

2ND BOOK OF MACCABEES –PT 9

The End of the 2nd Book of the
Maccabees



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**We've come to the end of 2nd Book of the
Maccabees:
What did we learn?**

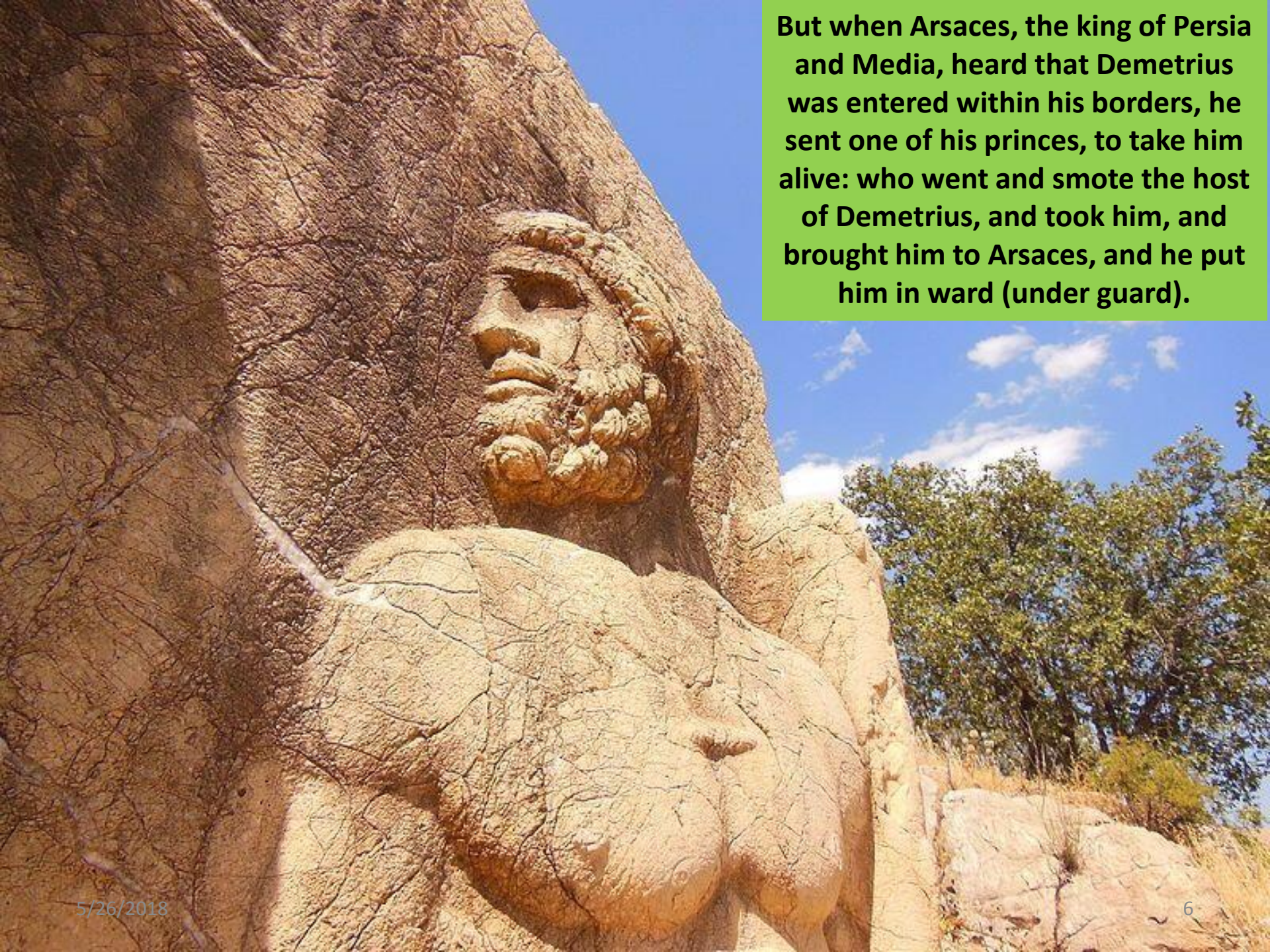
- 1. You need at least 5 brothers**
- 2. There were only 4 names for kings:
Antiochus, Ptolemy, Demetrius and maybe
Alexander**
- 3. There was NO miracle of the oil, it was the
Miracle of Yahuah!!**

**That with Yahuah, it's 3
against 3 thousand and you
can still win. It's all about
placing your Trust in Yahuah
our Eternal!! He will never let
you down!!!**





Now in the hundred threescore and twelfth year (141 BC), King Demetrius gathered his forces together, and went into Media (countries subject to the Parthians, under Arsaces or more properly Mithridates), to get him help to fight against Tryphon.



But when Arsaces, the king of Persia and Media, heard that Demetrius was entered within his borders, he sent one of his princes, to take him alive: who went and smote the host of Demetrius, and took him, and brought him to Arsaces, and he put him in ward (under guard).

As for the land of Judah, that was quiet all the days of Simon; for he sought the good of his nation in such wise, as that evermore his authority and honor pleased them well.



And in addition to all his glory, he took Joppe for a haven, and made it an entrance to the isles of the sea, and enlarged the bounds of his nation, and recovered the country.

Tarshish

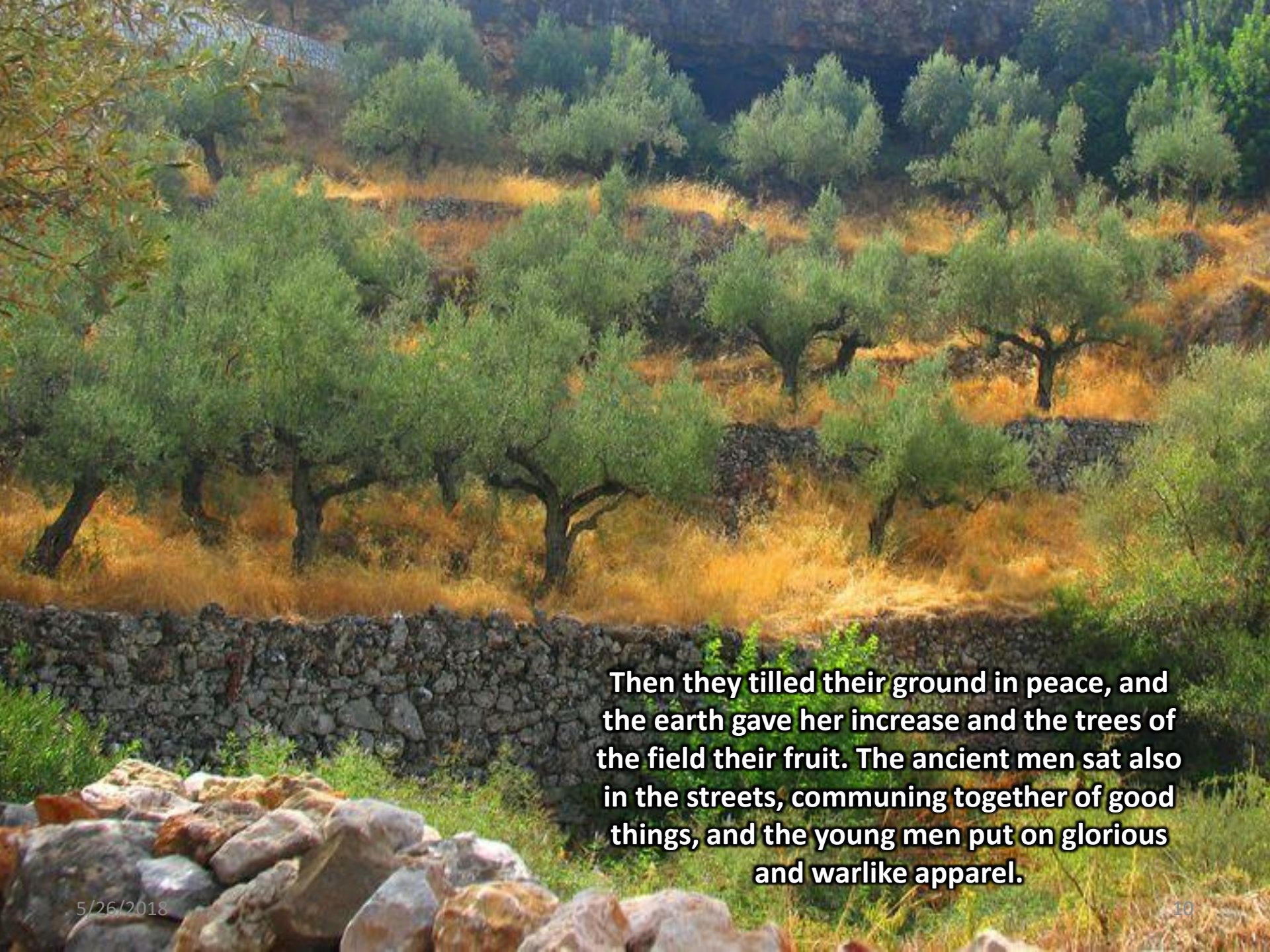
Nineveh

2500 miles

550 miles

Joppe

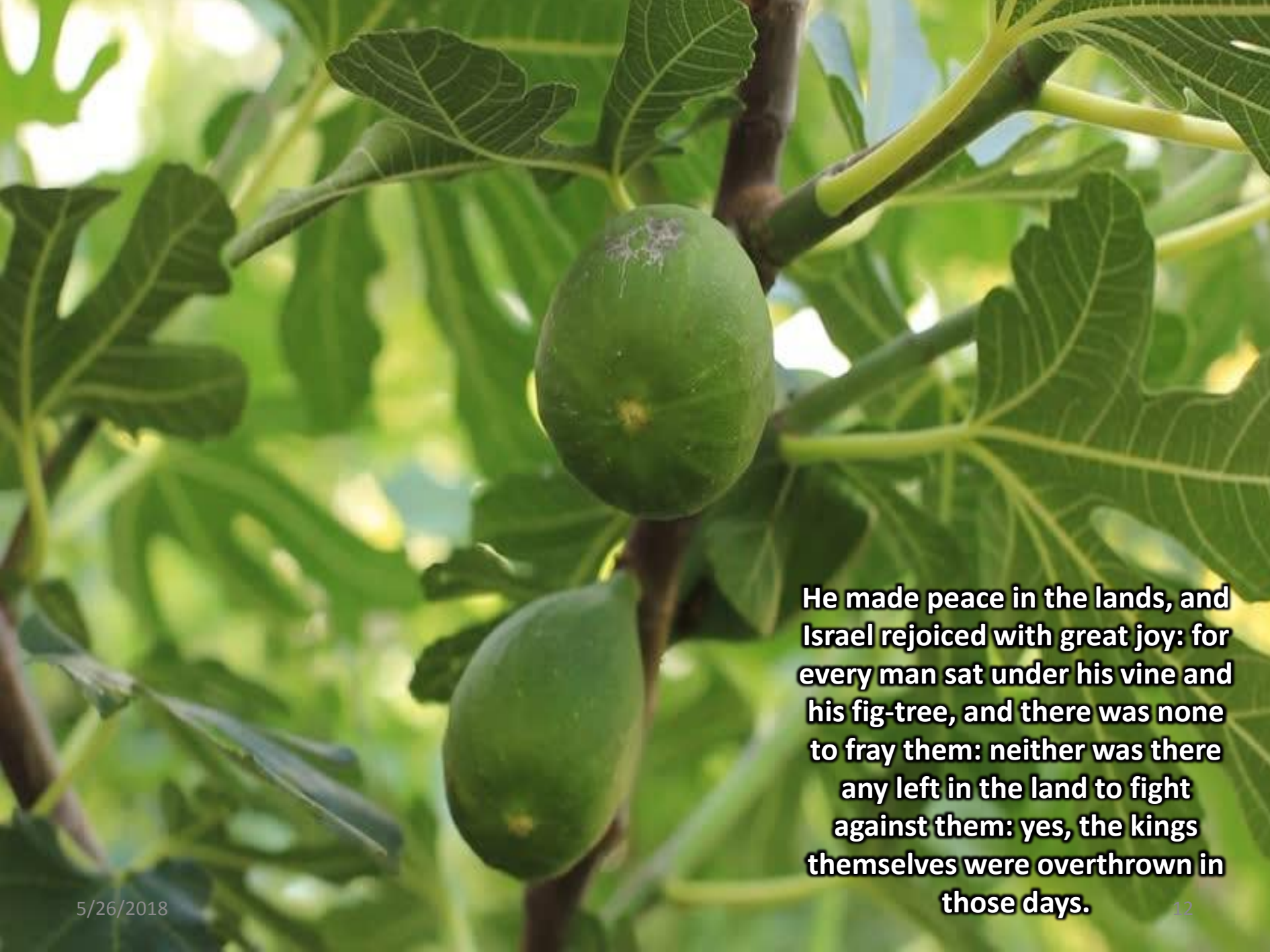
And gathered together a great number of captives, and had the dominion of Gazara, and Bethsura, and the tower, out of which he took all impurities; neither was there any who resisted him.



Then they tilled their ground in peace, and the earth gave her increase and the trees of the field their fruit. The ancient men sat also in the streets, communing together of good things, and the young men put on glorious and warlike apparel.

