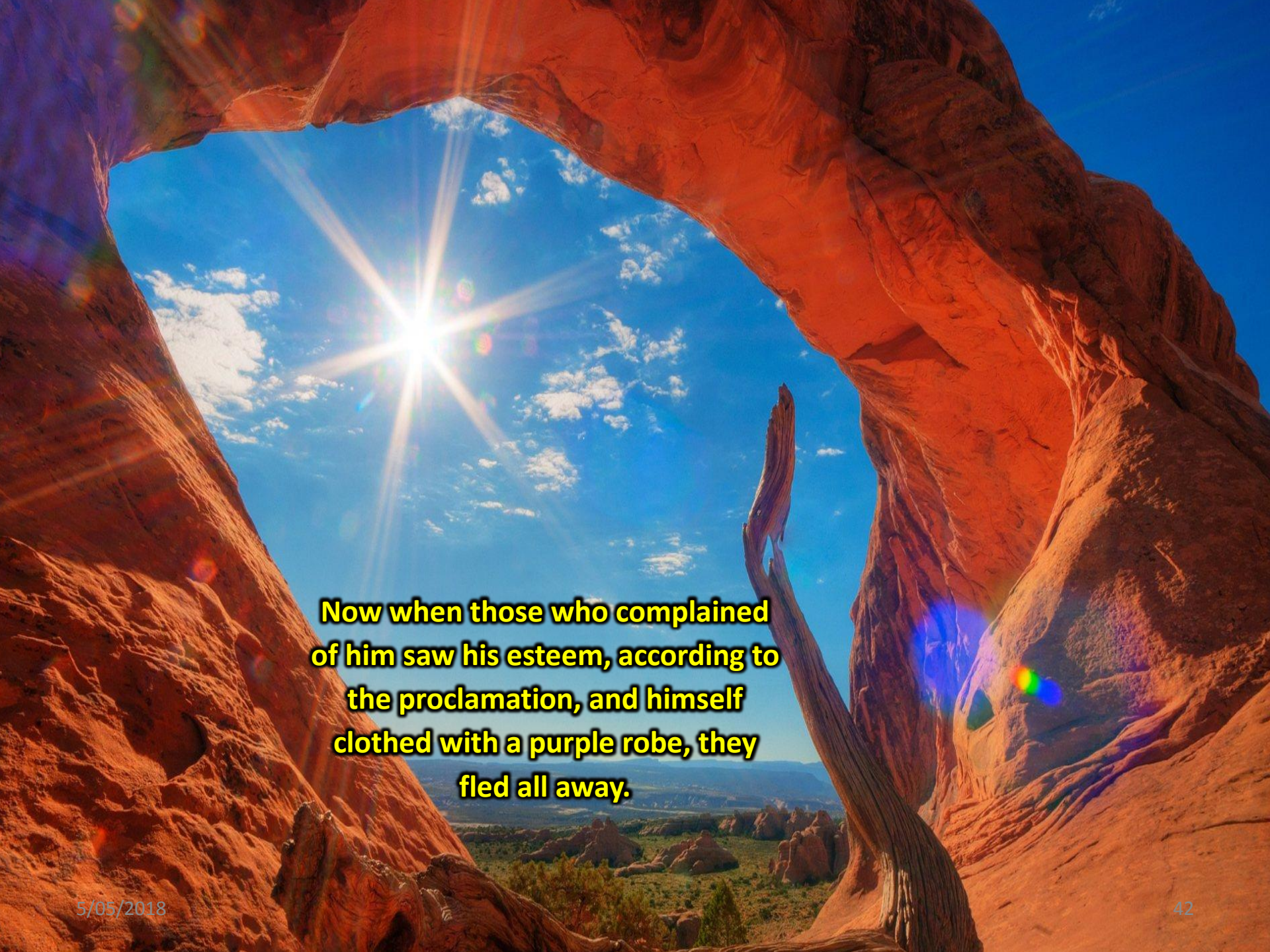


Now King Alexander had written to Jonathan, that he should come and meet him. Who thereupon went honorably to Ptolemais, where he met the two kings, and gave them and their friends silver and gold, and many presents, and found favor in their sight.

At that time certain pestilent (Torahless) fellows of Israel, men of a wicked life, assembled themselves against him, to complain of him: but the king did not attend to them.

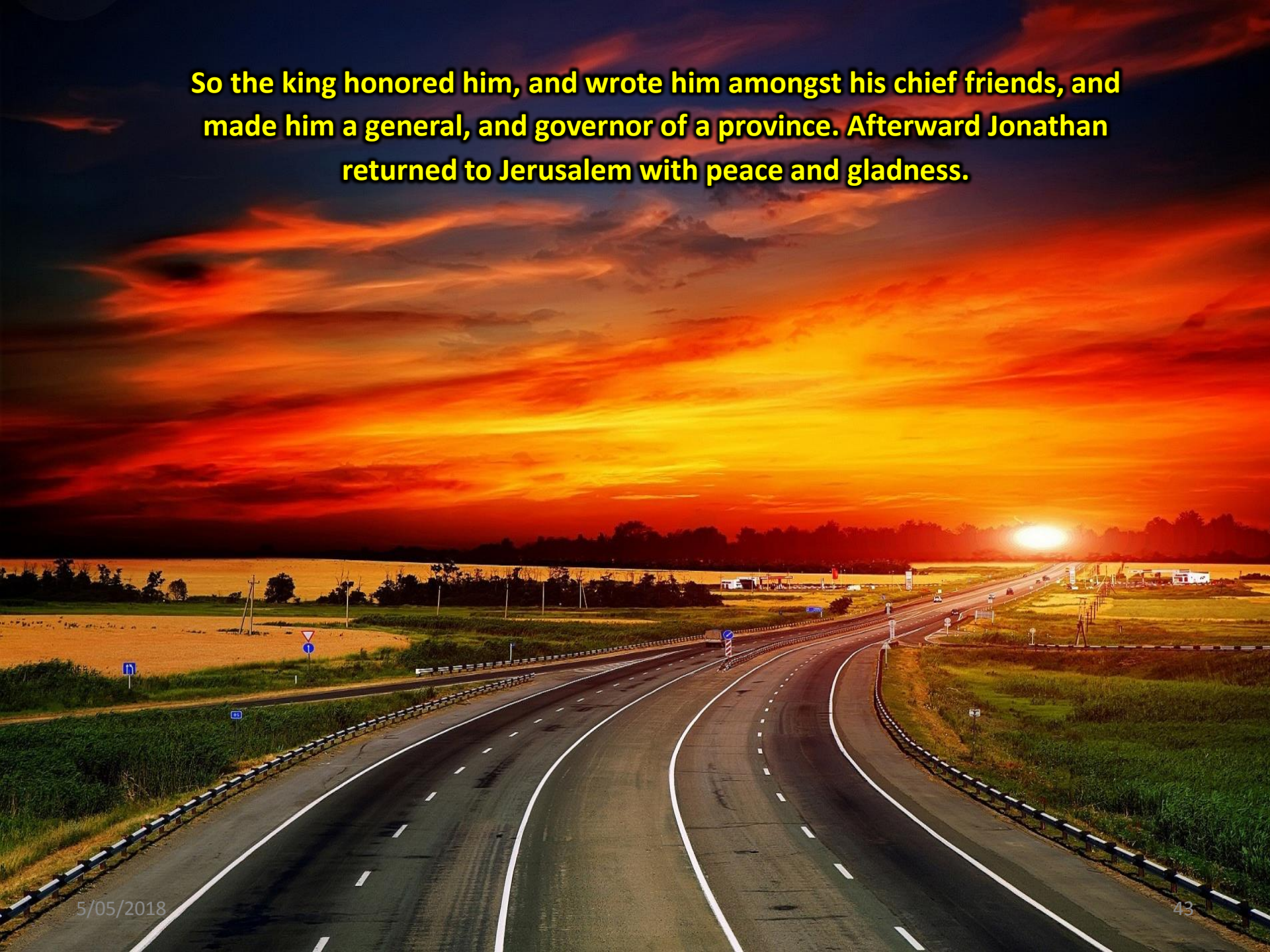
And the king commanded, and they stripped Jonathan of his garments, and put on him a purple robe: and they did so.

Also he made him sit near himself, and said unto his princes, "Go with him into the midst of the city, and make proclamation, that no man complain against him of any matter, and that no man trouble him for any manner of cause.



**Now when those who complained
of him saw his esteem, according to
the proclamation, and himself
clothed with a purple robe, they
fled all away.**

So the king honored him, and wrote him amongst his chief friends, and made him a general, and governor of a province. Afterward Jonathan returned to Jerusalem with peace and gladness.

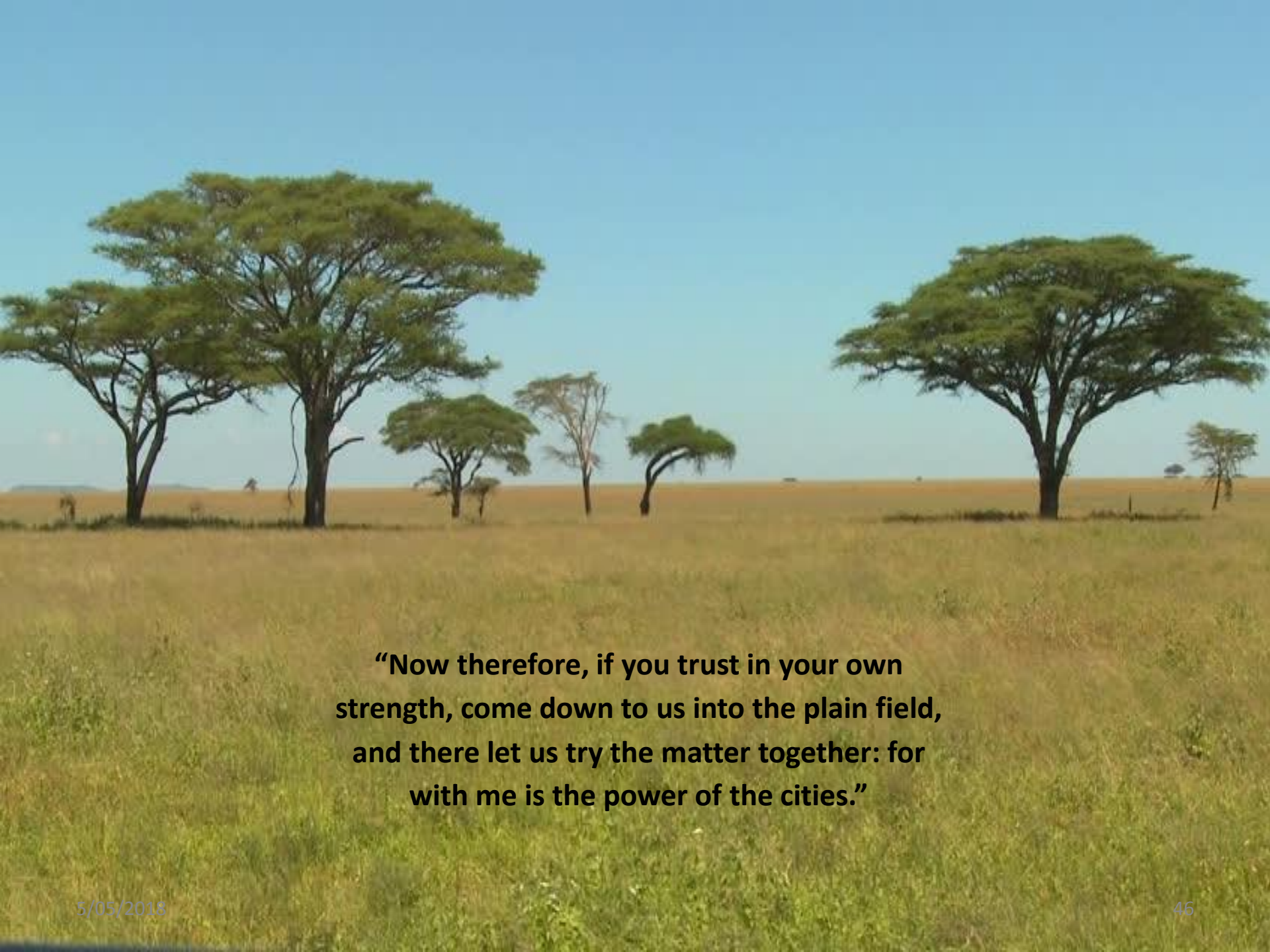


Furthermore, in the hundred threescore and fifth year (143 BC), came Demetrius (Demetrius Nicator son of Demetrius Soter), son of Demetrius, out of Crete into the land of his fathers. Whereof when King Alexander heard tell, he was right sorry, and returned into Antioch.