**He provided victuals for the cities,
and set in them all manner of
munition, so that his honorable
name was renowned to the end
of the world.**





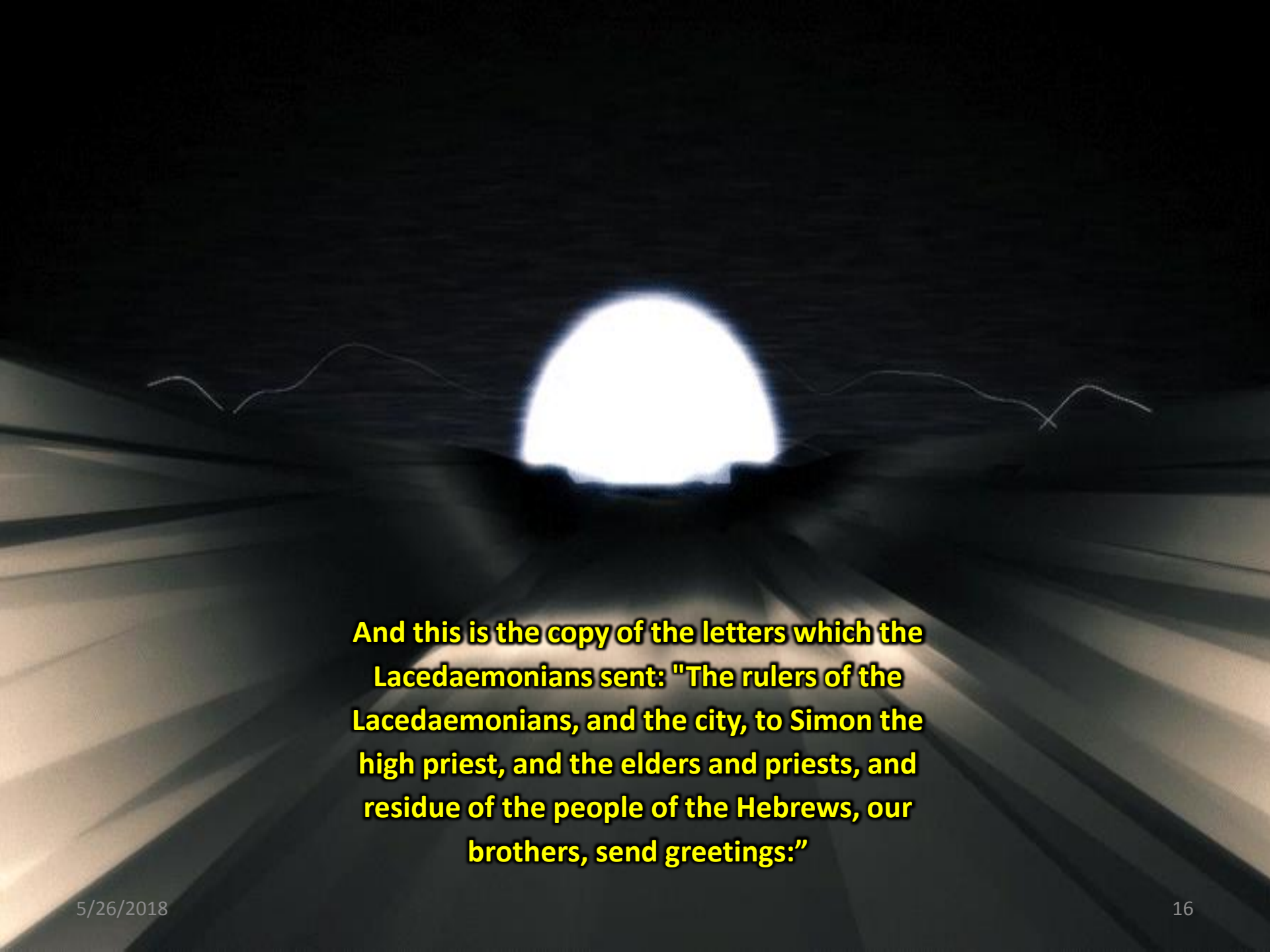
He made peace in the lands, and Israel rejoiced with great joy: for every man sat under his vine and his fig-tree, and there was none to fray them: neither was there any left in the land to fight against them: yes, the kings themselves were overthrown in those days.

Moreover, he strengthened all those of his people who were brought low: the Torah he searched out and every condemner of the Torah and wicked person he took away. He beautified the sanctuary, and multiplied the vessels of the sanctuary.



Now it was heard at Rome, and as far as Sparta, that Jonathan was dead; and they were very sorry.

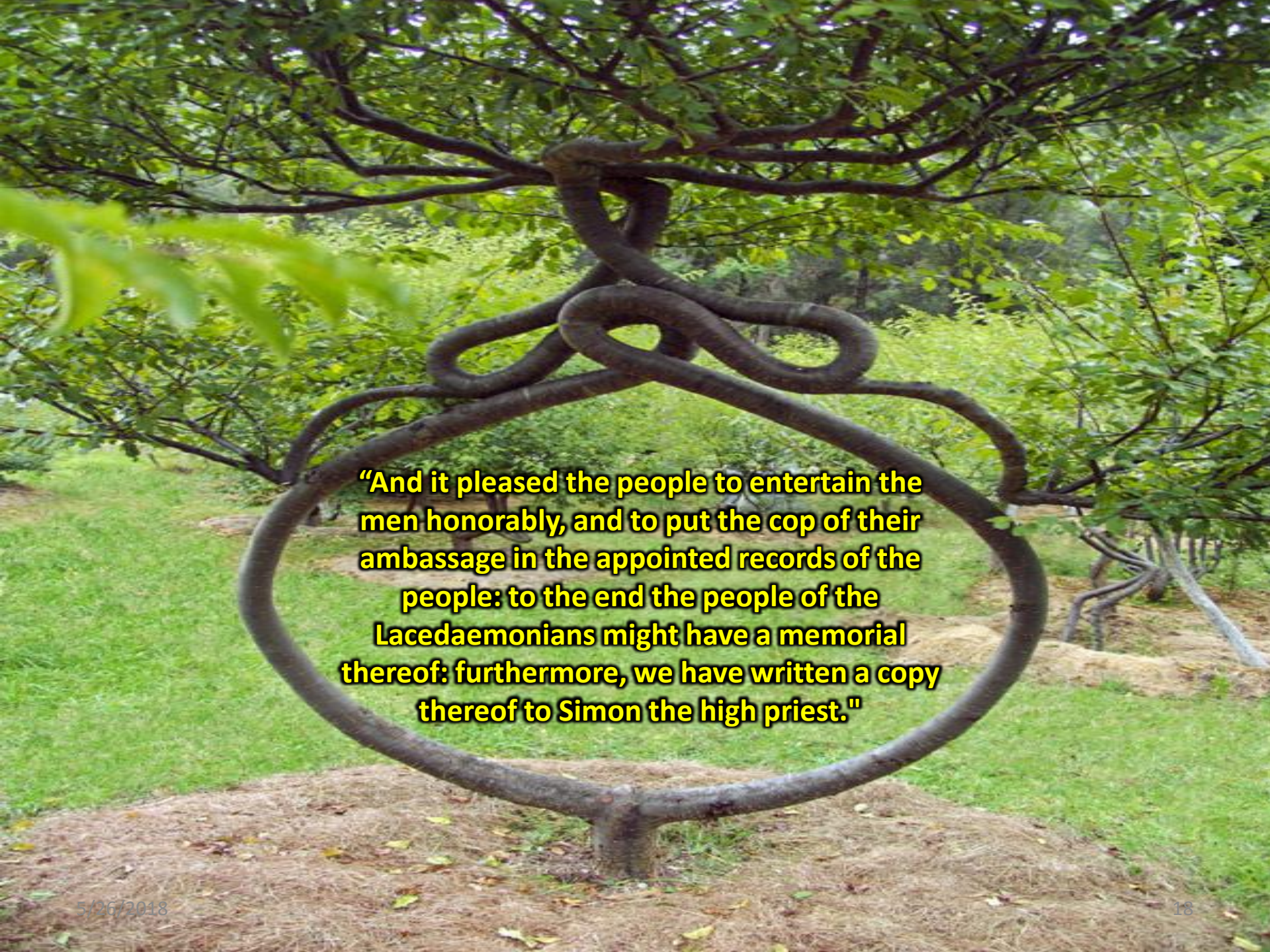
But as soon as they heard that his brother Simon was made high priest in his stead, and ruled the country, and the cities therein: they wrote to him in tables of brass, to renew the friendship and league which they had made with Judas and Jonathan his brothers: which writings were read before the congregation at Jerusalem.

A bright sun rising over a dark horizon, with rays of light emanating from the sun and illuminating the scene. The sun is a large, glowing white circle, and the rays are thin, dark lines that fan out from the sun's edges. The background is a dark, almost black sky, and the overall effect is one of a bright, clear day breaking through a dark night.


And this is the copy of the letters which the Lacedaemonians sent: "The rulers of the Lacedaemonians, and the city, to Simon the high priest, and the elders and priests, and residue of the people of the Hebrews, our brothers, send greetings:"

“The ambassadors who were sent to our people, certified us of your glory and honor: wherefore we were glad of their coming: and did register the things which they spoke in the council of the people, in this manner.”

“Numenius son of Antiochus, and Antipater son of Jason, the Hebrews ambassadors, came unto us to renew the friendship which they had with us.”

A large, gnarled tree trunk in a park setting, intricately twisted and looped to form a heart shape. The tree is surrounded by lush green foliage and a grassy area. The text is overlaid on the heart shape.

“And it pleased the people to entertain the men honorably, and to put the cop of their ambassage in the appointed records of the people: to the end the people of the Lacedaemonians might have a memorial thereof: furthermore, we have written a copy thereof to Simon the high priest.”

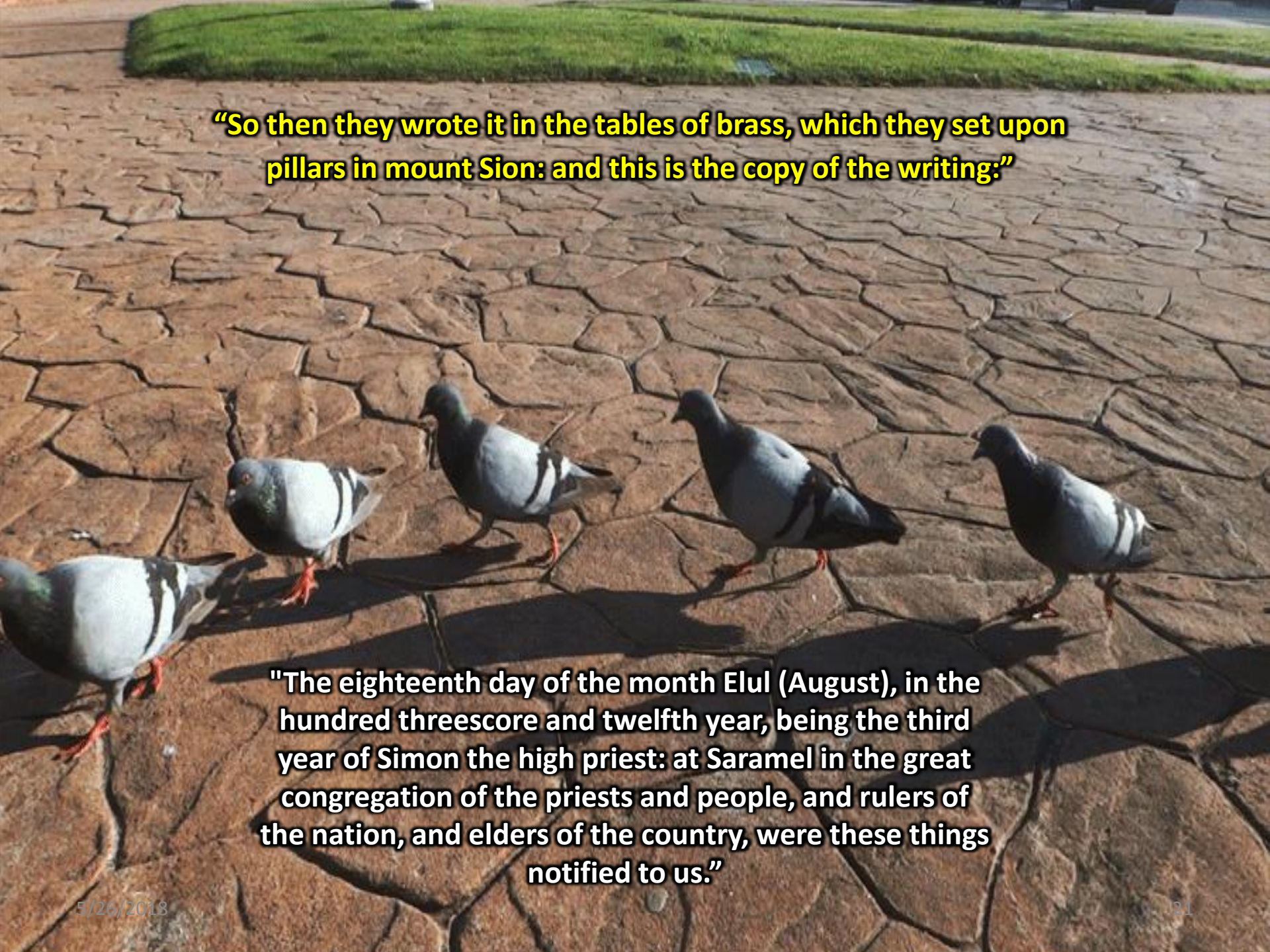
A large warehouse filled with stacks of gold bars on wooden pallets. The bars are arranged in neat rows, and the overall scene is brightly lit, highlighting the golden color of the metal.

After this, Simon sent Numenius to Rome, with a great shield of gold of a thousand minae (pounds), to confirm the league with them. Whereof when the people heard, they said, “What thanks shall we give to Simon and his sons?”

By Today's standards that is \$20,670,400

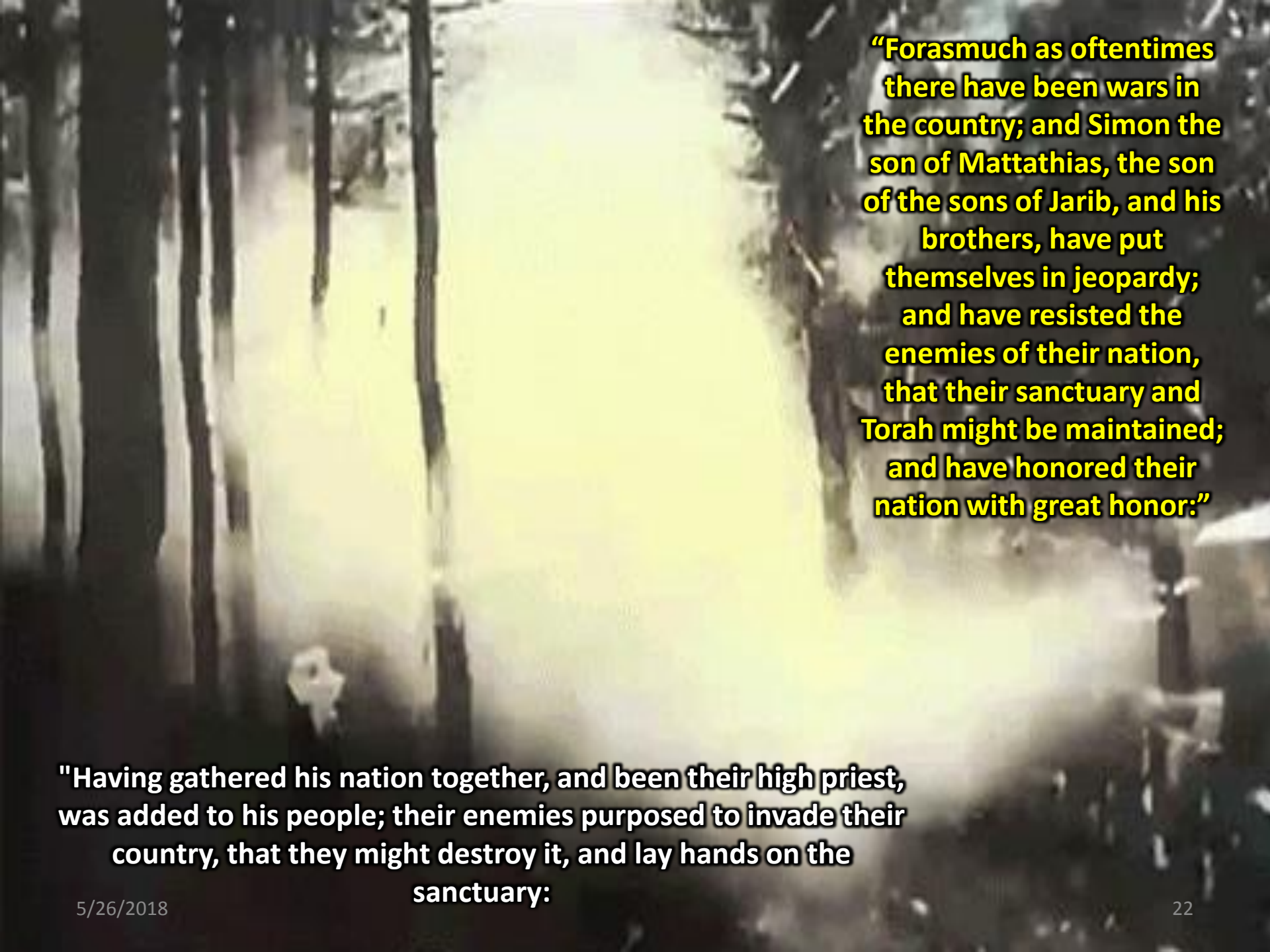
“For he and his brothers, and the house of his father, have established Israel, and chased away in fight their enemies from them, and confirmed their liberty.”



A group of five pigeons, likely Rock Pouter pigeons, are walking across a paved area made of large, irregular, reddish-brown stones. The pigeons are white with dark grey wings and necks, and some have a distinctive red beak. They are walking in a loose line from left to right. In the background, there is a strip of green grass and a concrete curb.

“So then they wrote it in the tables of brass, which they set upon pillars in mount Sion: and this is the copy of the writing:”

“The eighteenth day of the month Elul (August), in the hundred threescore and twelfth year, being the third year of Simon the high priest: at Saramel in the great congregation of the priests and people, and rulers of the nation, and elders of the country, were these things notified to us.”

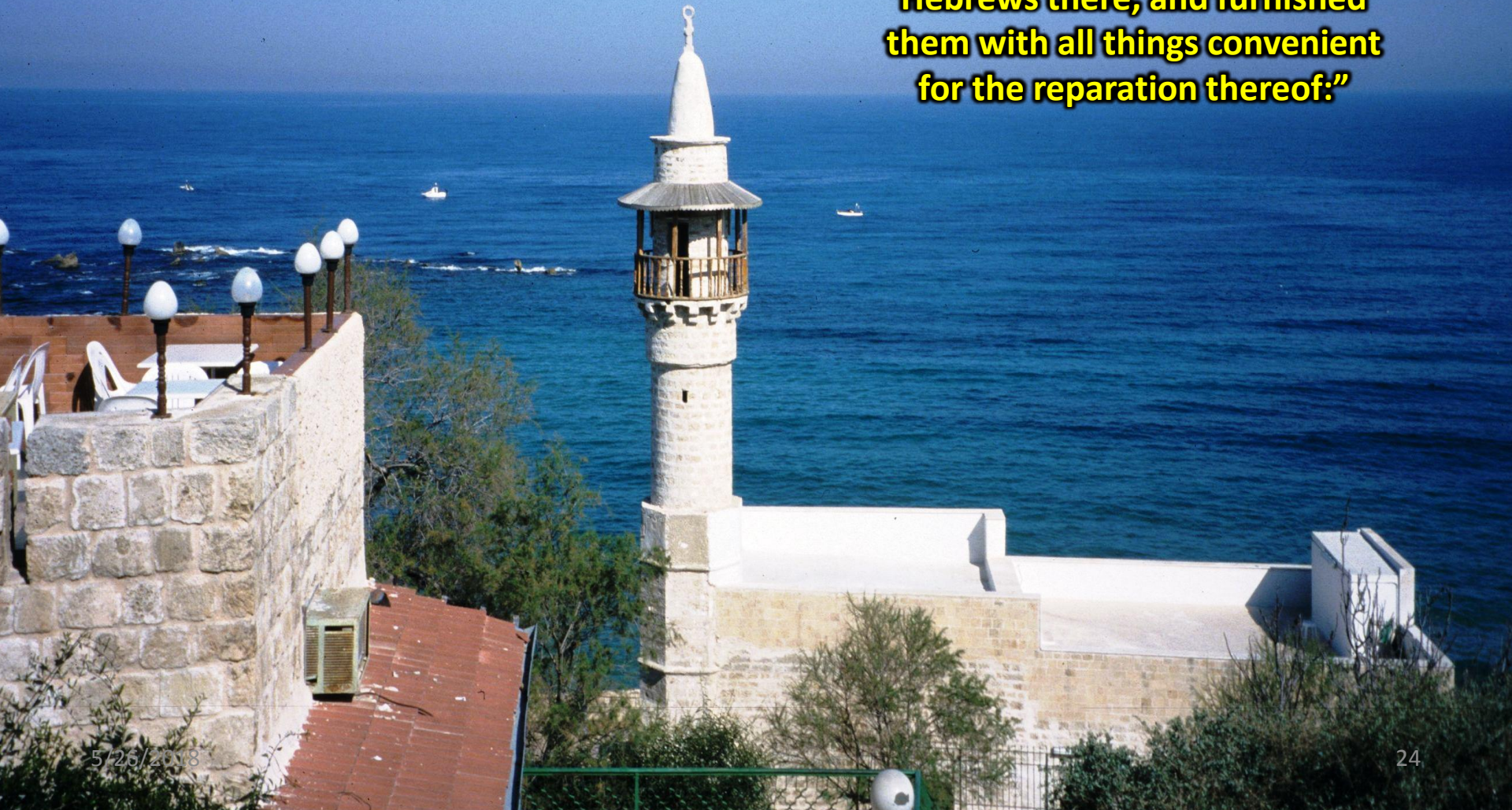


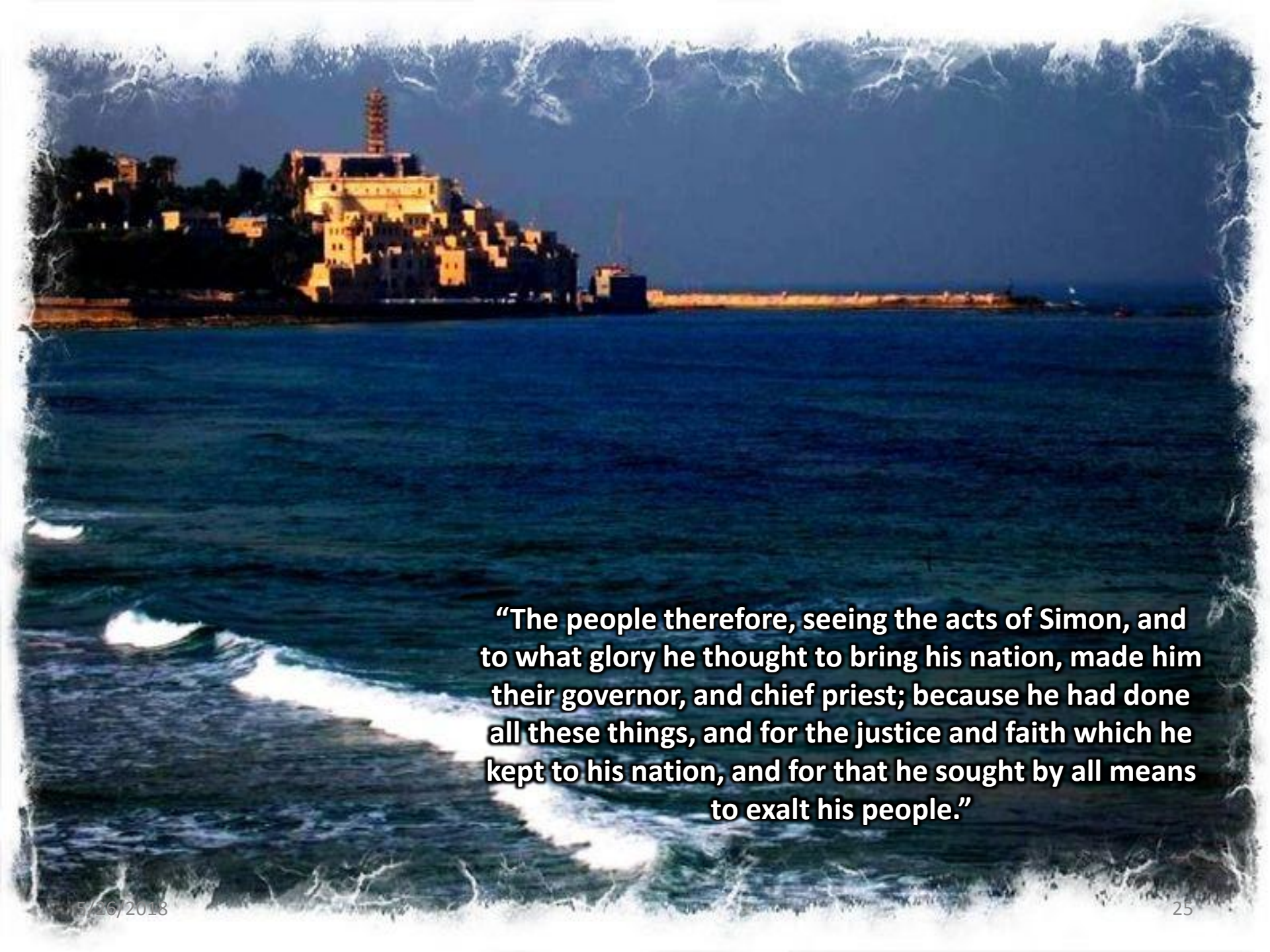
“Forasmuch as oftentimes there have been wars in the country; and Simon the son of Mattathias, the son of the sons of Jarib, and his brothers, have put themselves in jeopardy; and have resisted the enemies of their nation, that their sanctuary and Torah might be maintained; and have honored their nation with great honor:”

"Having gathered his nation together, and been their high priest, was added to his people; their enemies purposed to invade their country, that they might destroy it, and lay hands on the sanctuary:

“At which time Simon rose up, and fought for his nation, and spent much of his own substance, and armed the mighty men of his nation, and gave them wages, and fortified the cities of Judaea, together with Bethsura which lies upon the borders of Judaea, where the armor of the enemies had been before; and set a garrison of Hebrews there.”

“Moreover, he fortified Joppe which lies upon the sea, and Gazara which borders upon Azotus, where the enemies had dwelt before: and placed Hebrews there, and furnished them with all things convenient for the reparation thereof:”

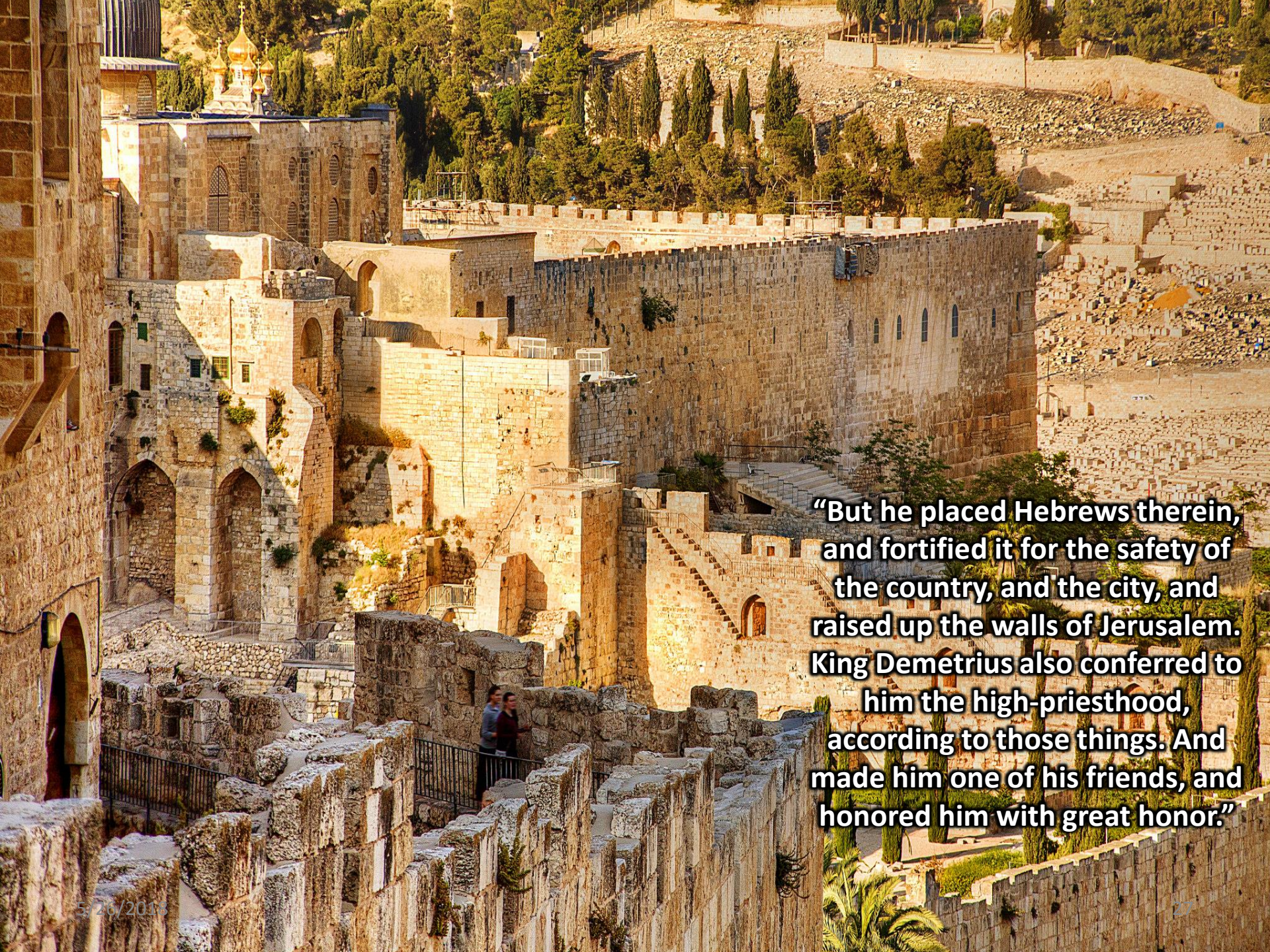




“The people therefore, seeing the acts of Simon, and to what glory he thought to bring his nation, made him their governor, and chief priest; because he had done all these things, and for the justice and faith which he kept to his nation, and for that he sought by all means to exalt his people.”