Then Demetrius made Apollonius (the son of the Apollonius who attempted to plunder the temple of Jerusalem) the governor of Coelosyria his general, who gathered together a great host, and camped in Jamnia, and sent to Jonathan the high priest, saying, "You alone lift up yourself against us, and I am laughed to scorn for your sake, and reproached: and why do you vaunt your power against us in the mountains?"

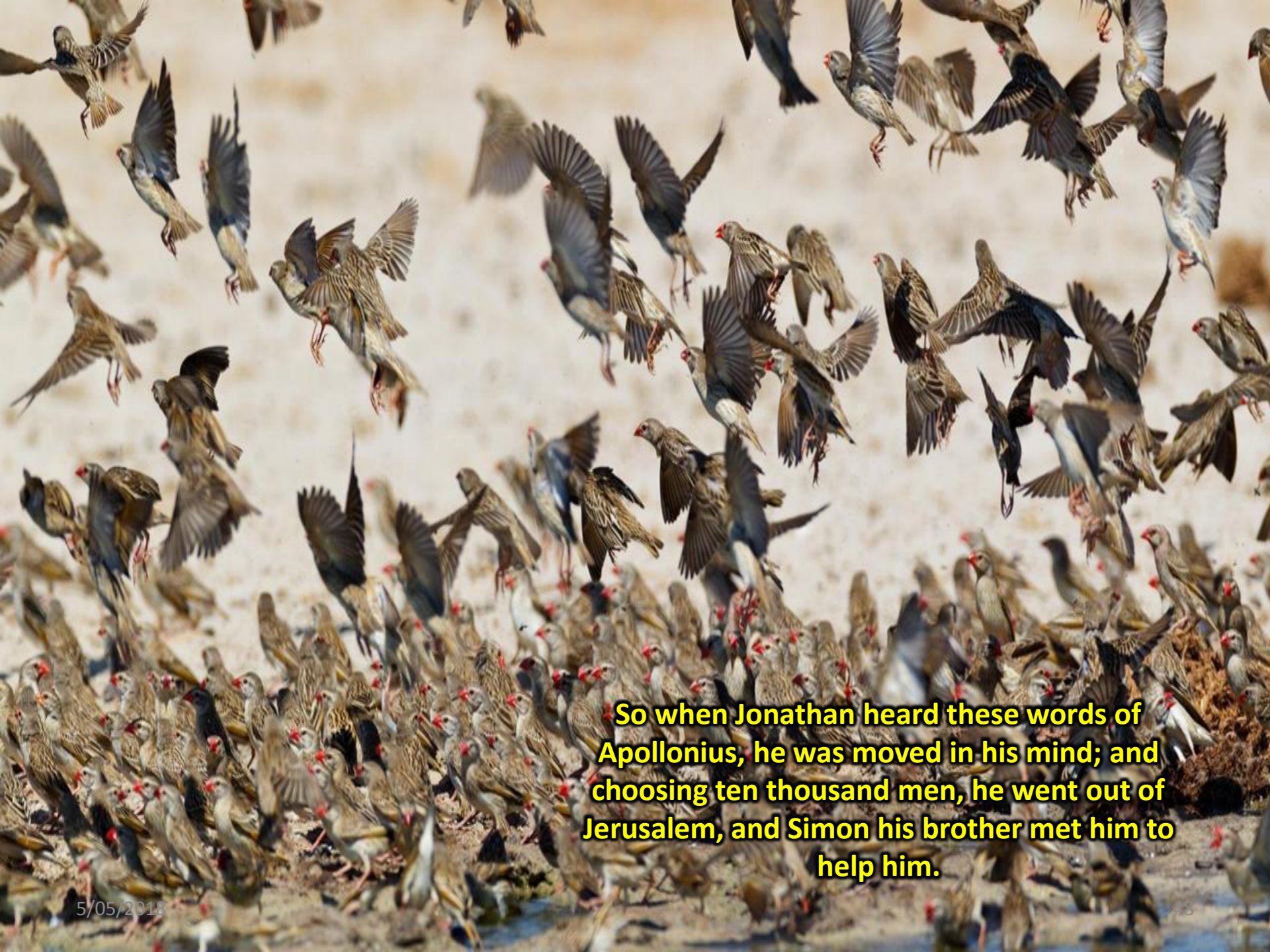


“Now therefore, if you trust in your own strength, come down to us into the plain field, and there let us try the matter together: for with me is the power of the cities.”

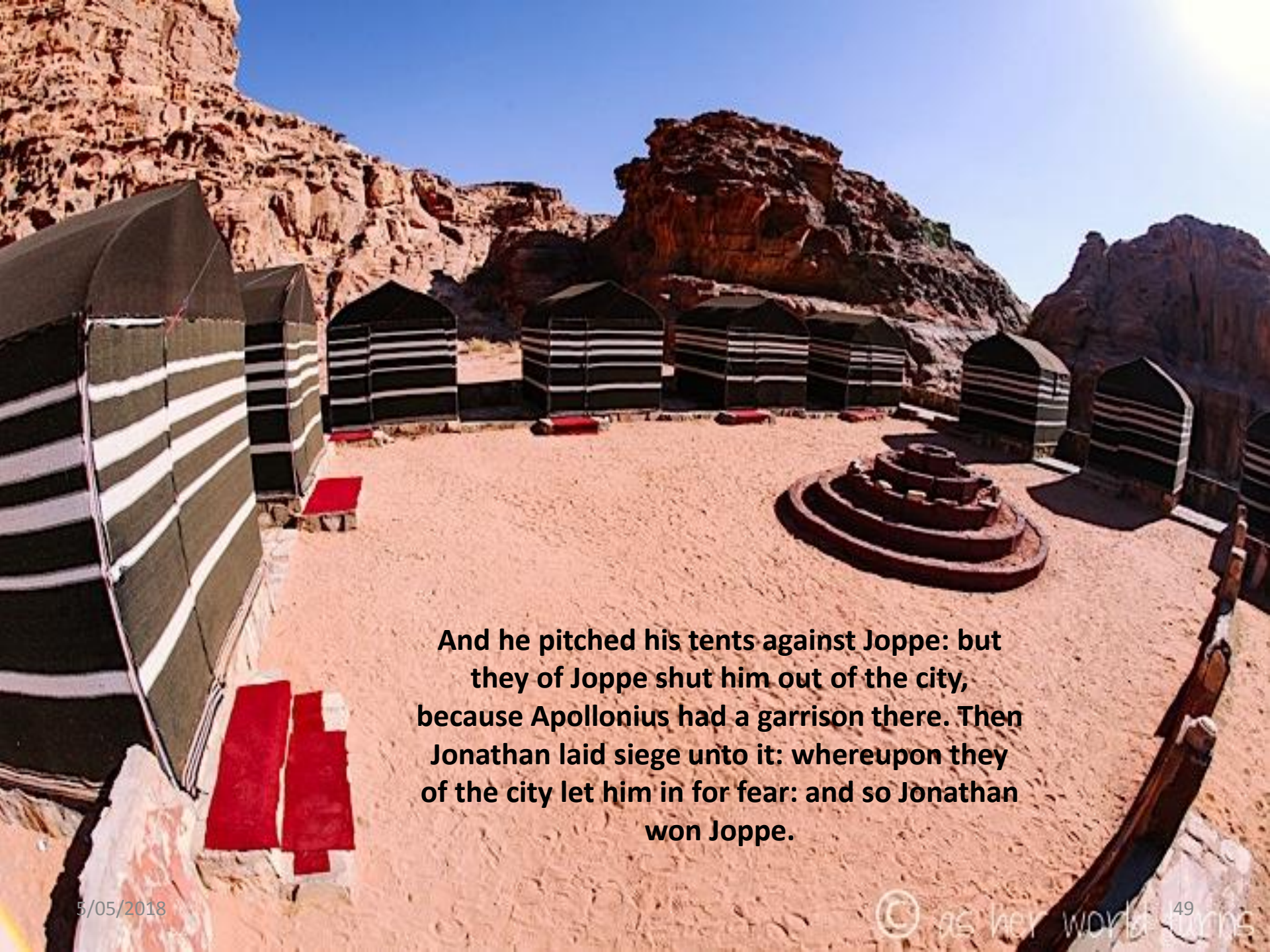


“Ask, and learn who I am, and the rest who take our part, and they shall tell you, that your foot is not able to stand before our face; for your fathers have been twice put to flight in their own land.”

“Therefore now you shall not be able to abide the horsemen, and so great a power in the plain, where is neither stone nor flint, nor a place to flee to.”




So when Jonathan heard these words of Apollonius, he was moved in his mind; and choosing ten thousand men, he went out of Jerusalem, and Simon his brother met him to help him.



And he pitched his tents against Joppe: but they of Joppe shut him out of the city, because Apollonius had a garrison there. Then Jonathan laid siege unto it: whereupon they of the city let him in for fear: and so Jonathan won Joppe.

Then when Apollonius heard, he took three thousand horsemen, with a great host of footmen, and went to Azotus as one who was journeying through it; and there joined up in the plain, because he had a great number of horsemen, in whom he put his trust.





Azotus

Then Jonathan followed after him to Azotus, where the armies joined battle. Now Apollonius had left a thousand horsemen in ambush behind them. But Jonathan perceived that there was an ambush behind him; for they had compassed (circled) in his host, and cast darts at the people, from morning till evening.



But the people stood still, as Jonathan had commanded them: and so the enemies' horses were tired. Then brought Simon forth his host, and set them against the footmen (for the horsemen were spent) who were discomfited by him, and fled; the horsemen also, being scattered in the field, fled to Azotus, and went into Bethdagon, their idol's temple, for safety.

But Jonathan set fire on Azotus, and the cities round about it, and took their spoils; and the temple of Dagon, with them which had fled together into it, he burnt with fire.

Tel Aviv

And they which fell by the sword, with those who were burnt, were about eight thousand men. And from there Jonathan removed his host, and camped against Ascalon, where the men of the city came forth, and met him with great pomp and after this Jonathan with his host to Jerusalem having many spoils.

Lod

Gezer

Emmaus

Ekron

Zorah

Eshtaol

Ashdod

Jerusalem

Beth-shemesh

Ashkelon

Gath

Azekah

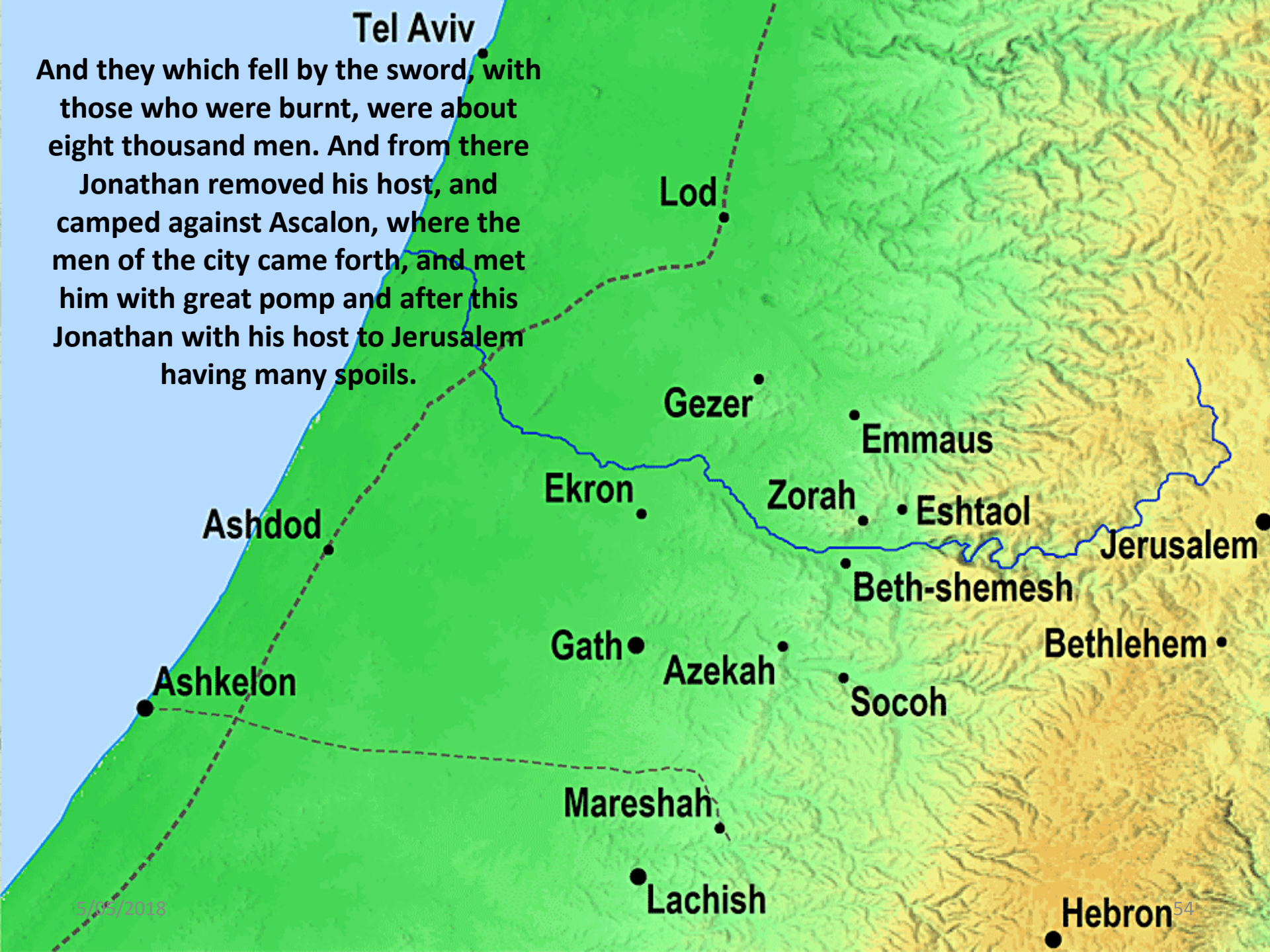
Socoh

Bethlehem

Mareshah

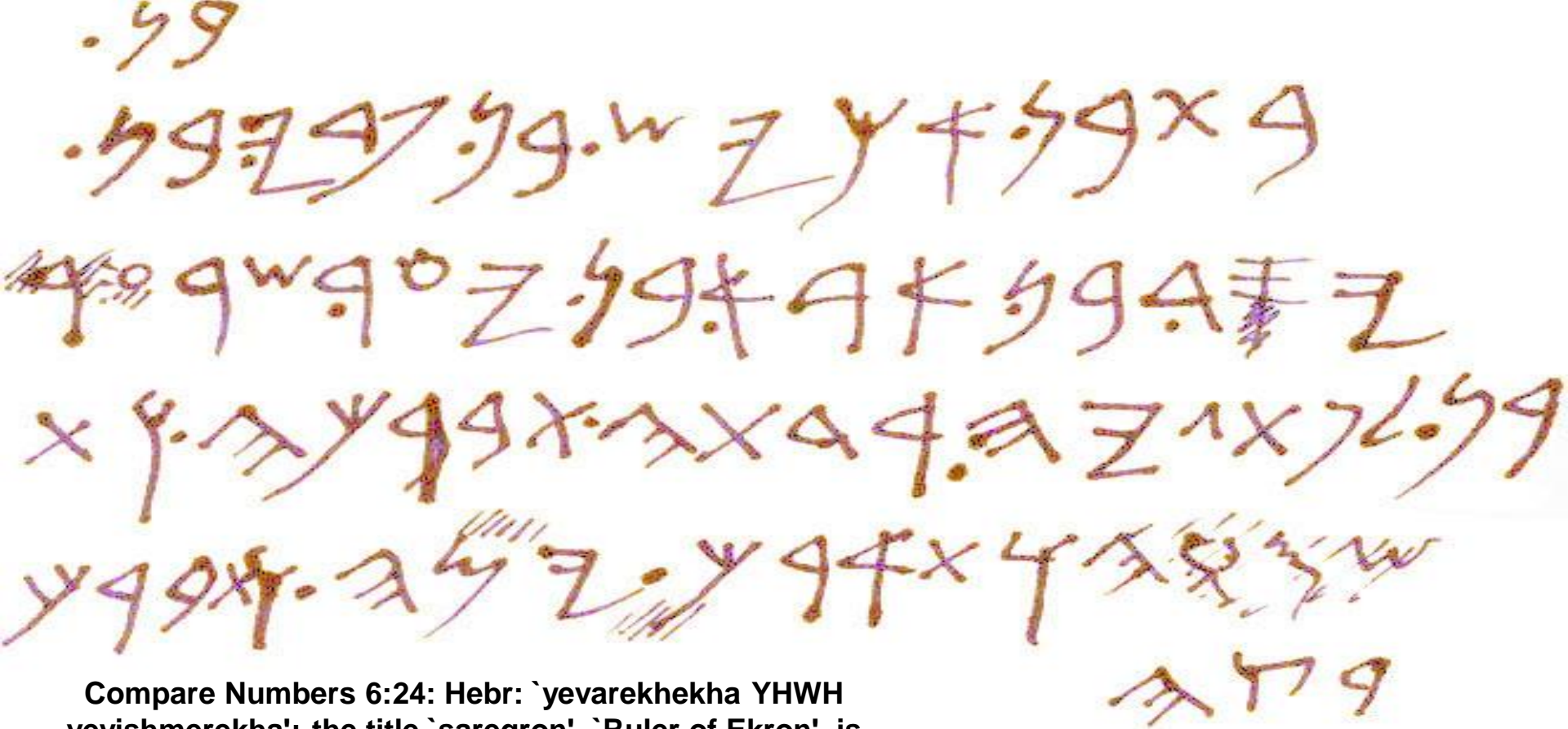
Lachish

Hebron



Now it came to pass when King Alexander heard these things, he honored Jonathan yet more; and sent him a buckle (an honor of high distinction among Persians, Greeks and Romans) of gold, as the use is to be given to such as are of the king's blood: he gave him also Accaron (Ekron), and all the borders thereof, in possession.





Compare Numbers 6:24: Hebr: `yevarekhekha YHWH veyishmerekha'; the title `sareqron', `Ruler of Ekron', is written without a word divider as is also the case in the phrase `bytdavid', `The House of David' in the Tel Dan Inscription.

Excavations in the temple complex at Tel Miqne in 1996 recovered a significant artifact for the corpus of Biblical archaeology, a dedicatory inscription of the seventh-century king of Ekron 'Akish. The inscription not only securely identifies the site, it gives a brief king-list of rulers of Ekron, fathers to sons: Ya'ir, Ada, Yasid, Padi, 'Akish. During the Iron Age, Ekron was a border city on the frontier contested between Philistia and the kingdom of Judah.

Ptolemy VI Philometor




**And the King of Egypt
(Ptolemy Philometor)
gathered together a great
host (146 BC), as the sand
which is upon the sea-shore,
and many ships, and sought,
through deceit, to get
Alexander's kingdom, and
join it to his own.**

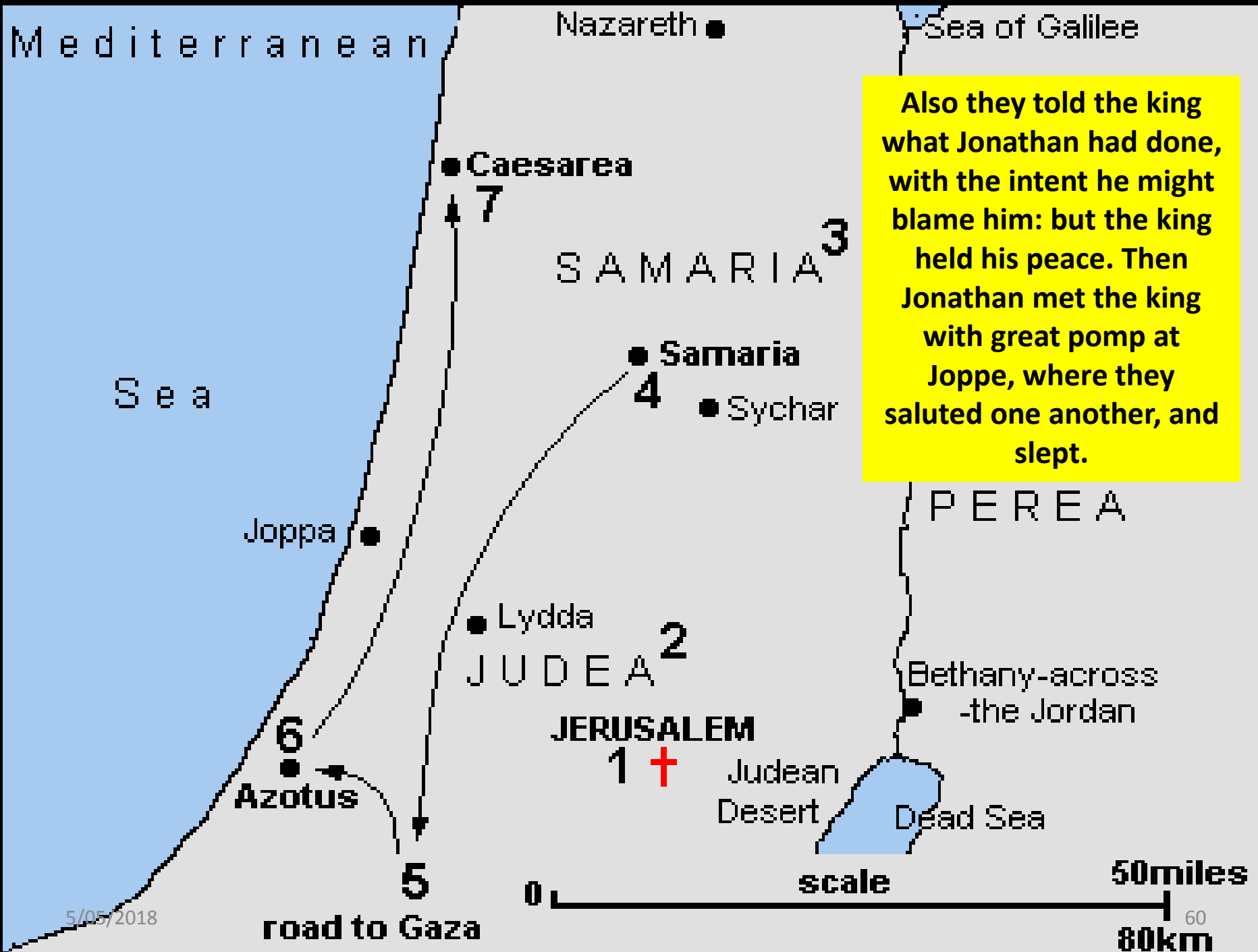


Whereupon he took his journey into Syria in peaceable manner, so that they of the cities opened to him, and met him: for King Alexander had commanded them to meet him, because he was his father-in-law.

Now as Ptolemy entered into the cities, he set in every one of them a garrison of soldiers to keep it.



And when he came near to Azotus, they showed him the temple of Dagon which was burnt, and Azotus and the suburbs thereof which were destroyed, and the bodies which were cast abroad, and them which he had burnt in the battle; for they had made heaps of them by the way where he should pass.



Also they told the king what Jonathan had done, with the intent he might blame him: but the king held his peace. Then Jonathan met the king with great pomp at Joppe, where they saluted one another, and slept.

River Eleutherus aka Nahr al-Kabir al-Janoubi – in Lebanon



Afterward Jonathan, when he had gone with the king to the river called Eleutherus (runs into the Mediterranean Sea), returned again to Jerusalem.



• Issus

King Ptolemy therefore, having gotten the dominion of the cities by the sea, to Seleucia upon the sea coast, imagined wicked counsels against Alexander.

Seleucia


Antioch (Syria)



5/05/2018

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Roman sarcophagus In Seleucia



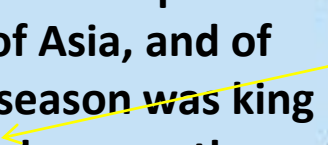
Whereupon he sent ambassadors King Demetrius, saying; “Come, let us make a league between us, and I will give you my daughter, whom Alexander has, and you shalt reign in your father's kingdom: for I repent that I gave my daughter to him, for he sought to slay me.”

Thus did he slander him, because he was desirous of his kingdom. Therefore he took his daughter from him (Alexander), and gave her to Demetrius, and was estranged from Alexander, so that their hatred was openly known.





Then Ptolemy entered into Antioch, where he set two crowns upon his head, the crown of Asia, and of Egypt. In the mean season was king Alexander in Cilicia, because those who dwelt in those parts had revolted from him.