“For in his days things prospered in his hands, so that the heathen were taken out of their country, and they also which were in the city of David in Jerusalem, who had made themselves a tower, out of which they issued, and polluted all about the sanctuary, and did much hurt in the set-apart places:”

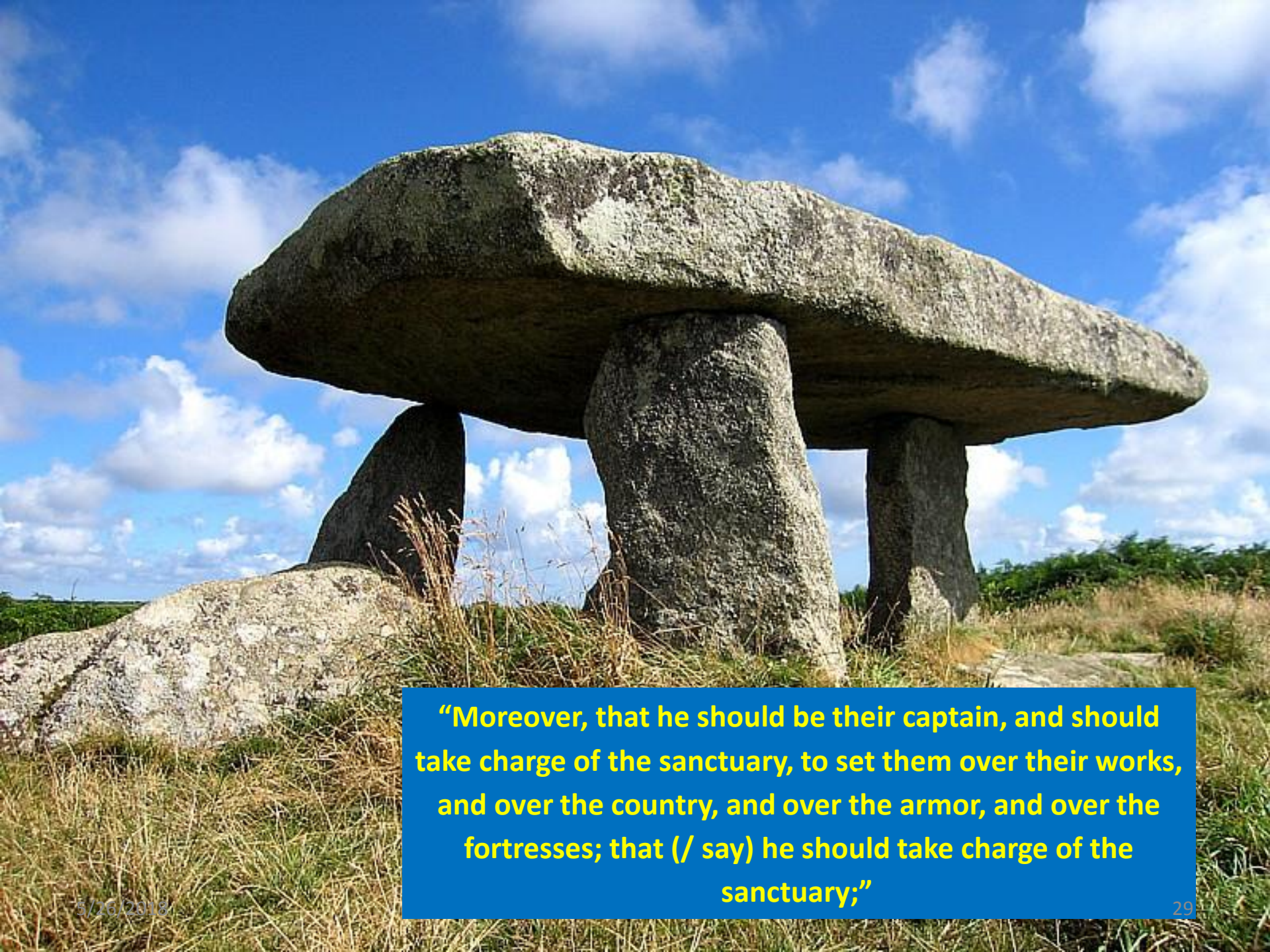




“But he placed Hebrews therein, and fortified it for the safety of the country, and the city, and raised up the walls of Jerusalem. King Demetrius also conferred to him the high-priesthood, according to those things. And made him one of his friends, and honored him with great honor.”



“For he had heard say, that the Hebrews were called by the Romans their friends, and confederates, and brothers; and that they had entertained the ambassadors of Simon honorably: also, that the Hebrews and priests were well pleased that Simon should be their governor and high priest forever, until there should arise a faithful prophet.”



“Moreover, that he should be their captain, and should take charge of the sanctuary, to set them over their works, and over the country, and over the armor, and over the fortresses; that (/ say) he should take charge of the sanctuary;”



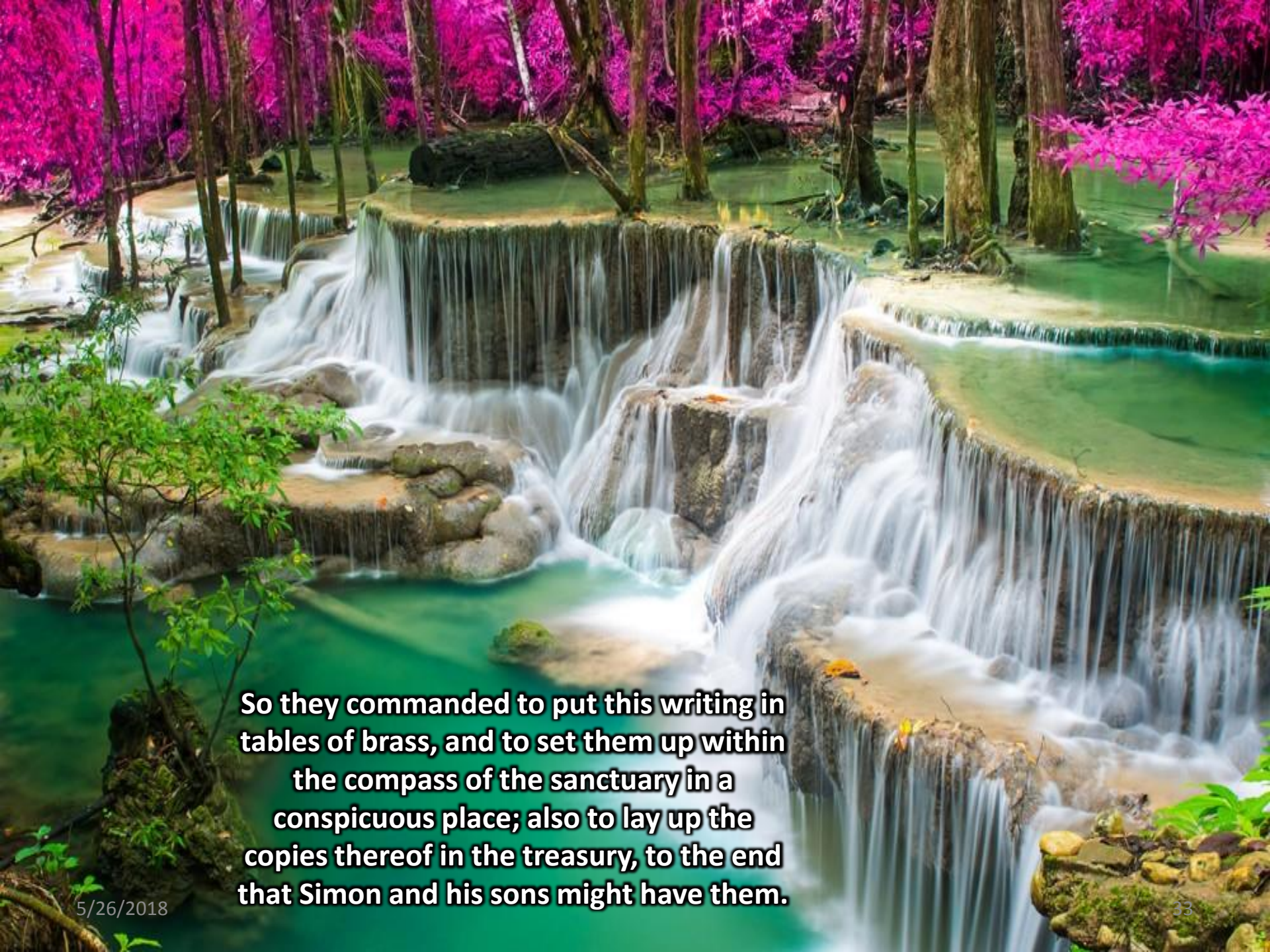
**“Besides this that he should be obeyed by every man,
and that all the writings in the country should be
made in his name, and that he should be clothed in
purple, and wear gold;”**

“Also, that it should be lawful for none of the people or priests to break any of these things, or to gainsay (deny) his words, or to gather an assembly in the country without him, or to be clothed in purple, or to wear a buckle of gold; and whosoever should do otherwise, or break any of these things, he should be punished (guilty of a crime).”



**Thus it pleased all the people to deal with
Simon, and to do as has been said."**

**Then Simon accepted
hereof, and was well
pleased to be high
priest, and captain, and
governor of the
Hebrews and priests,
and to defend them all.**



So they commanded to put this writing in tables of brass, and to set them up within the compass of the sanctuary in a conspicuous place; also to lay up the copies thereof in the treasury, to the end that Simon and his sons might have them.

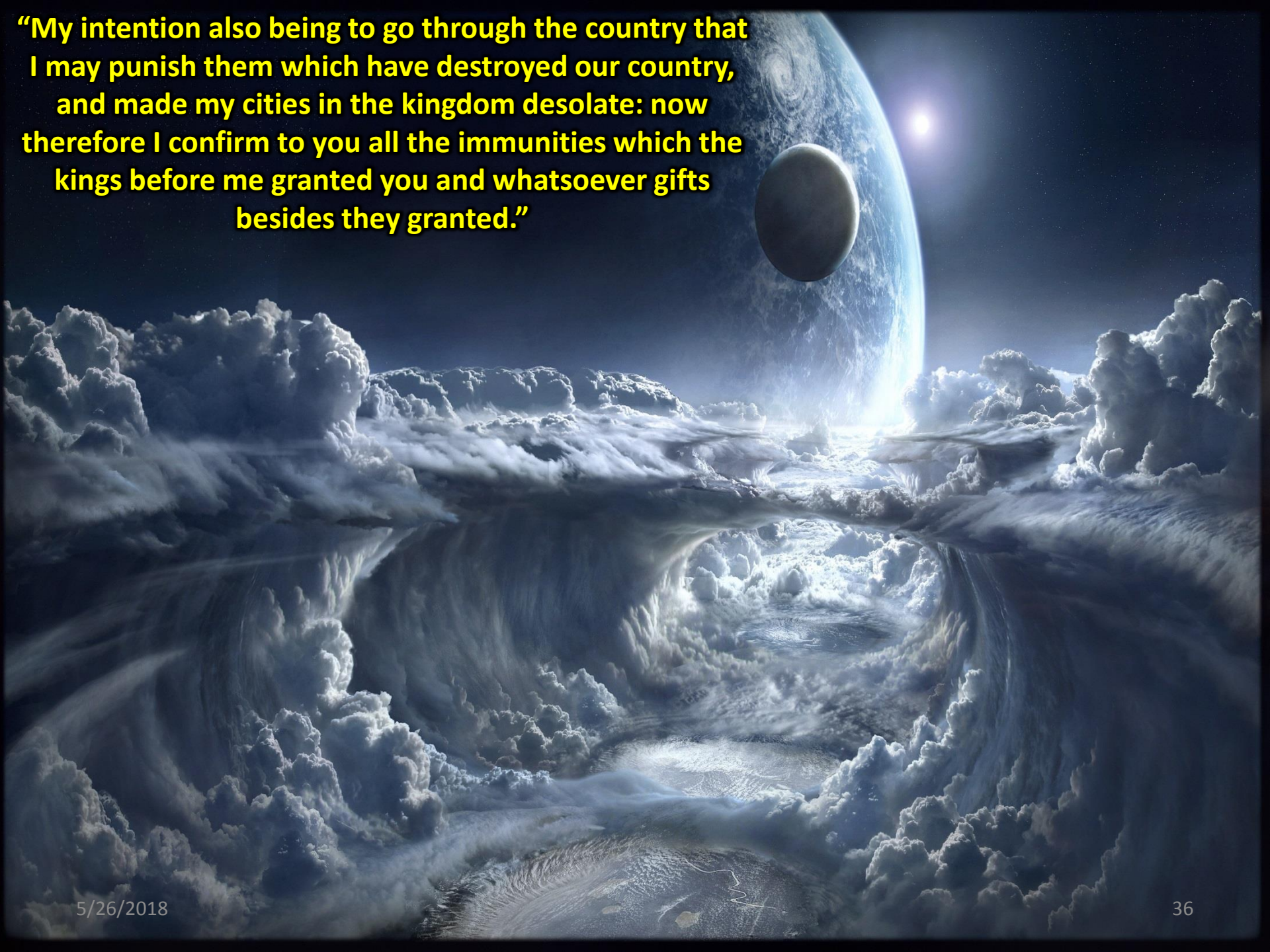
Moreover, Antiochus son of Demetrius the king, sent letters from the isles (Crete) of the sea (140 BC), to Simon the priest, and prince of the Hebrews, and to all the people.

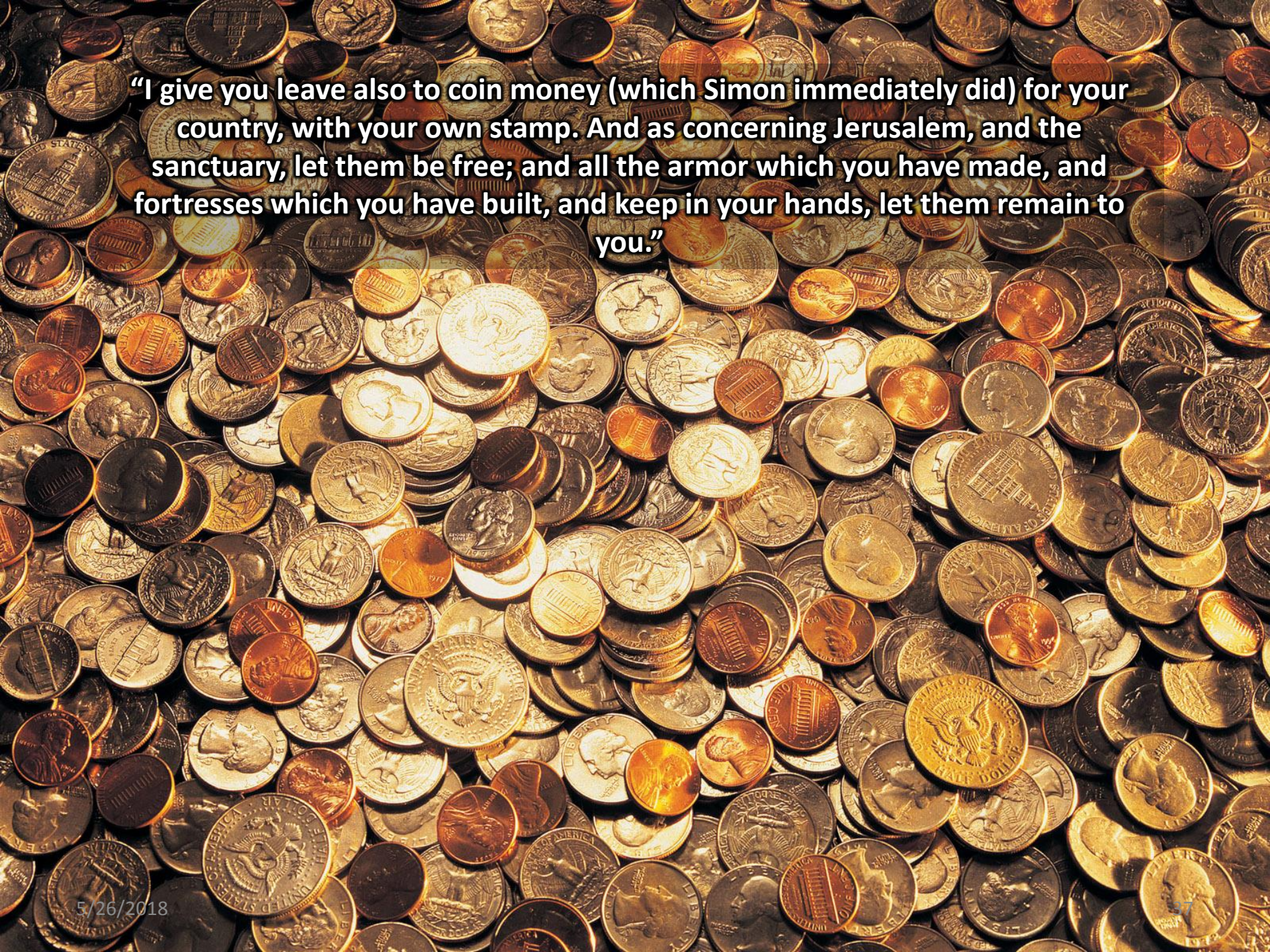


The contents whereof were these: "King Antiochus to Simon the high priest, and prince of his nation, and to the people of the Hebrews, greetings: Forasmuch as certain pestilent men (Tryphon and supporters) have usurped the kingdom of our fathers, and my purpose is to challenge it again, that I may restore it to the old estate, and to that end have gathered a multitude of foreign soldiers together, and prepared ships of war;"



“My intention also being to go through the country that I may punish them which have destroyed our country, and made my cities in the kingdom desolate: now therefore I confirm to you all the immunities which the kings before me granted you and whatsoever gifts besides they granted.”