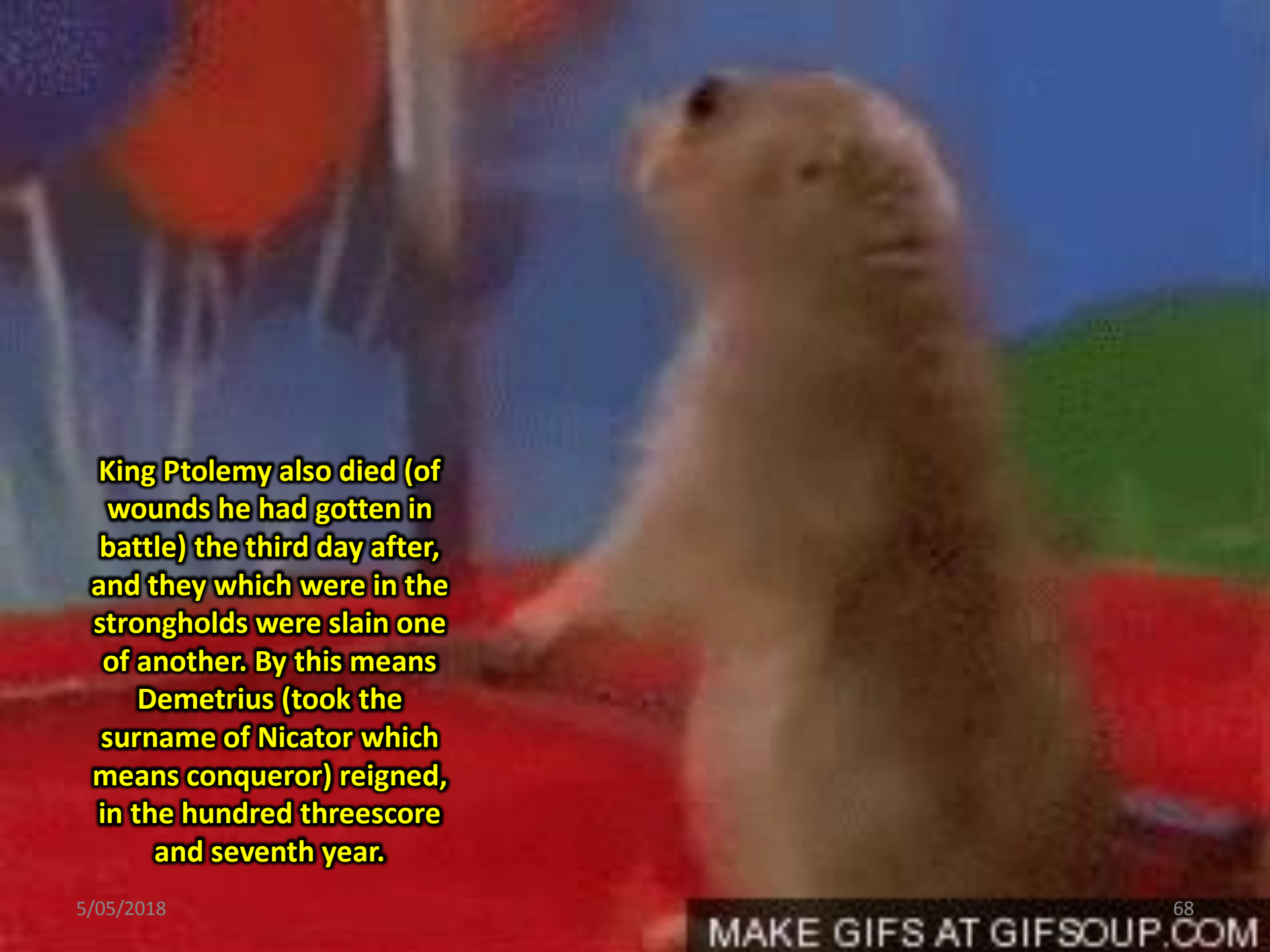


But when Alexander heard of this, he came to war against him: whereupon Ptolemy brought forth his host, and met him with a mighty power, and put him to flight.



So Alexander fled into Arabia, there to be sheltered; but king Ptolemy was exalted: for Zabdiel d the Arabian took off Alexander's head, and sent it unto Ptolemy.

Off with his head!

A fluffy brown chick is standing on a red surface, looking up at a red balloon. The background is a blue sky with green hills. The text is overlaid on the left side of the image.

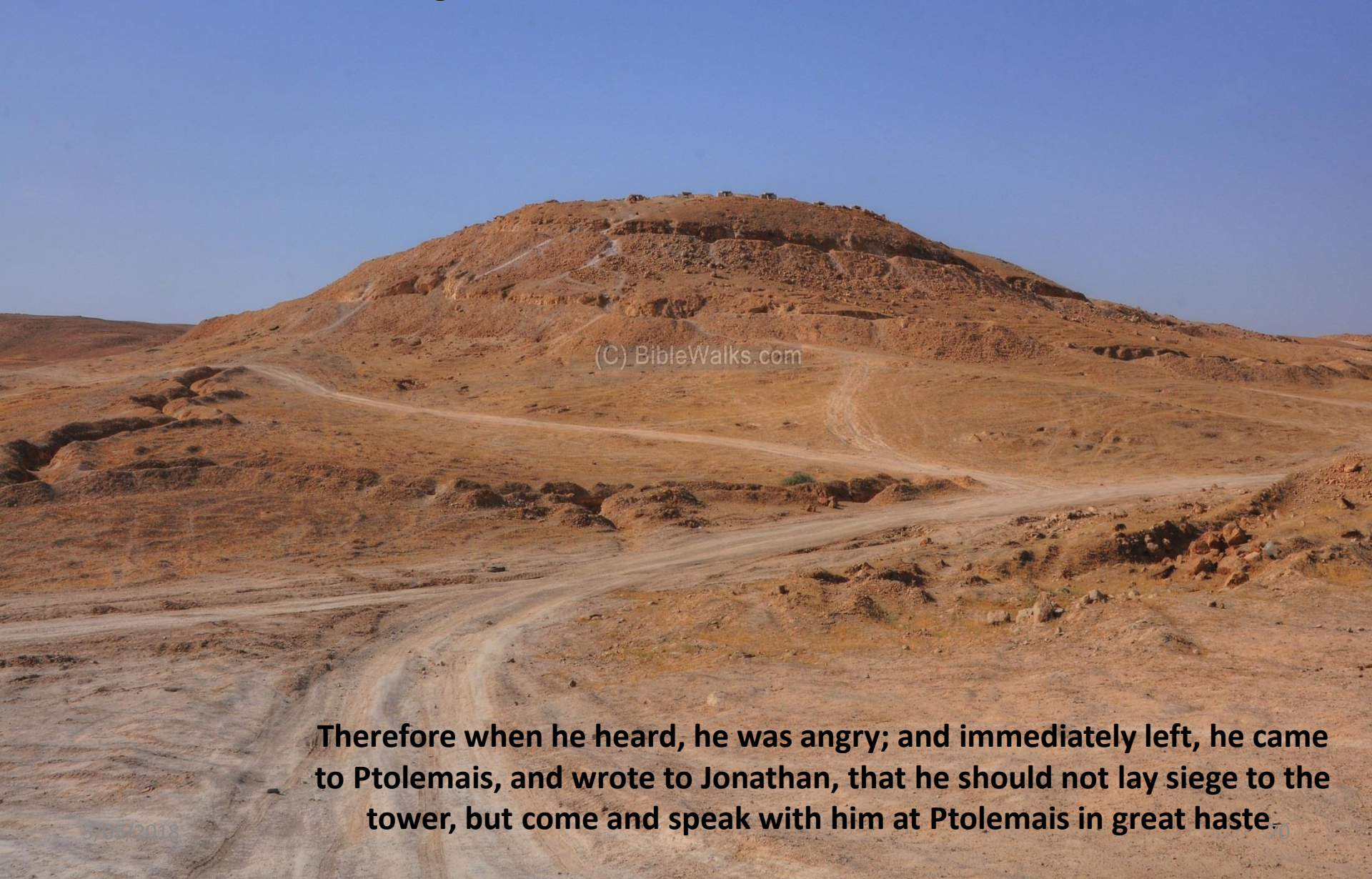
King Ptolemy also died (of wounds he had gotten in battle) the third day after, and they which were in the strongholds were slain one of another. By this means Demetrius (took the surname of Nicator which means conqueror) reigned, in the hundred threescore and seventh year.

Jerusalem - Tower of Phasael

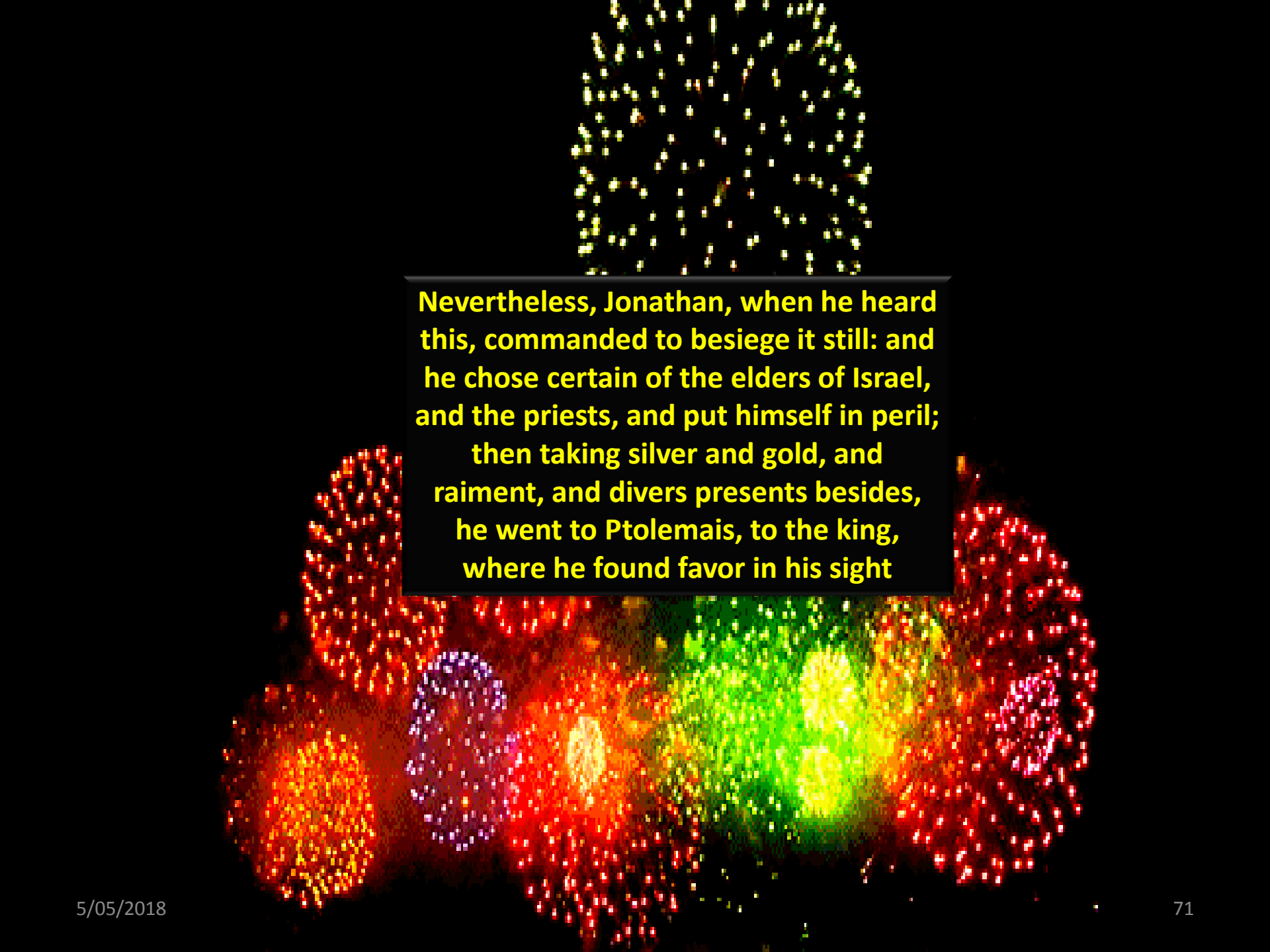
In those days Jonathan gathered together those who were in Judaea, to take the tower (145BC) which was in Jerusalem: and he made many engines of war against it.



Then certain Torahless people, who hated their own people, went to the king, and told him that Jonathan besieged the tower.




Therefore when he heard, he was angry; and immediately left, he came to Ptolemais, and wrote to Jonathan, that he should not lay siege to the tower, but come and speak with him at Ptolemais in great haste.



Nevertheless, Jonathan, when he heard this, commanded to besiege it still: and he chose certain of the elders of Israel, and the priests, and put himself in peril; then taking silver and gold, and raiment, and divers presents besides, he went to Ptolemais, to the king, where he found favor in his sight

And though certain Torahless men of the people had made complaints against him, yet the king entreated him as his predecessors had done before, and promoted him in the sight of all his friends; and confirmed to him the high-priesthood, and all the honors which he had before, and gave him preeminence among his chief friends.



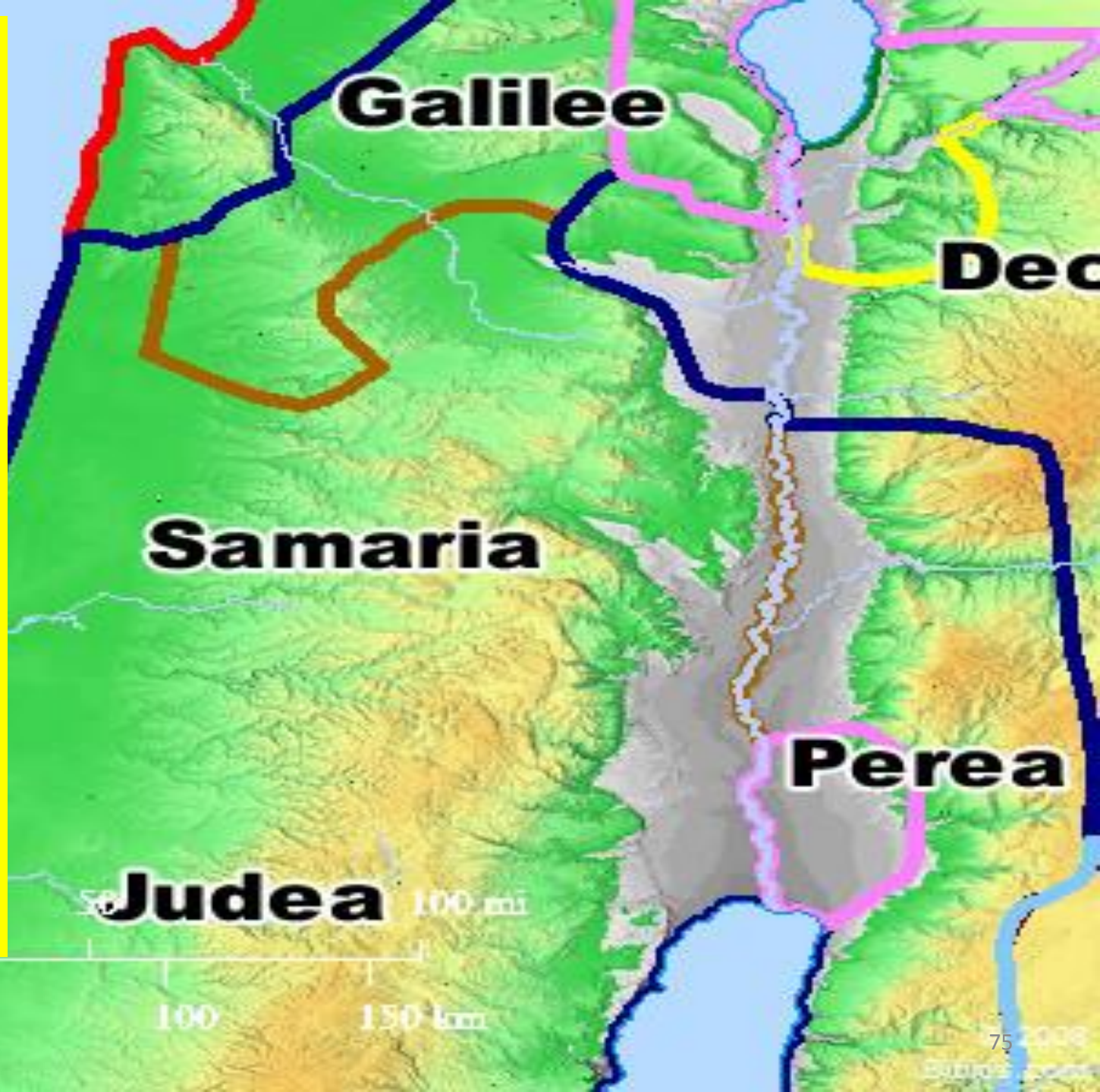
Then Jonathan asked the king, if he would make Judaea free from tribute, as also the three governments, with the country of Samaria and he promised him three hundred talents.

So the king consented, and wrote letters to Jonathan of all these things, after this manner: "King Demetrius to his brother Jonathan, and to the nation of the Hebrews, sends greetings: The copy of a letter, which we wrote to our cousin Lasthenes concerning you, we have written also to you, that you may know it."

"King Demetrius to his father Lasthenes (general of Cretan forces that helped Demetrius regain his kingship), sends greeting: We are determined to do good to the people of the Hebrews, who are our friends, and keep covenants with us, because of their good-will towards us."

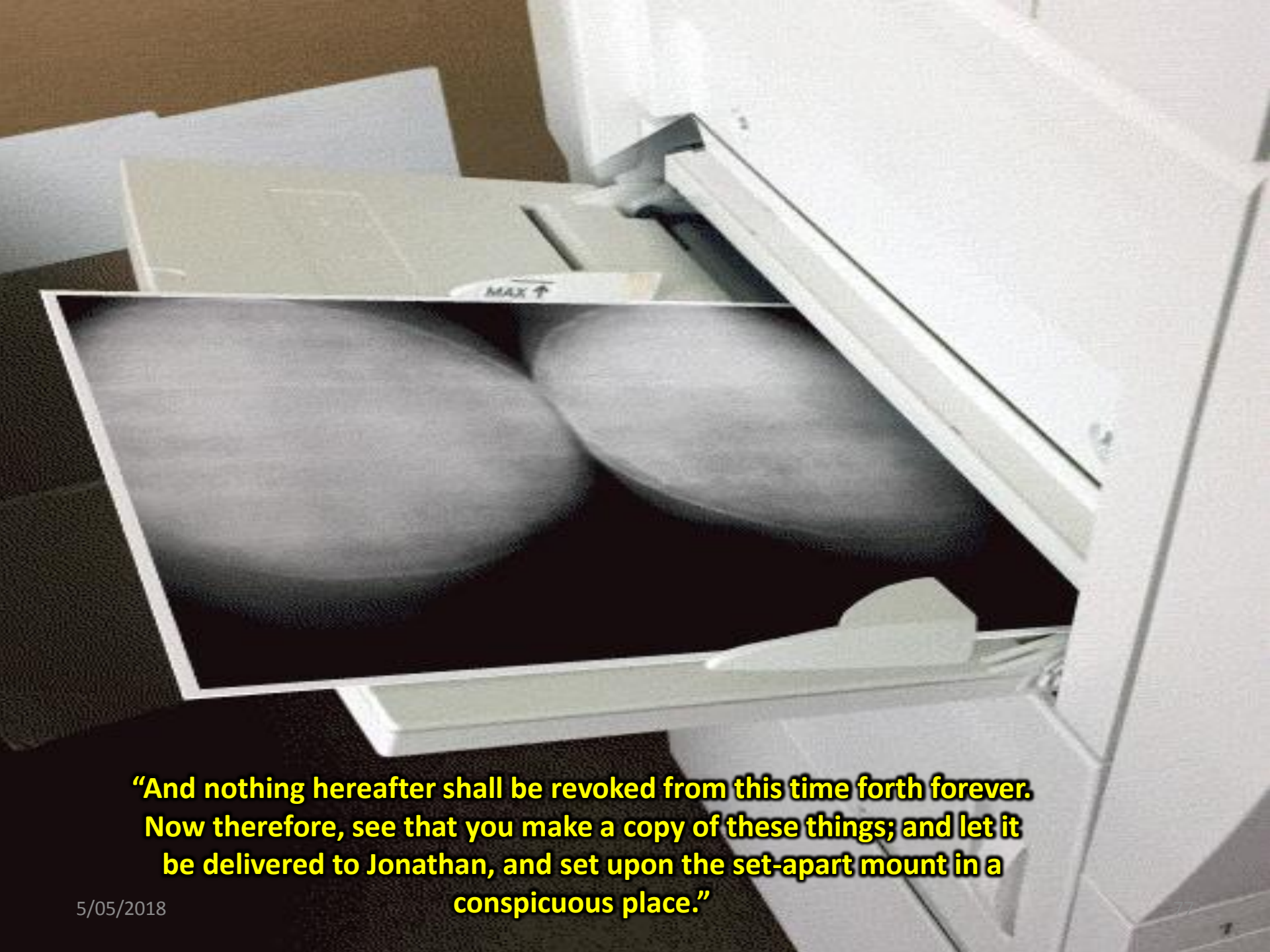


“Wherefore we have ratified to them the borders of Judaea, with the three governments of Apherema, and Lydda, and Ramathem, which are added to Judaea from the country of Samaria, and all thing appertaining (belonging) to them, for all such as do sacrifice in Jerusalem, instead of the royal dues which the king received from them yearly before out of the fruits of the earth, and of trees.”

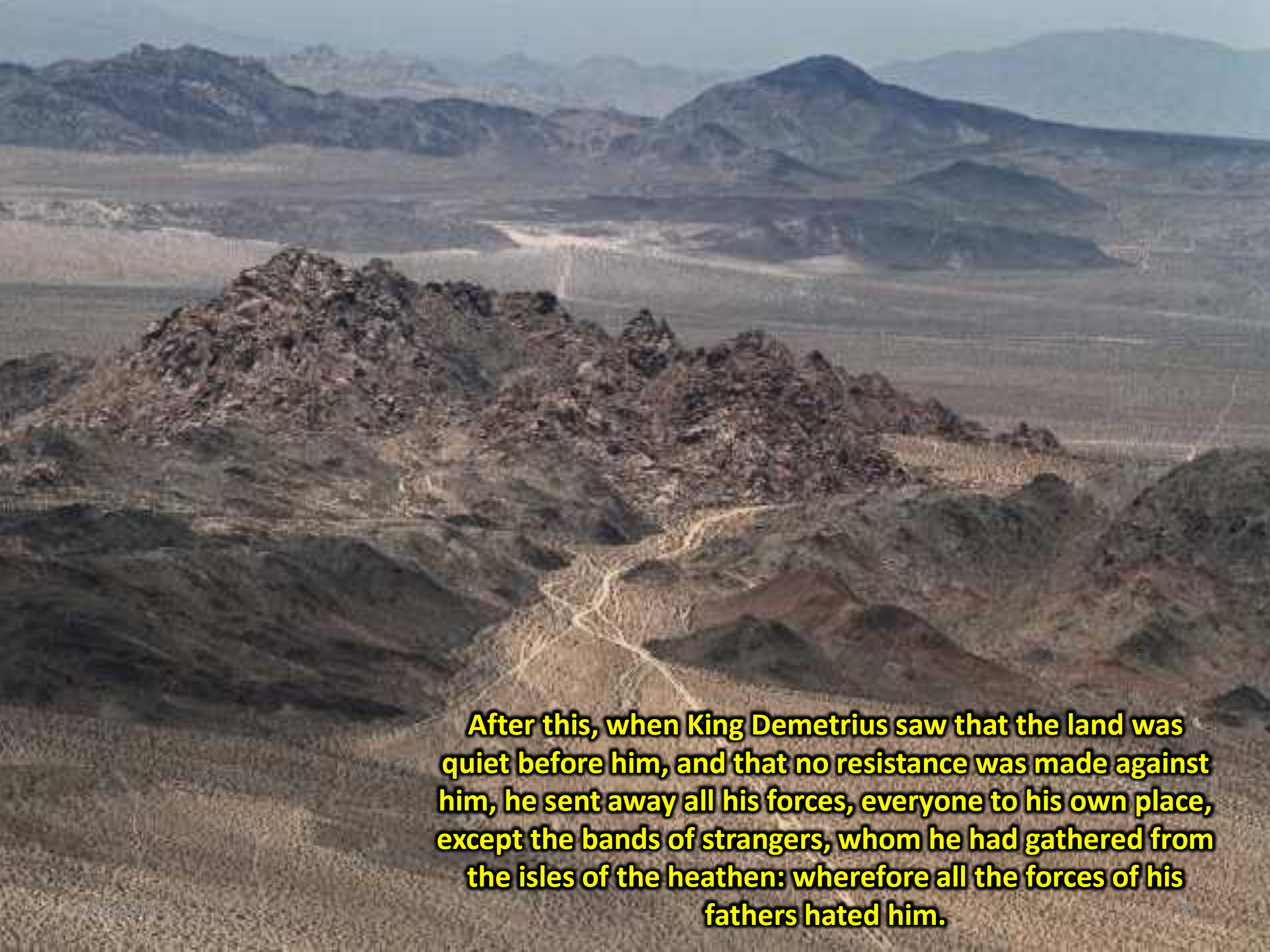


“And as for other things which belong to us, of the tithes and customs pertaining unto us, as also the salt-pits, and the crown-taxes, which are due to us, we discharge them of them all for their relief.”