"I give you leave also to coin money (which Simon immediately did) for your country, with your own stamp. And as concerning Jerusalem, and the sanctuary, let them be free; and all the armor which you have made, and fortresses which you have built, and keep in your hands, let them remain to you."



“And if anything be, or shall be owing to the king, let it be forgiven thee from this time forth forevermore. Furthermore, when we have obtained our kingdom, we will honor you, and your nation, and your temple, with great honor, so that your honor shall be known throughout the world.”

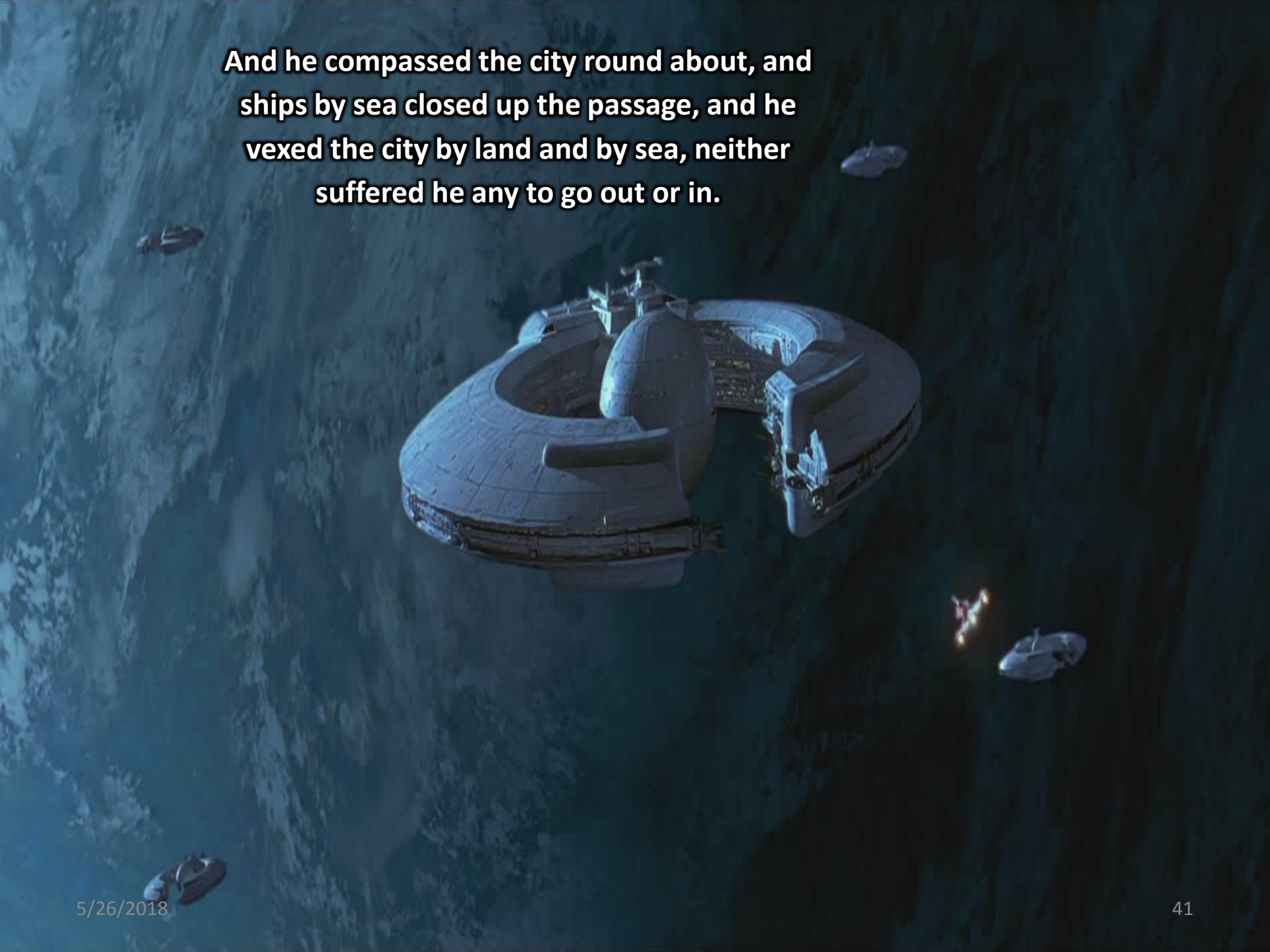
In the hundred threescore and fourteenth year went Antiochus into the land of his fathers: and all the forces came together to him, so that few were left with Tryphon. And King Antiochus pursued him, and he fled to Dora, which lies by the sea-side. (139 BC)

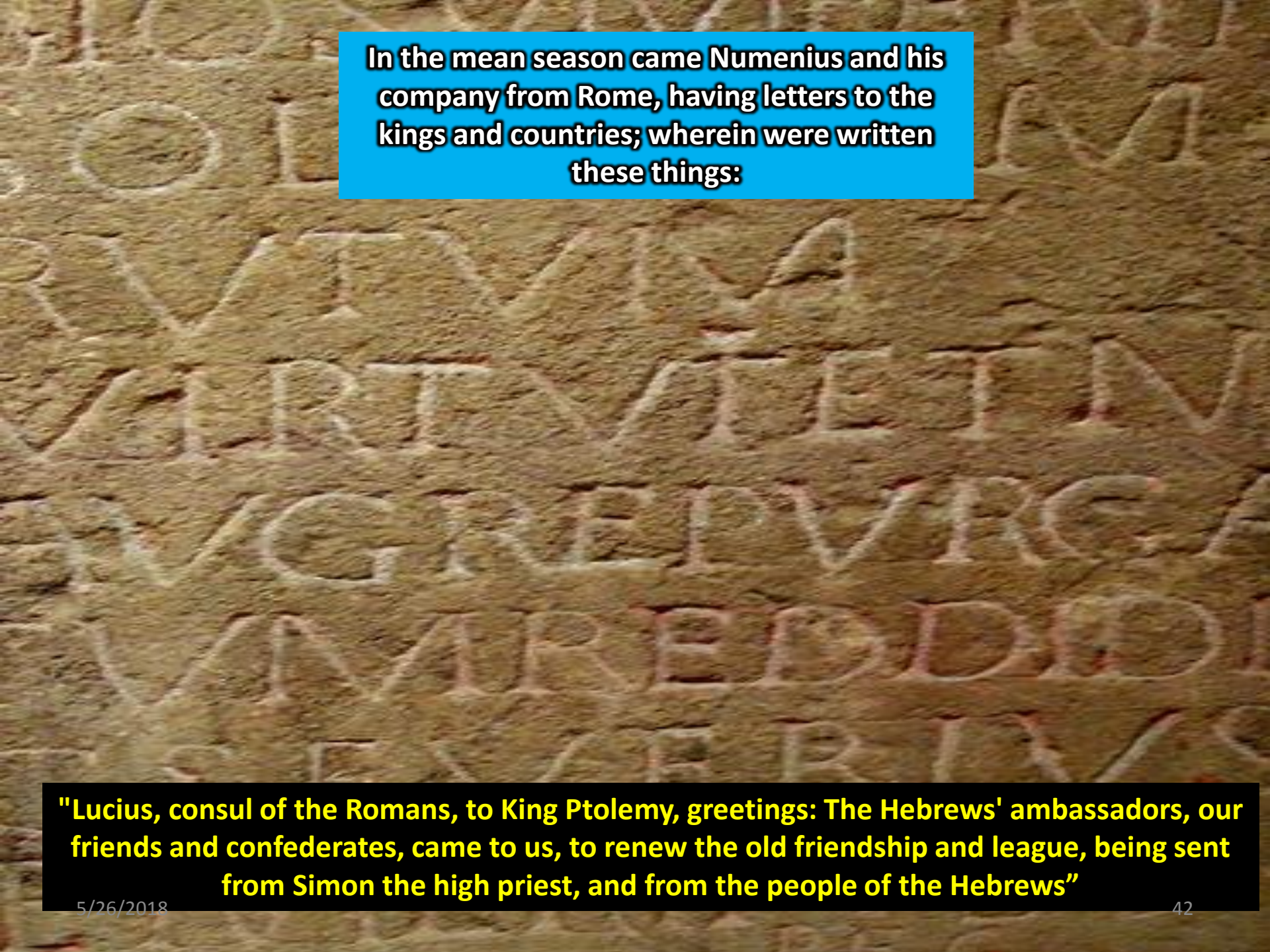


For he saw that troubles came upon him all at once, and that his forces had forsaken him (Tryphon). Then camped Antiochus against Dora, and with him an hundred and twenty thousand men of war, and eight thousand horsemen.



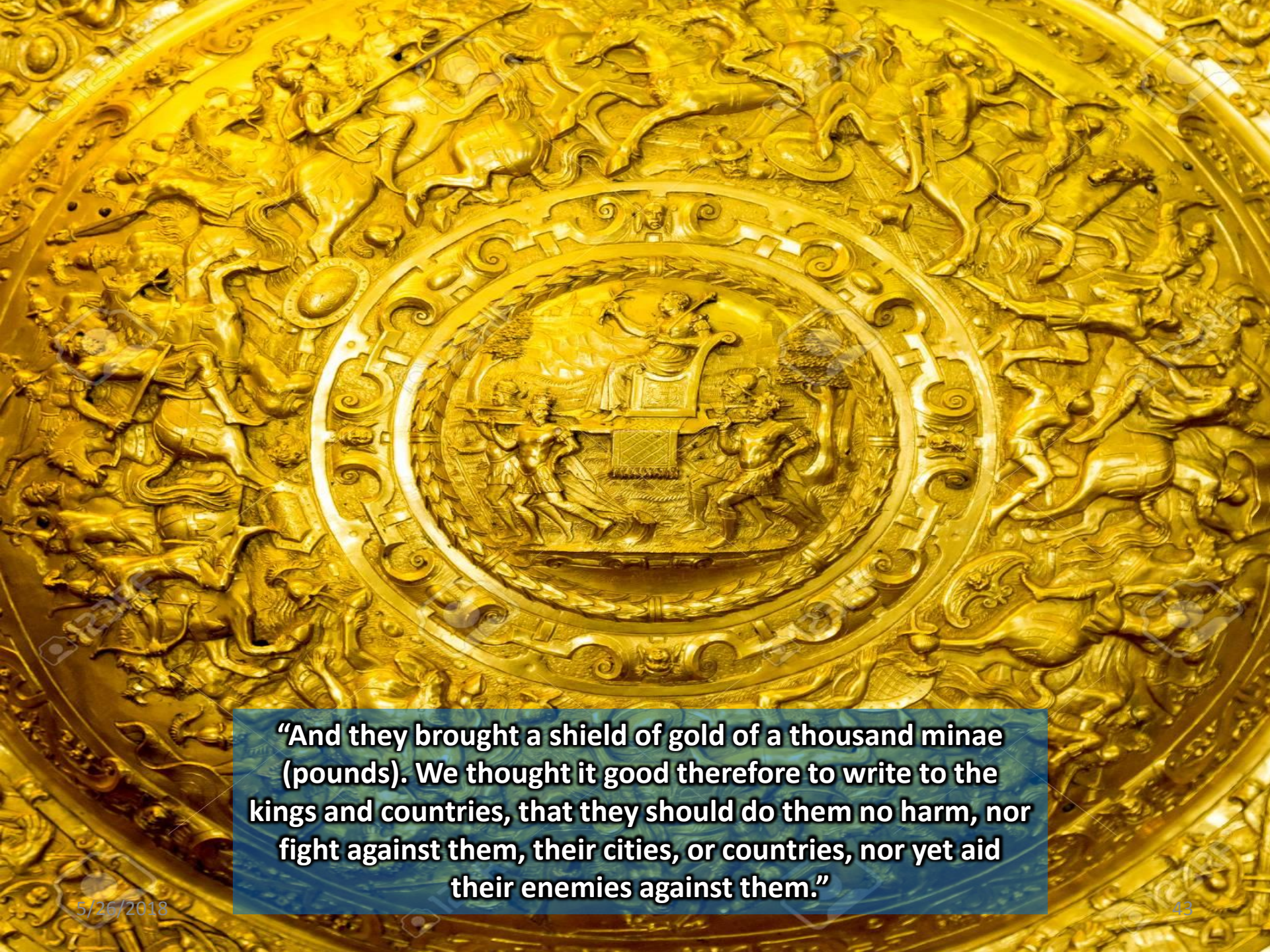
**And he compassed the city round about, and
ships by sea closed up the passage, and he
vexed the city by land and by sea, neither
suffered he any to go out or in.**





**In the mean season came Numenius and his
company from Rome, having letters to the
kings and countries; wherein were written
these things:**

**"Lucius, consul of the Romans, to King Ptolemy, greetings: The Hebrews' ambassadors, our
friends and confederates, came to us, to renew the old friendship and league, being sent
from Simon the high priest, and from the people of the Hebrews"**



“And they brought a shield of gold of a thousand minae (pounds). We thought it good therefore to write to the kings and countries, that they should do them no harm, nor fight against them, their cities, or countries, nor yet aid their enemies against them.”

“It seemed also good to us to receive the shield from them. If therefore there be any pestilent fellows who have fled from their country to you, deliver them to Simon the high priest that he may punish them according to their Torah.”