“And nothing hereafter shall be revoked from this time forth forever. Now therefore, see that you make a copy of these things; and let it be delivered to Jonathan, and set upon the set-apart mount in a conspicuous place.”




After this, when King Demetrius saw that the land was quiet before him, and that no resistance was made against him, he sent away all his forces, everyone to his own place, except the bands of strangers, whom he had gathered from the isles of the heathen: wherefore all the forces of his fathers hated him.

Saudi Arabia's Mysterious “Stonehenge”




Moreover, there was one Tryphon (Diodotus was his real name), who had been of Alexander's part before, who, seeing that all the host murmured against Demetrius, went to Simalcue (or Malchus) the Arabian, who brought up Antiochus (son of Alexander Balas and Cleopatra) the young son of Alexander.

And earnestly entreated him to deliver him this young Antiochus, that he might reign in his father's stead: he told him therefore all which Demetrius had done, and how his forces were at enmity with him; and there he remained a long season.



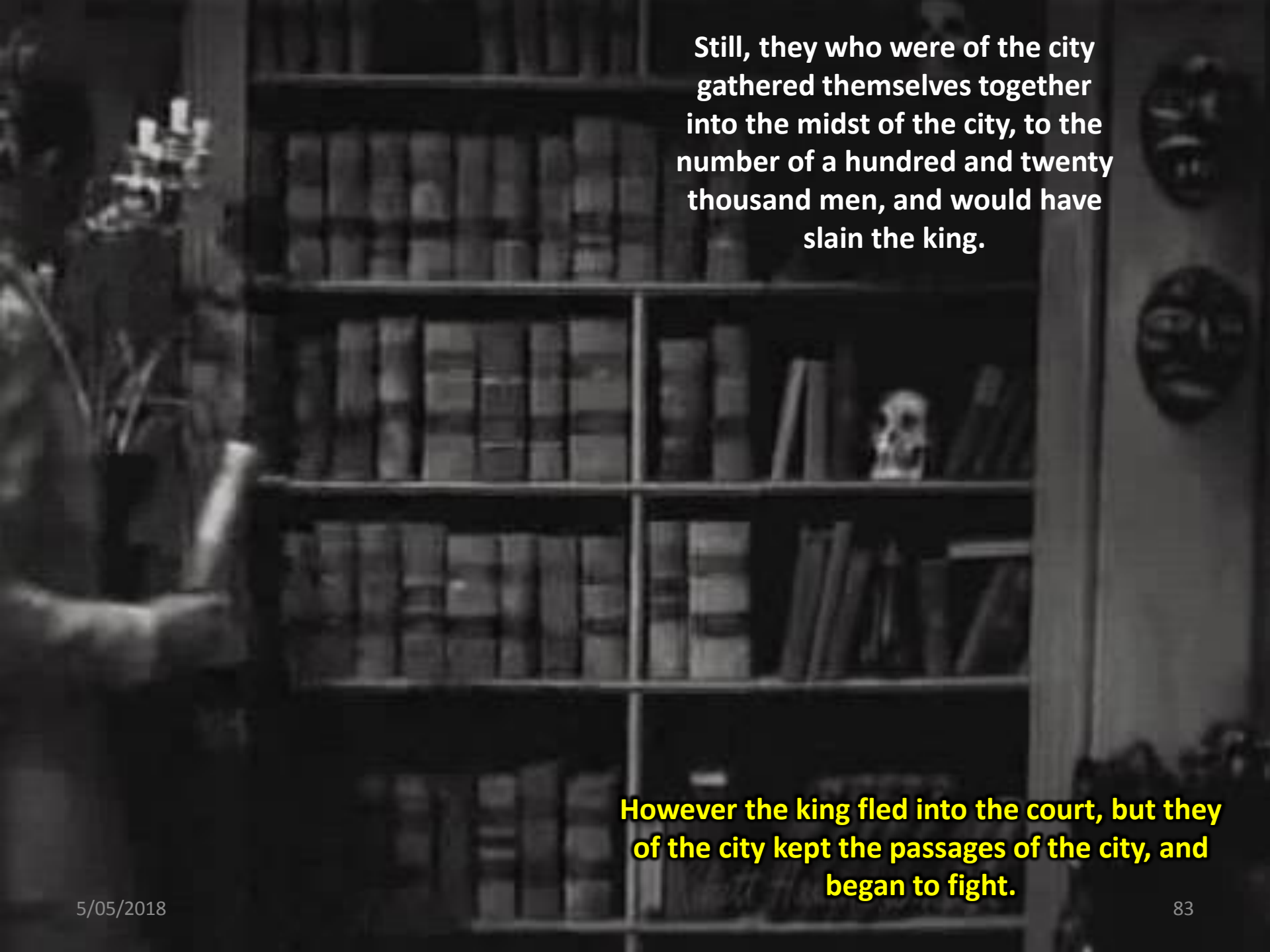
In the meantime Jonathan sent to King Demetrius, that he would cast those of the tower out of Jerusalem, and those also in the fortresses: for they continually fought against Israel.



And Demetrius sent to Jonathan, saying, "I will not only do this for you and your people, but I will greatly honor you and your nation, if opportunity serve."



Now therefore you shall do well, if you send me men to help me; for all my forces are gone from me. Upon this, Jonathan sent him three thousand strong men to Antioch: and when they came to the king, the king was very glad of their coming.



Still, they who were of the city gathered themselves together into the midst of the city, to the number of a hundred and twenty thousand men, and would have slain the king.

However the king fled into the court, but they of the city kept the passages of the city, and began to fight.

Then the king called to the Hebrews for help; who came to him all at once, and dispersing themselves through the city, slew that day in the city to the number of a hundred thousand.

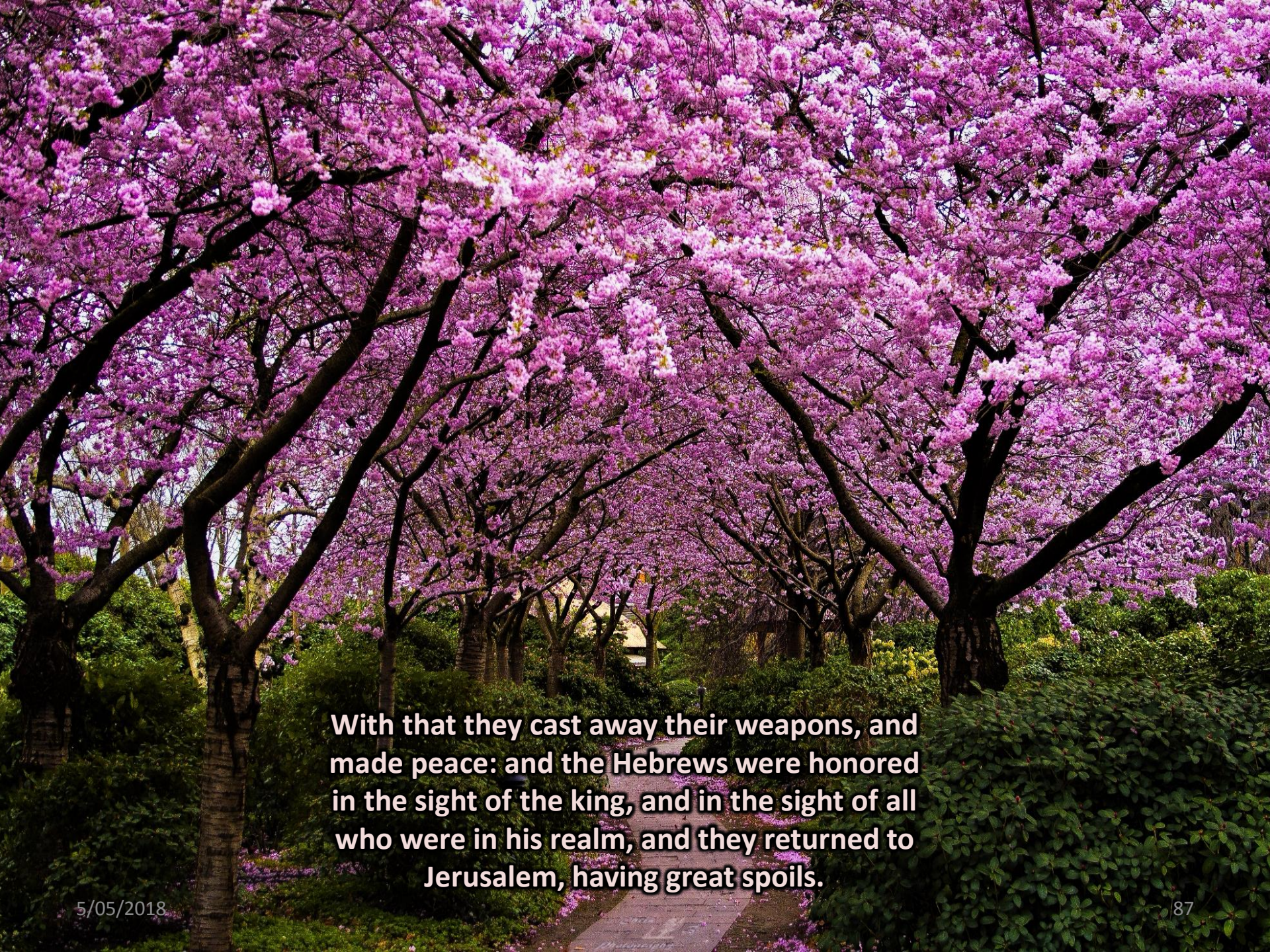


Also they set fire to the city, and took many spoils that day, and delivered the king.



So when they of the city saw that the Hebrews had got the city as they would, their courage was abated; wherefore they made supplication to the king, and cried, saying, "Grant us peace, and let the Hebrews cease from assaulting us and the city."

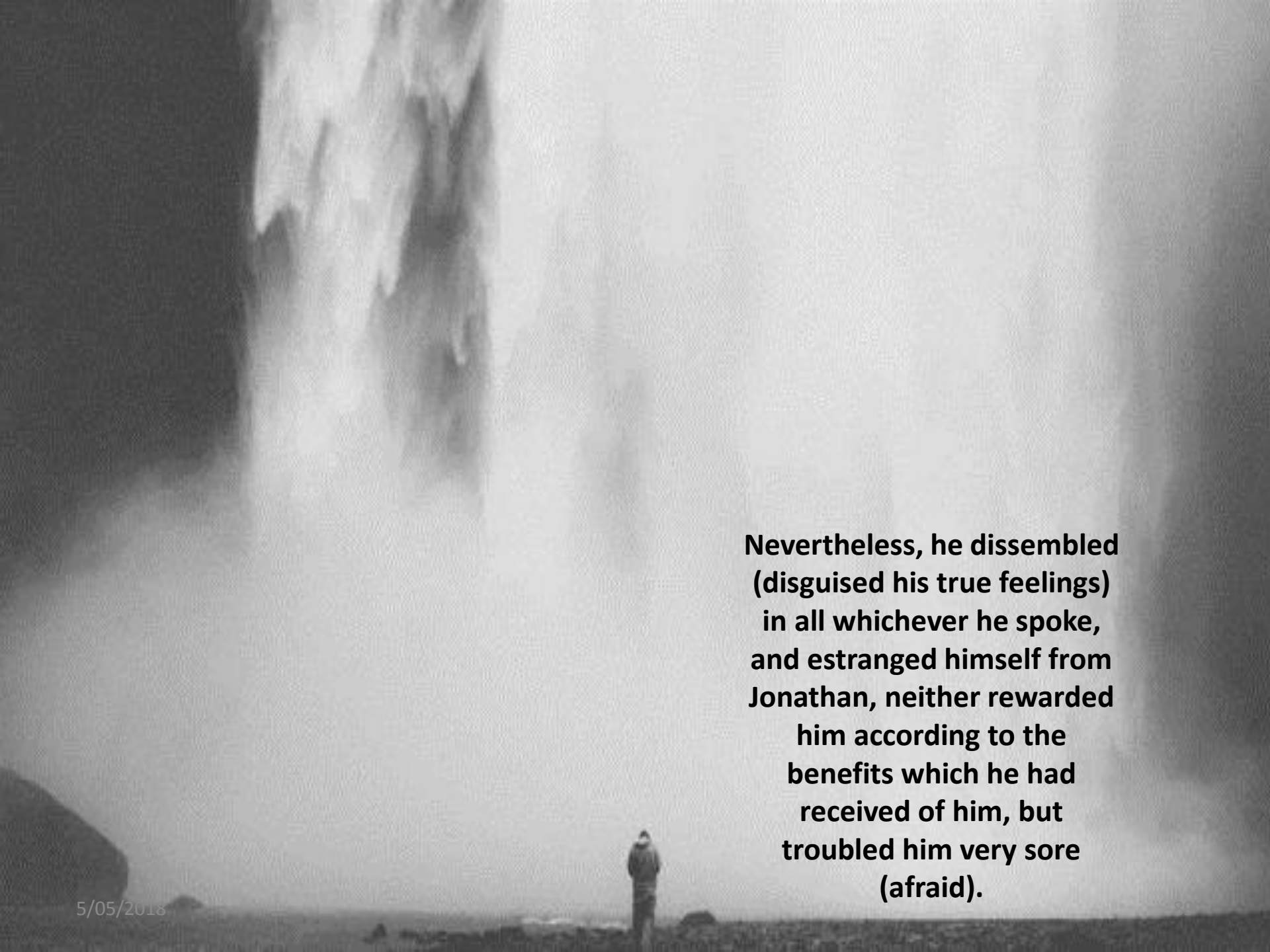




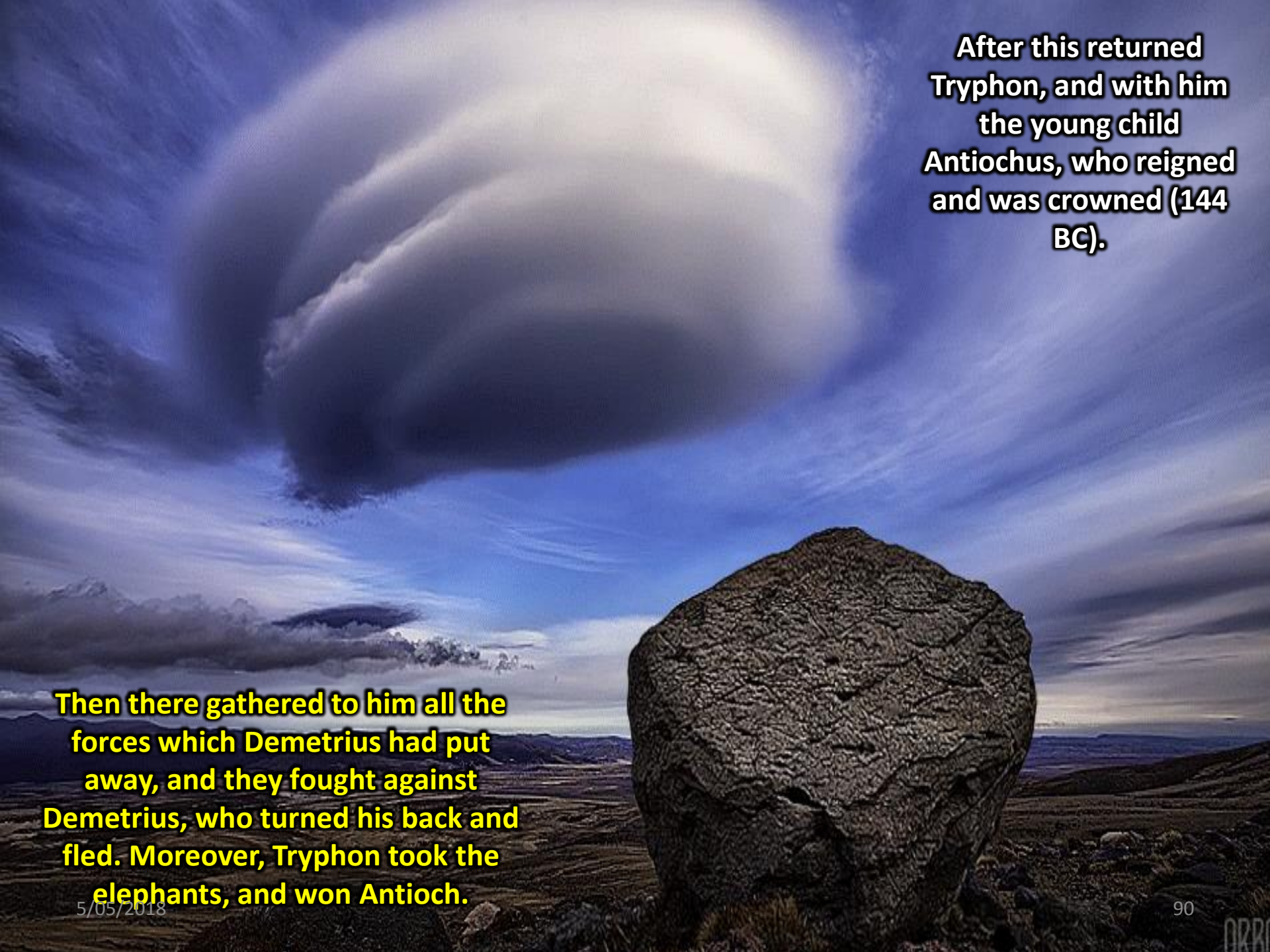
With that they cast away their weapons, and made peace: and the Hebrews were honored in the sight of the king, and in the sight of all who were in his realm, and they returned to Jerusalem, having great spoils.



So King Demetrius sat on the throne of his kingdom, and the land was quiet before him.



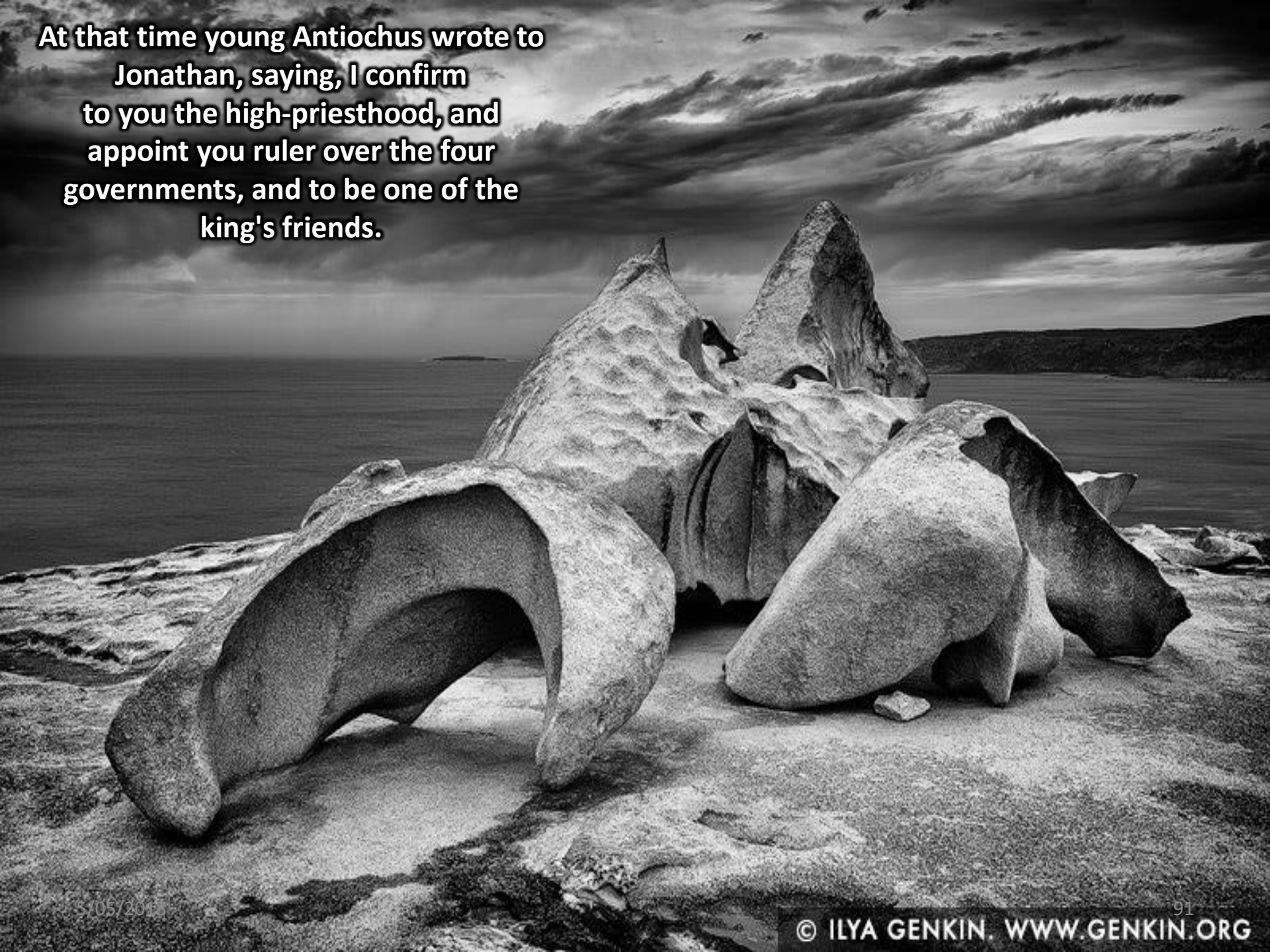
**Nevertheless, he dissembled
(disguised his true feelings)
in all whichever he spoke,
and estranged himself from
Jonathan, neither rewarded
him according to the
benefits which he had
received of him, but
troubled him very sore
(afraid).**

A large, textured rock formation, possibly a natural rock formation or a large stone, stands prominently in the foreground. The rock has a rough, cracked surface. The background shows a vast, open landscape with rolling hills and a dramatic sky filled with large, billowing clouds. The lighting suggests a sunset or sunrise, with a warm glow on the horizon and a deep blue in the upper sky.