The same things he wrote likewise to Demetrius (Nicator – of Syria) the king, and Attalus (Pergamus), to Ariarathes (Cappadocia), and Arsaces (Parthia); and to all the countries (friendly to the Romans), and to Sampsames (Lampsacus): and the Lacedaemonians, and to Delus, and Myndus, and Sicyon, and Caria, and Samos, and Pamphylia, and Lycia, and Halicarnassus, and Rhodes, and Phaselis, and Cos, and Side, and Aradns, and Gortyna, and Cnidus, and Cyprus, and Cyrene.



Coin of Simon
Maccabee

And the copy hereof they wrote to Simon the high priest. So Antiochus the king camped against Dora the second day, bringing his forces against it continually, and making engines; and he shut up Tryphon, that he could neither go in nor out.

And Simon sent him two thousand chosen men to aid him: silver also and gold, and much armor. Nevertheless, he (Antiochus) would not receive them, but broke all the covenants which he had made with him before, and became strange to him.

Joppa

Mediterranean
Sea

Capernaum
Galilee

• Cana

• Nazareth

• Caesarea

Samaria

• Samaria

• **Joppa**

• Jerusalem

• Bethlehem

Judea

• Hebron

• Gaza

Capernaum

Sea of
Galilee

Yarmuk
River

• Pella

Jabbok
River

Jericho

Jordan
River

Dead Sea

Furthermore, he sent to him Athenobius, one of his (Antiochus) friends, to commune with him, and say, "You withhold Joppe and Gazara, with the tower which is in Jerusalem, which are cities of my realm."

Daily Bible Study

5/26/2018

www.keyway.ca

**“The borders thereof you have wasted, and
done great hurt in the land, and gotten the
dominion of many places within my
kingdom.”**



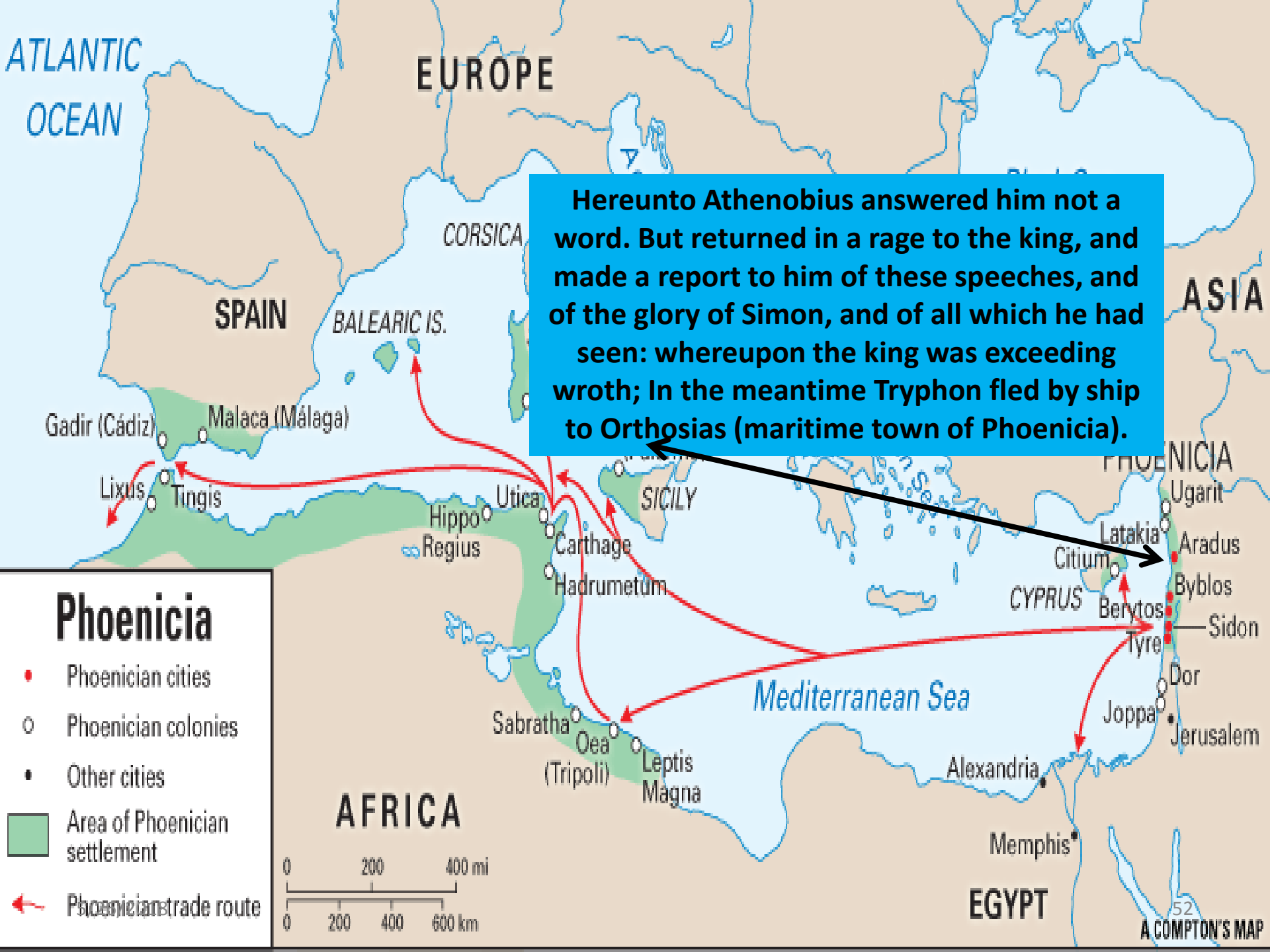


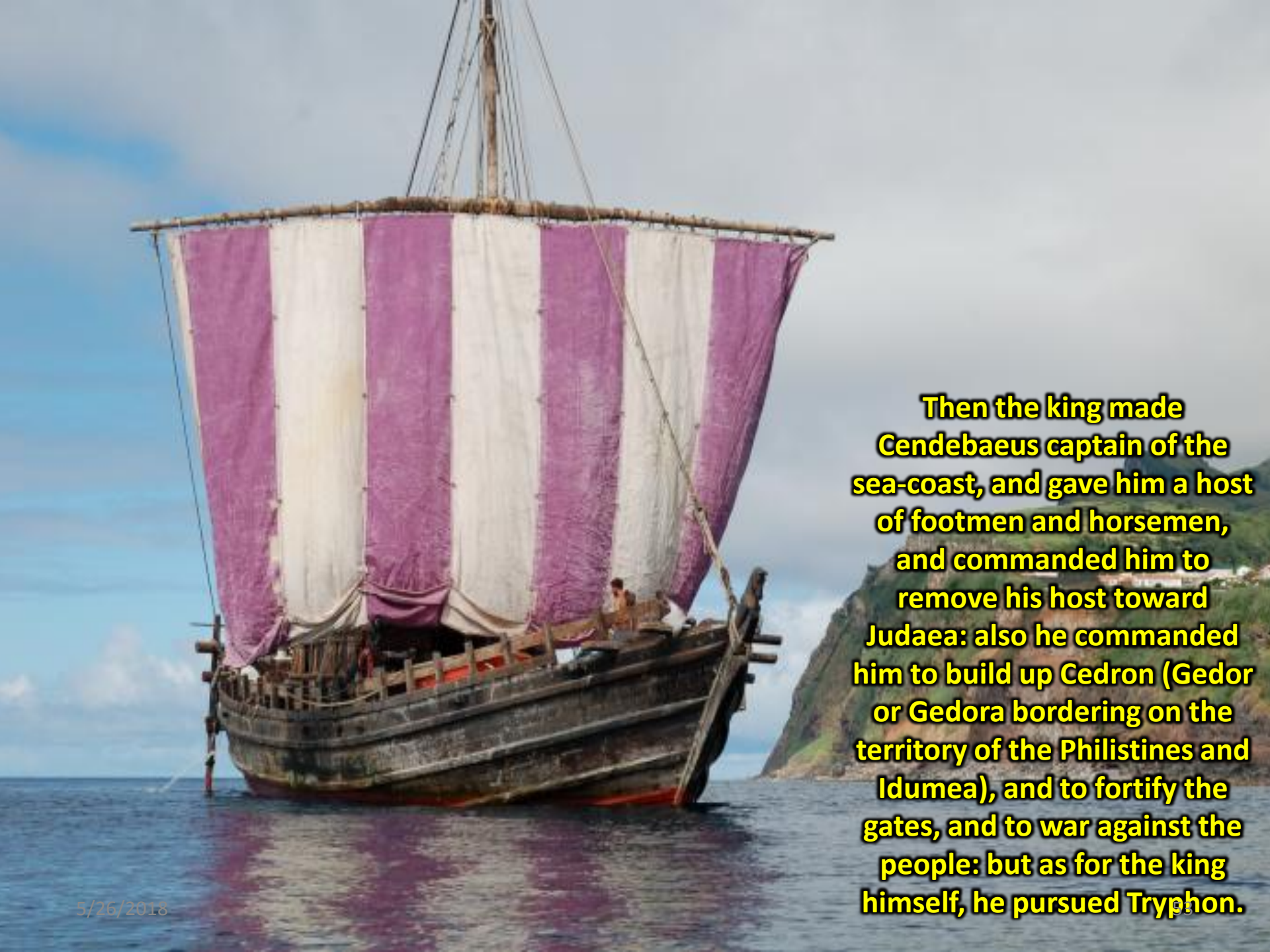
“Now therefore deliver up the cities which you have taken, and the tributes of the places whereof you have gotten dominion without the borders of Judaea: or else, give me for them five hundred talents of silver; and for the harm which you have done, and the tributes of the cities, another five hundred talents: if not, we will come and subdue you in fight.”⁴⁹

So Athenobius the king's friend came to Jerusalem: and when he saw the glory of Simon, and the cupboard of gold and silver plate, and his great attendance, he was astonished, and told him the king's message.

Then answered Simon, and said to him, "We have neither taken other men's land, nor holdings that which belong to others, but the inheritance of our fathers, which our enemies had wrongfully in possession a certain time.

"Wherefore we, having the opportunity, hold the inheritance of our fathers. But as for Joppe and Gazara which you demand, although they did great harm to the people in our country, yet will we give an hundred talents for them."