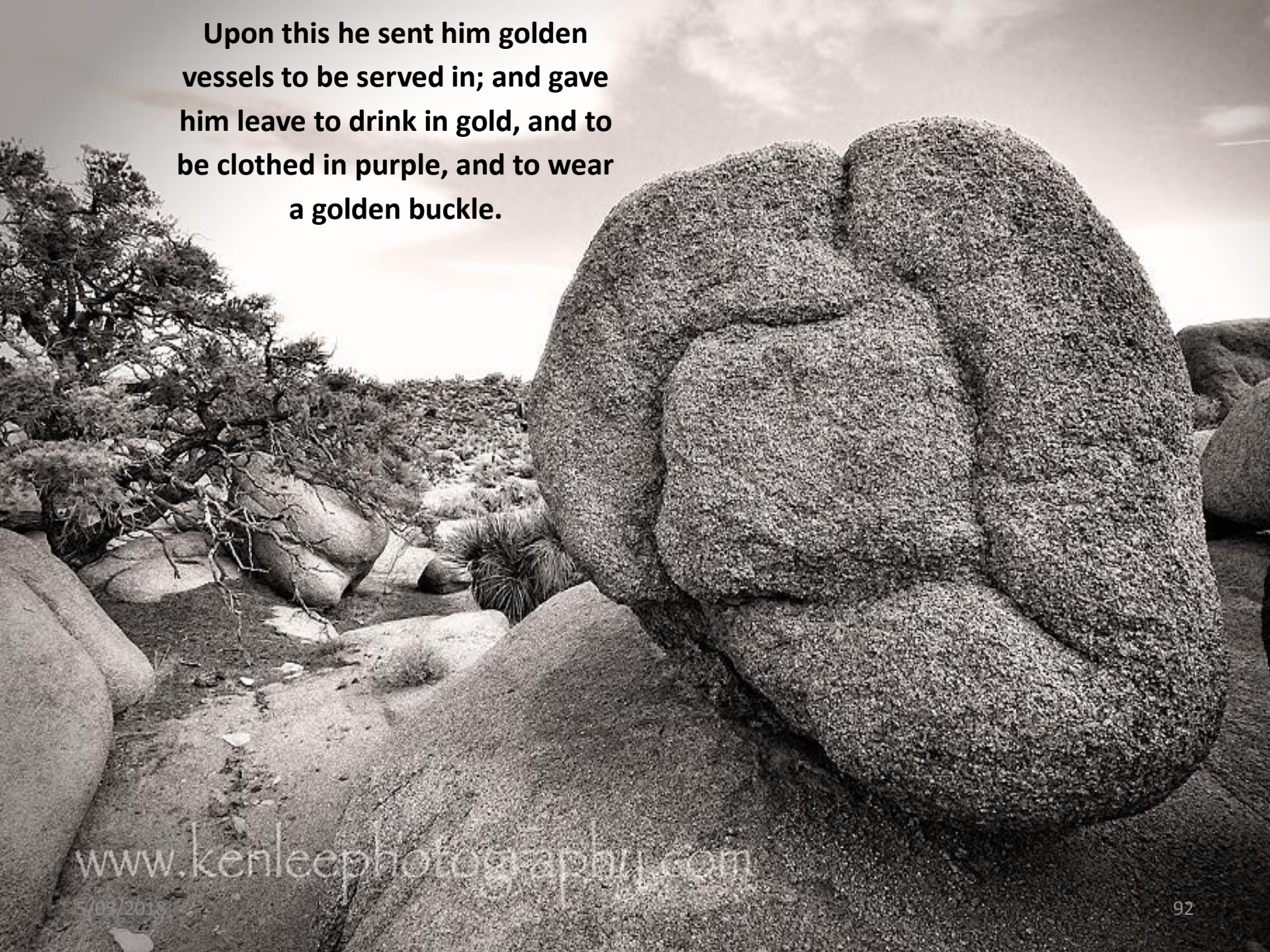
**After this returned
Tryphon, and with him
the young child
Antiochus, who reigned
and was crowned (144
BC).**

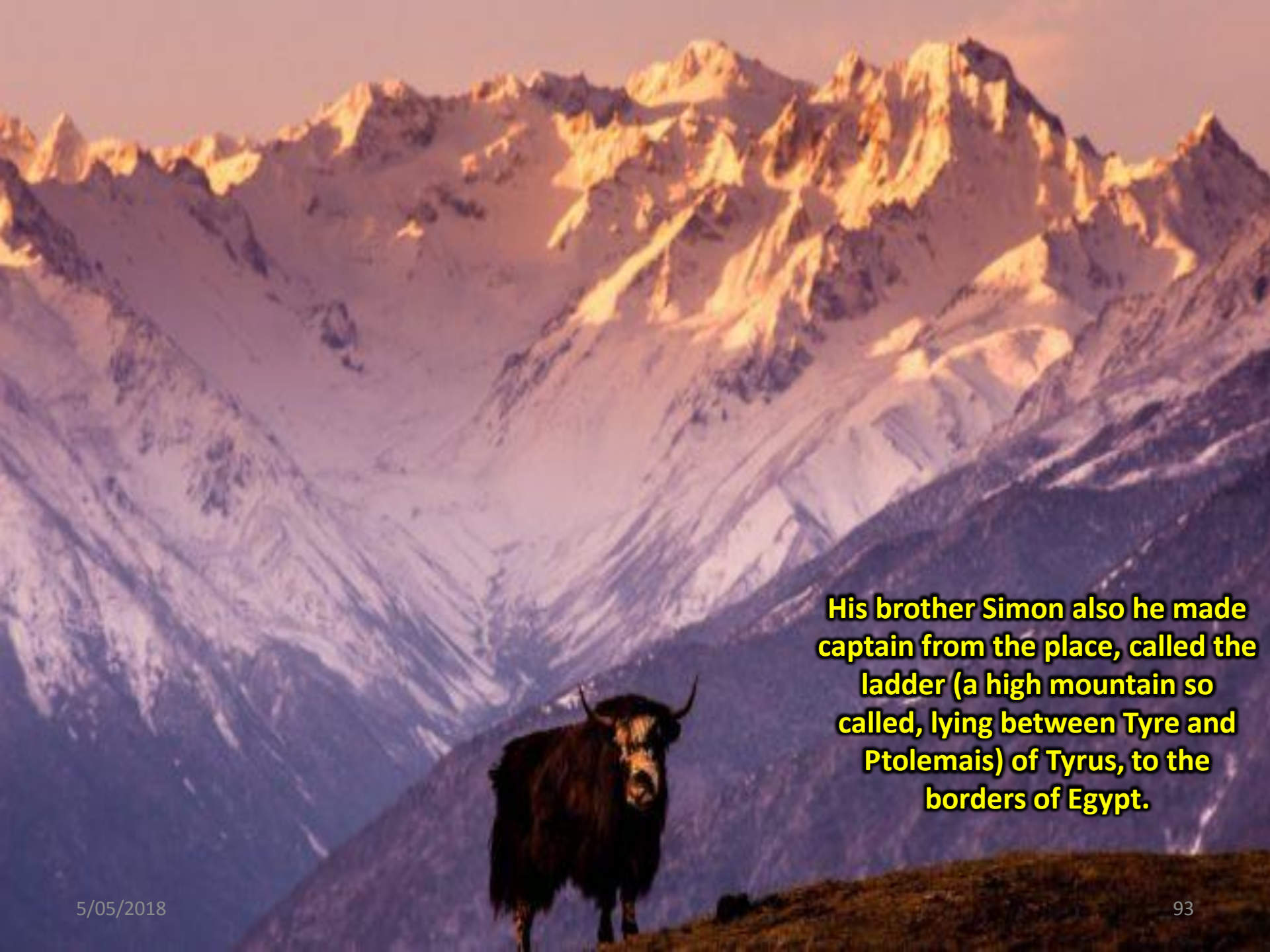
**Then there gathered to him all the
forces which Demetrius had put
away, and they fought against
Demetrius, who turned his back and
fled. Moreover, Tryphon took the
elephants, and won Antioch.**

At that time young Antiochus wrote to Jonathan, saying, I confirm to you the high-priesthood, and appoint you ruler over the four governments, and to be one of the king's friends.



**Upon this he sent him golden
vessels to be served in; and gave
him leave to drink in gold, and to
be clothed in purple, and to wear
a golden buckle.**





His brother Simon also he made captain from the place, called the ladder (a high mountain so called, lying between Tyre and Ptolemais) of Tyrus, to the borders of Egypt.

Then Jonathan went forth, and passed over the river and through the cities there; and all the forces of Syria gathered themselves to him to help him: and when he came to Ascalon, they of the city met him honorably.



From whence he went to Gaza, but they of Gaza shut him out; wherefore he laid siege unto it, and burned the suburbs with fire, and spoiled them.



**Afterward, when they of Gaza made
supplication to Jonathan,
he made peace with them, and took the sons
of their chief men for hostages, and sent them
to Jerusalem, and passed through the country
to Damascus.**



Now when Jonathan heard that Demetrius' princes were come to Cades which is in Galilee, with a great power, purposing to remove him out of the country (his office); He went to meet them, and left Simon his brother in the country.



Then Simon encamped against Bethsura, and fought against it a long season, and shut it up. But they desired to have peace with him, which he granted them, and then put them out from there, and took the city, and set a garrison in it.





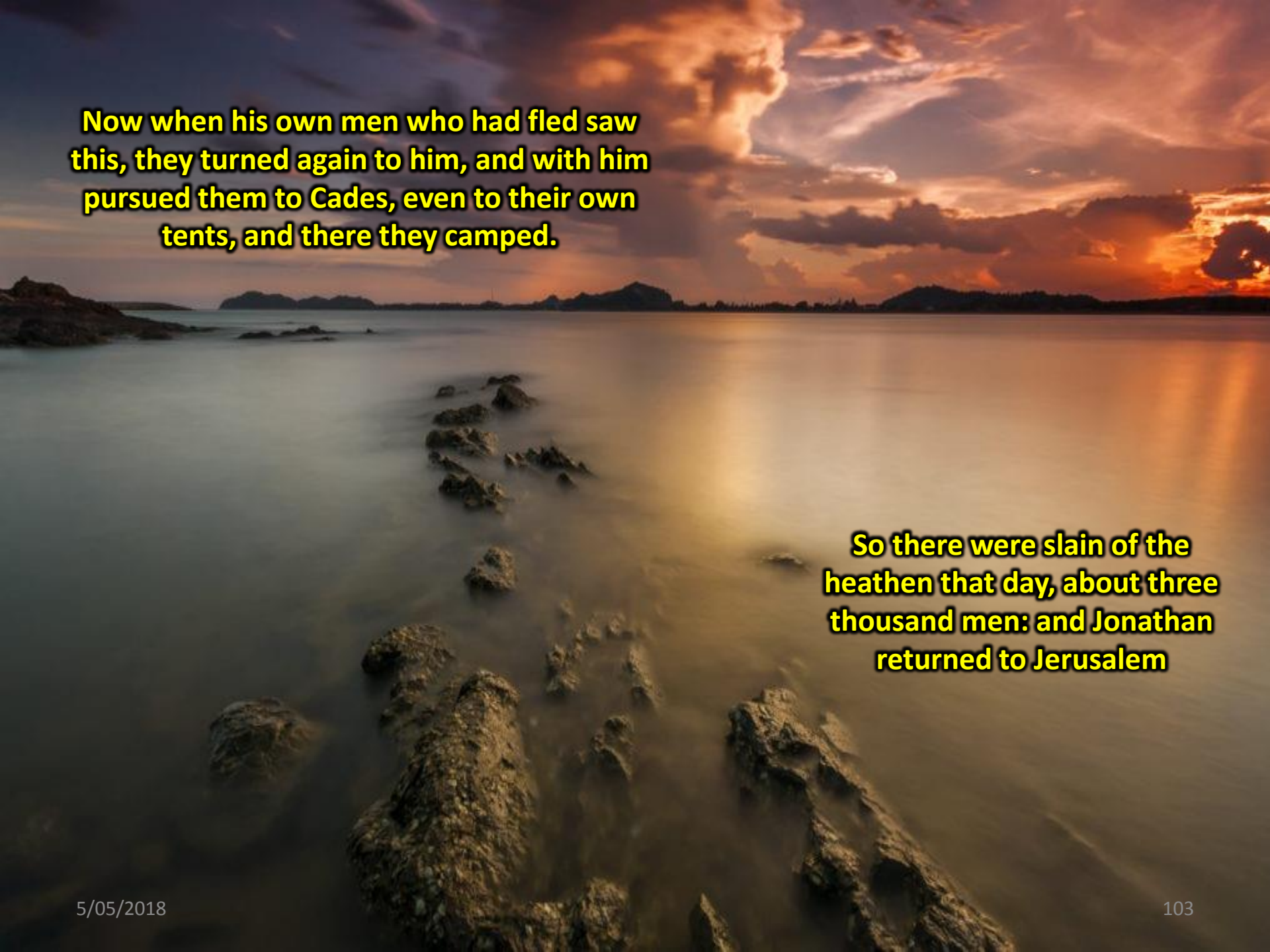
As for Jonathan and his host, they pitched at the water of Gennesar, from whence speedily in the morning they gat (going through a channel or passage) them to the plain of Nador.

And behold, the host of strangers met them in the plain; who having laid men in ambush for him in the mountains, came themselves over against him.



So when they who lay in ambush rose out of their places, and joined battle, all who were of Jonathan's side fled; to such an extent that there was not one of them left, except Mattathias the son of Absalom, and Judas the son of Calphi, the captains of the host.

Then Jonathan rent his clothes, and cast earth upon his head, and prayed. Afterwards turning again to battle, he put them to flight, and so they ran away.

A dramatic sunset over a body of water. The sky is filled with large, dark clouds illuminated from below by the setting sun, creating a warm orange and yellow glow. The sun is partially obscured by a cloud on the right side of the frame. The water is calm, reflecting the colors of the sky. In the foreground, several large, dark, rocky islands or reefs are visible, extending into the water. The overall mood is serene and majestic.

Now when his own men who had fled saw this, they turned again to him, and with him pursued them to Cades, even to their own tents, and there they camped.

So there were slain of the heathen that day, about three thousand men: and Jonathan returned to Jerusalem

**NEXT UP – PART 8 OF
THE 2ND BOOK OF
MACCABEES**



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