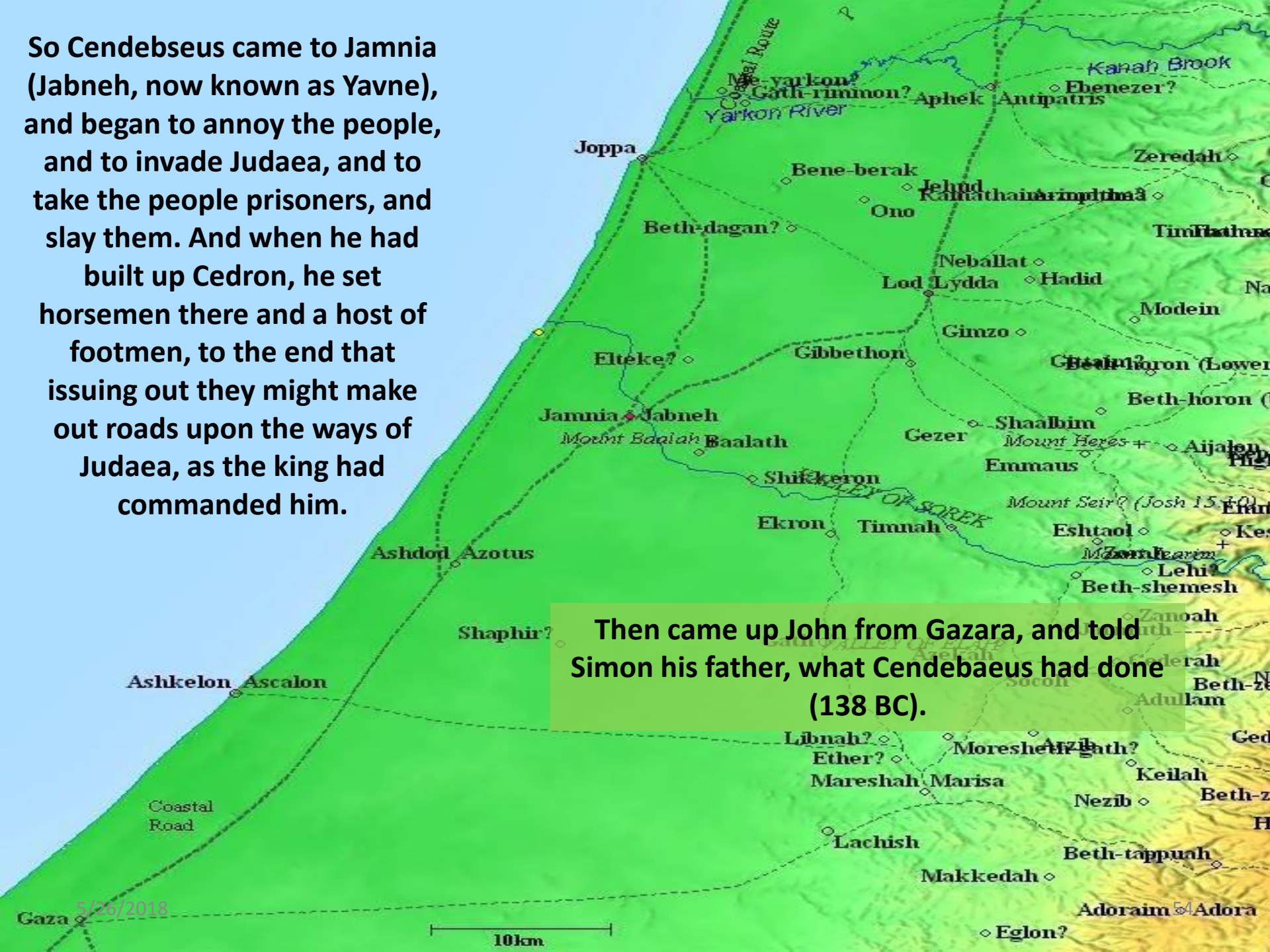


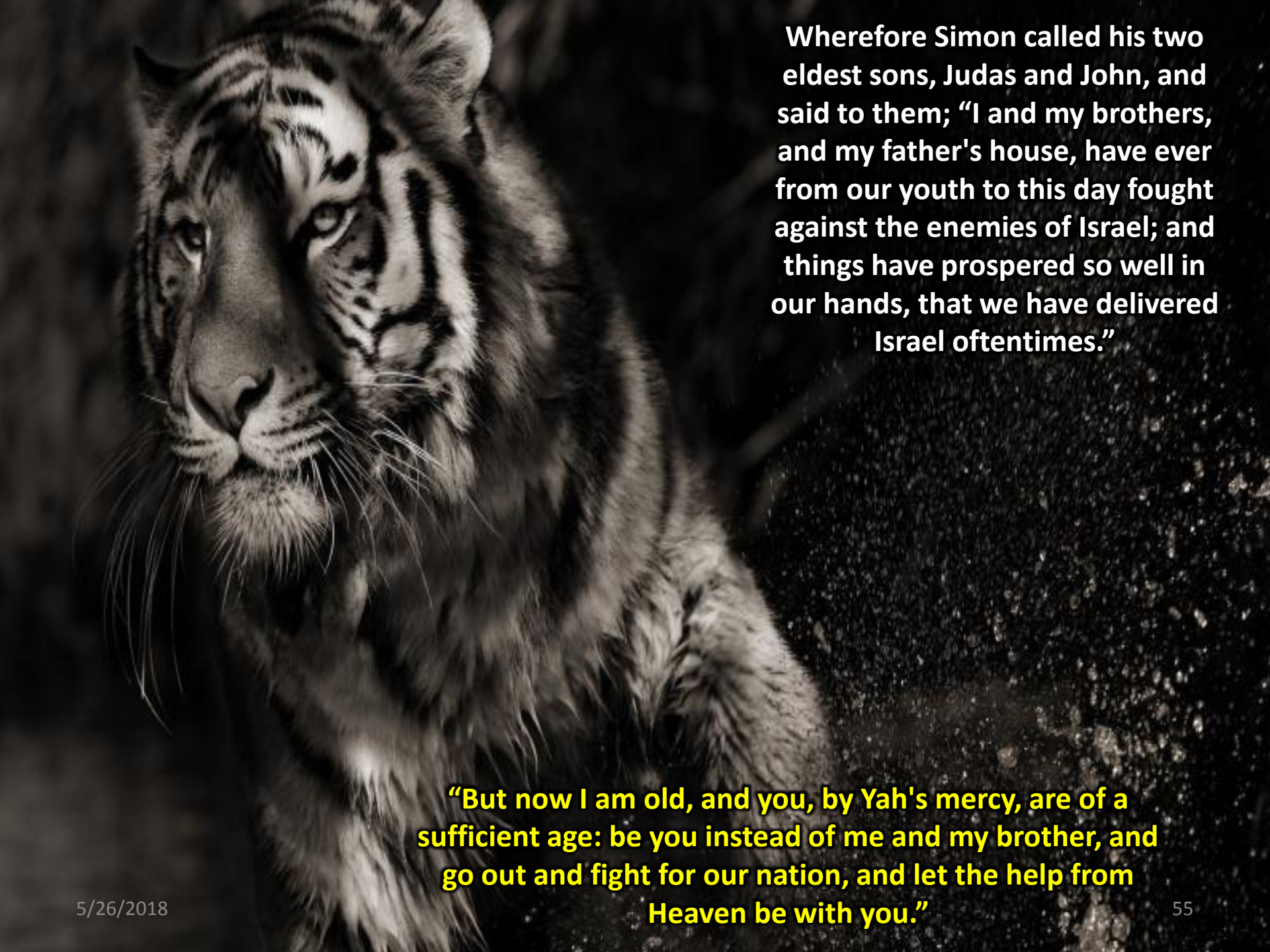


Then the king made Cendebaeus captain of the sea-coast, and gave him a host of footmen and horsemen, and commanded him to remove his host toward Judaea: also he commanded him to build up Cedron (Gedor or Gedora bordering on the territory of the Philistines and Idumea), and to fortify the gates, and to war against the people: but as for the king himself, he pursued Tryphon.

So Cendebseus came to Jamnia (Jabneh, now known as Yavne), and began to annoy the people, and to invade Judaea, and to take the people prisoners, and slay them. And when he had built up Cedron, he set horsemen there and a host of footmen, to the end that issuing out they might make out roads upon the ways of Judaea, as the king had commanded him.


Then came up John from Gazara, and told Simon his father, what Cendebaeus had done (138 BC).



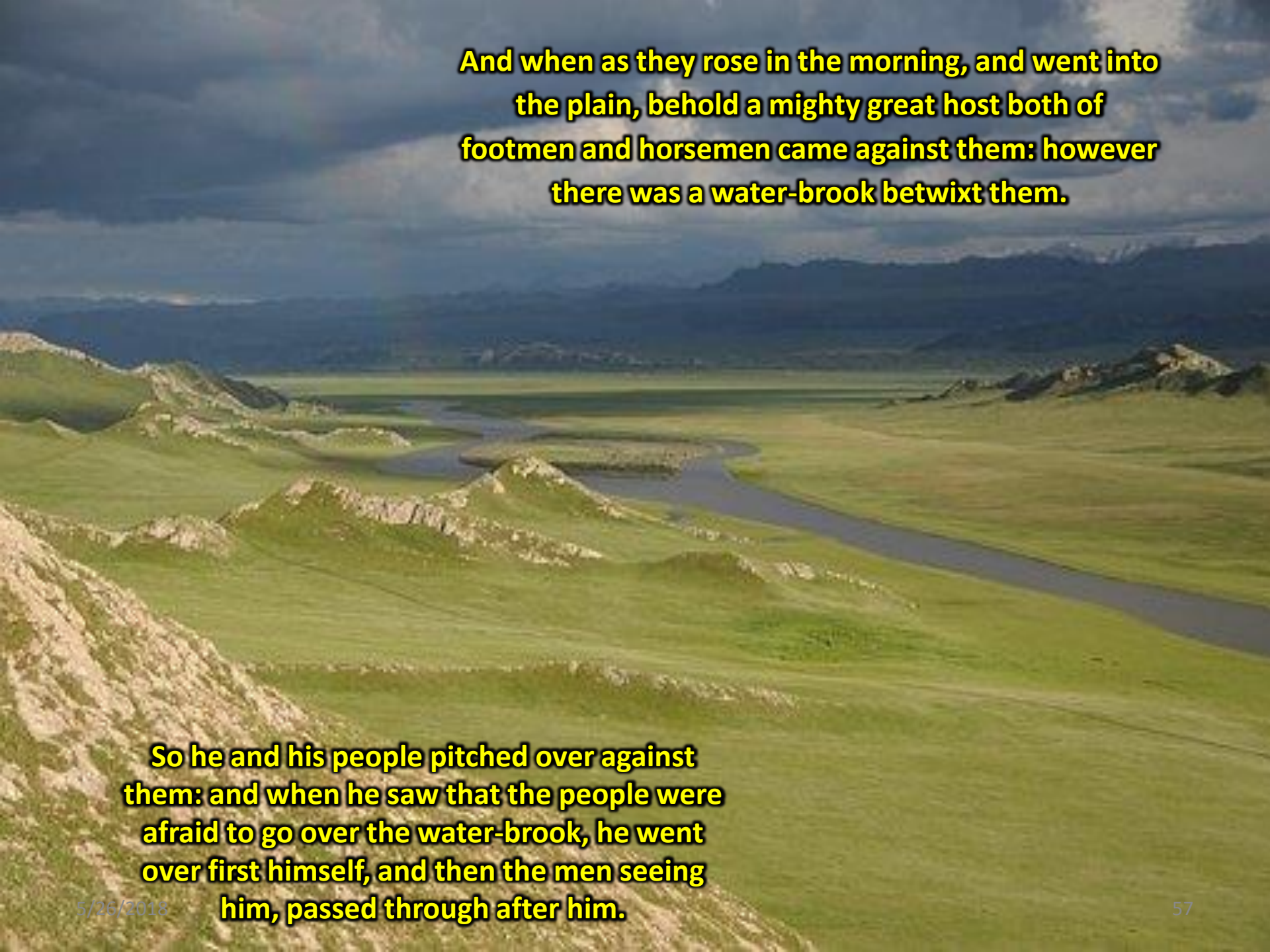


Wherefore Simon called his two eldest sons, Judas and John, and said to them; "I and my brothers, and my father's house, have ever from our youth to this day fought against the enemies of Israel; and things have prospered so well in our hands, that we have delivered Israel oftentimes."

"But now I am old, and you, by Yah's mercy, are of a sufficient age: be you instead of me and my brother, and go out and fight for our nation, and let the help from Heaven be with you."



So he chose out of the country twenty thousand men of war with horsemen, who went out against Cendebseus, and rested that night at Modin.

A wide, green valley with a winding river and distant mountains under a cloudy sky. The river flows from the foreground towards the background, curving to the right. The landscape is a mix of green grass and rocky hills. In the distance, there are dark, mountainous ranges under a heavy, grey sky.


And when as they rose in the morning, and went into the plain, behold a mighty great host both of footmen and horsemen came against them: however there was a water-brook betwixt them.

So he and his people pitched over against them: and when he saw that the people were afraid to go over the water-brook, he went over first himself, and then the men seeing him, passed through after him.

That done, he divided his men, and set the horsemen in the midst of the footmen: for the enemy's horsemen were very many. Then they sounded with the set-apart trumpets: whereupon Cendebseus and his host were put to flight, so that many of them were slain, and the remnant fled to the stronghold.

**At that time was Judas, John's brother,
wounded: but John still followed after them,
until he came to Cedron (Kidron), which
Cendebaeus had built up.**



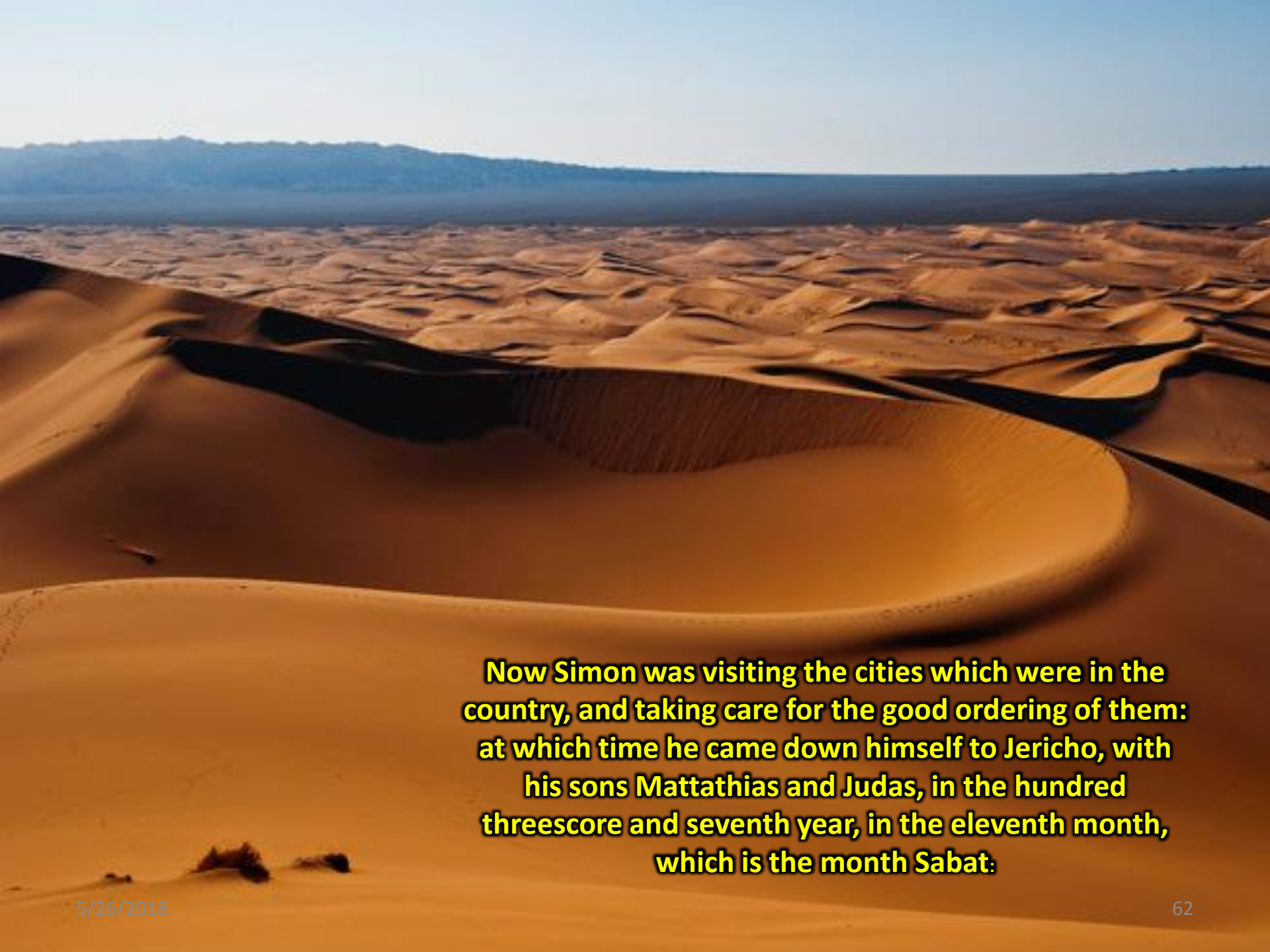
A dramatic volcanic eruption is captured from an elevated perspective. A thick, dark column of ash and smoke billows upwards from the center, dominating the upper half of the frame. Below the plume, a wide, turbulent river of bright orange and yellow lava flows across the landscape, interspersed with smaller, intense fire vents. The overall scene is one of immense power and destruction.

(And they fled even unto the towers in the fields of Azotus) wherefore he burnt it with fire: so that there were slain of them about two thousand men. Afterward he returned into the land of Judah in peace.

Moreover, Ptolemaeus the son of Abubus was made captain over the plain of Jericho (135 BC), and he had abundance of silver and gold, for he was the high priest's son-in-law.

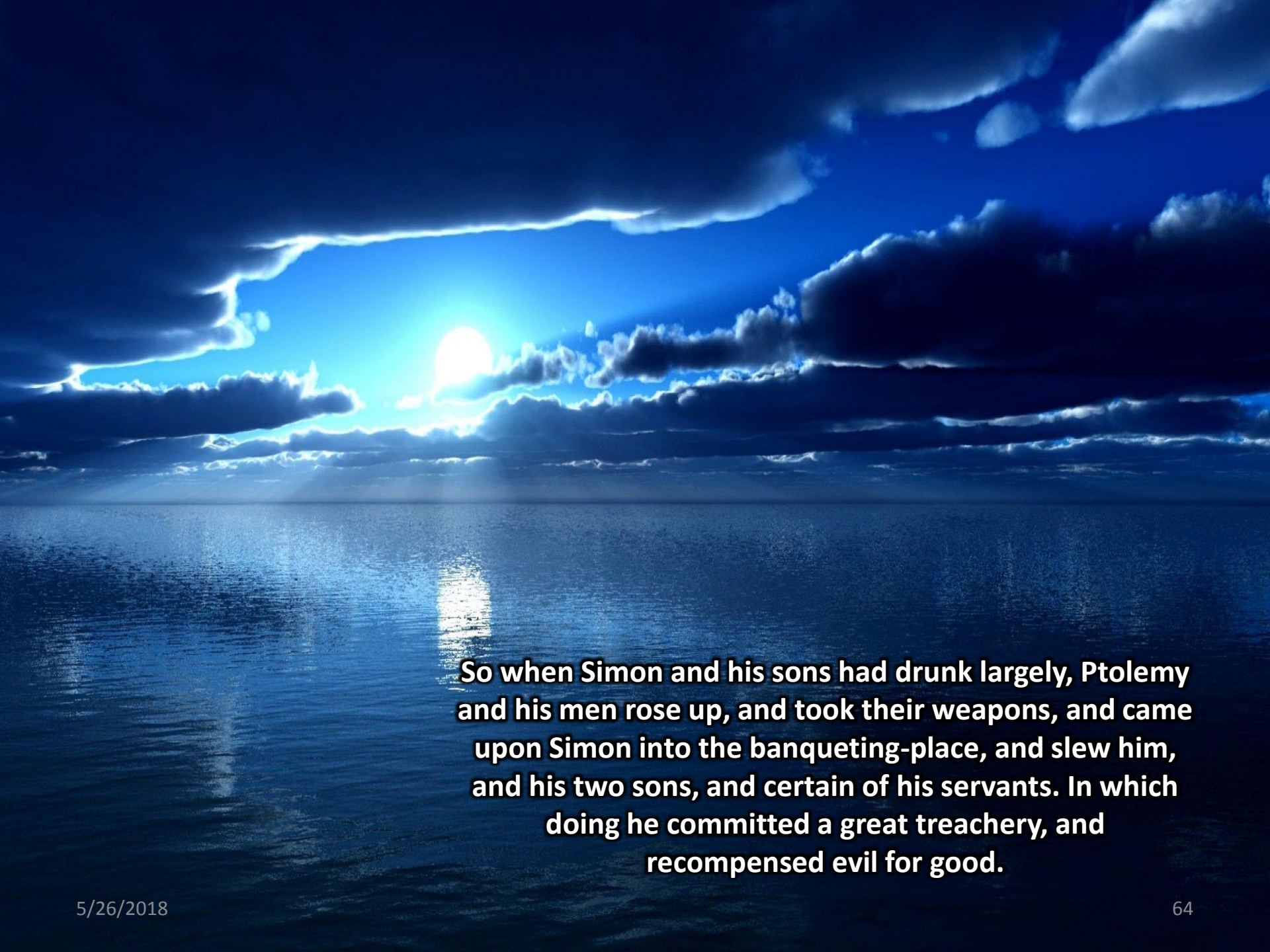


Wherefore his heart being lifted up, he thought to get the country to himself, and thereupon consulted deceitfully against Simon and his sons to destroy them



Now Simon was visiting the cities which were in the country, and taking care for the good ordering of them: at which time he came down himself to Jericho, with his sons Mattathias and Judas, in the hundred threescore and seventh year, in the eleventh month, which is the month Sabat:

Where the son of Abubus receiving them deceitfully into a little hold, called Docus (a strong tower near Jericho), which he had built, made them a great banquet: however he had hidden men there.

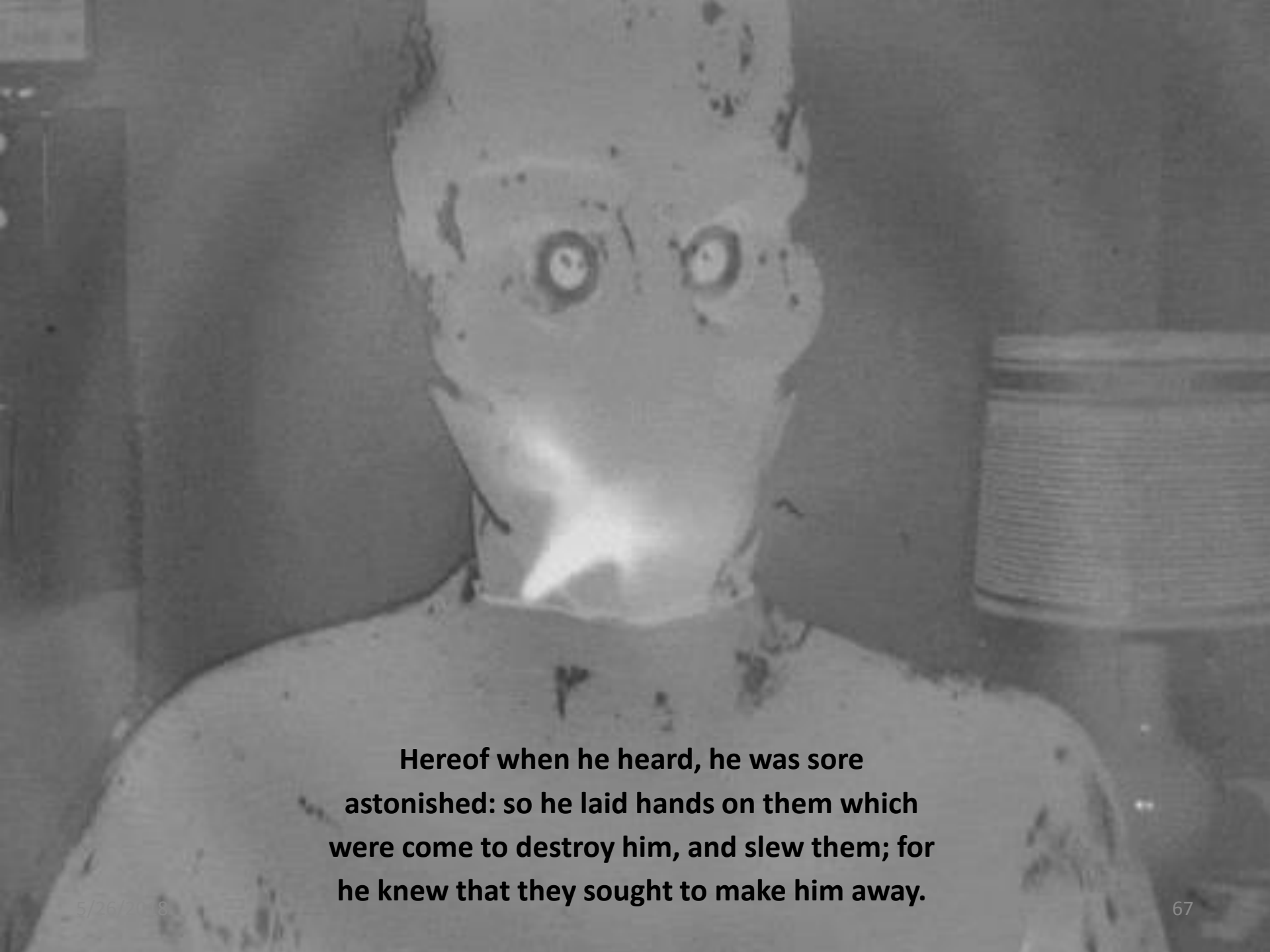


So when Simon and his sons had drunk largely, Ptolemy and his men rose up, and took their weapons, and came upon Simon into the banqueting-place, and slew him, and his two sons, and certain of his servants. In which doing he committed a great treachery, and recompensed evil for good.

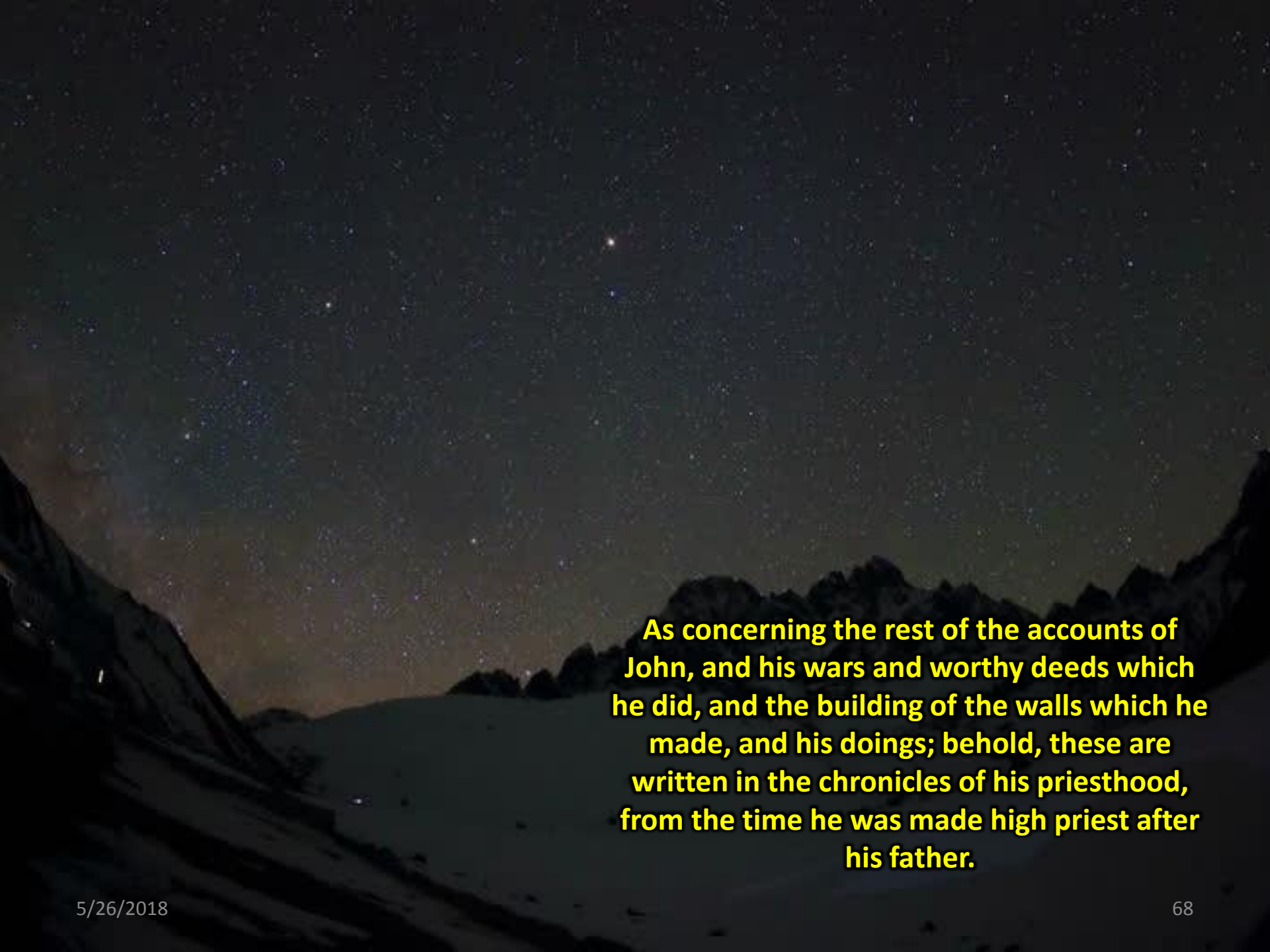
**Then Ptolemy wrote these things, and sent to the king,
that he should send him a host to aid him, and he
would deliver him the country and cities.**

**He sent others also to Gazara to take John: and to the captains of thousands he sent
letters to come to him that he might give them silver and gold and rewards.**

**And others he sent to take Jerusalem, and the mountain of the temple.
Now one had run afore to Gazara, and told John that his father and brothers
were slain; and {said he) Ptolemy has sent to slay you also.**



**Hereof when he heard, he was sore
astonished: so he laid hands on them which
were come to destroy him, and slew them; for
he knew that they sought to make him away.**



As concerning the rest of the accounts of John, and his wars and worthy deeds which he did, and the building of the walls which he made, and his doings; behold, these are written in the chronicles of his priesthood, from the time he was made high priest after his father.

Some Maccabean history:



<https://www.myjewishlearning.com/article/omitting-the-maccabees/>

The canonization process of the Hebrew Bible is often associated with the Council of Jamnia (Hebrew: Yavneh), around the year 90 C.E. Rabbi Yochanan ben Zakkai managed to escape Jerusalem before its destruction and received permission to rebuild a Jewish base in Jamnia. It was there that the contents of the canon of the Hebrew Bible may have been discussed and formally accepted.

Some Maccabean history:



There are various theories to explain the exclusion of the apocryphal books. One theory is that only books written originally in Hebrew were considered for inclusion in the canon. However, the Book of Daniel, although included within the canon, is to a large extent written in Aramaic. Even more problematic is the fact that scholars believe that the First Book of Maccabees was indeed written originally in Hebrew, therefore meeting the language criterion for inclusion—and yet it is absent from the biblical canon.

Some Maccabean history:



It has also been suggested that the exclusion of the Books of the Maccabees can be traced to the political rivalry that existed during the late Second Temple Period between the Sadducees and the Pharisees. The Sadducees, a priestly class in charge of the Temple, openly rejected the oral interpretations that the Pharisees, the proto-rabbinic class, openly promoted. The Maccabees were a priestly family, while the rabbis who may have determined the final form of the biblical canon at Jamnia were descended from the Pharisees. Is it possible that the exclusion of the Books of Maccabees was one of the last salvos in the battle between the Pharisees and Sadducees? Would the rabbis at Jamnia have been inclined to canonize a document that so clearly praised the priestly Hasmonean family?

Some Maccabean history:



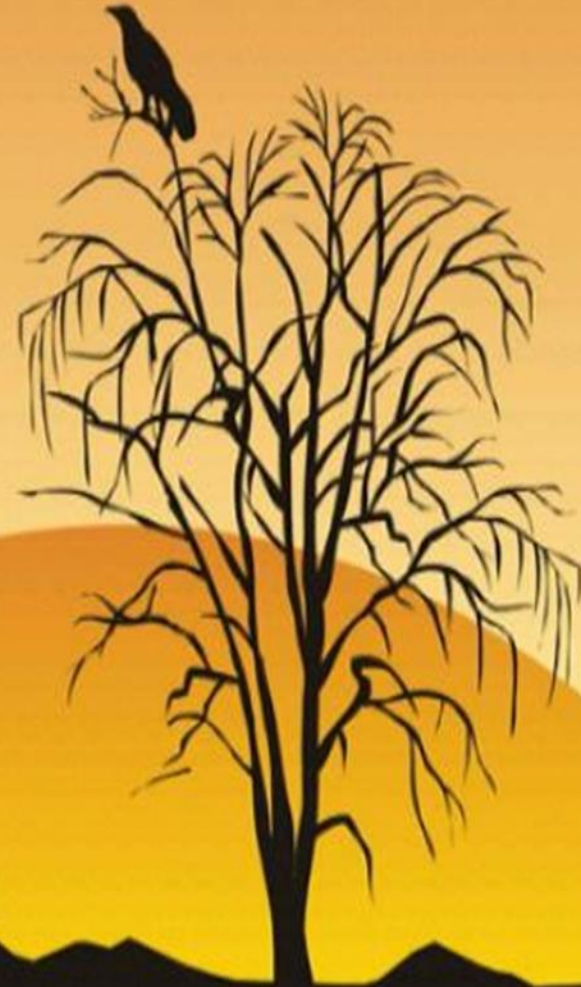
The Books of Maccabees describe the revolt led by the Maccabean family against the Syrian king, Antiochus Epiphanes. A couple of centuries later, Jewish scholars found themselves in Jamnia with the Temple destroyed and Jerusalem lost. Their circumstances were the result of their own failed revolt against the Romans.

Some Maccabean history:



Perhaps they felt it unwise to promote a text that heralded the successful outcome of a Jewish revolt. It may have posed a threat both internally and externally. The Romans would certainly not look kindly upon the popularization of such a text, since it might very well reintroduce the concept of revolt to a population desperately trying to survive the devastating outcome of its own failed attempts. Ironically, this very internal/external struggle lies at the core of the Hanukkah story, and perhaps it was this very struggle playing out again in history that prevented the basic texts about Hanukkah from being included within the biblical canon.

**SO WE COME TO THE
END OF BOOK 2 OF
THE MACCABEES**



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