

Chapter XIII

The Siege of Bethzura and Jerusalem

***Part II of the Sabbath
Year of 162/161 B.C.E.***

The Seleucid year 150 will simply not fit the proposed sabbath cycles offered by systems “B” and “C.” As a result, the first effort of the advocates of these systems has been to claim that the records dealing with the events surrounding the siege of Bethzura and Jerusalem by Antiochus (V) Eupator and associated with the 150th Seleucid year are in conflict with one another, are misinformed, or are just plain wrong. Wacholder, for example, argues:

First and Second Maccabees differ, however, as to the date of Antiochus V’s march into Judaea. II Macc. 13:1 dates the march in the 149th year of the Seleucid era, I Macc. 6:20, repeated by Josephus, in the 150th year.¹

Wacholder then declares 1 Maccabees and Josephus to be in error and that the 149th Seleucid year was the real sabbath year. Zuckermann goes as far as to retranslate 1 Maccabees, 6:53, so that it implies, “There had been a Sabbatical year in the preceding 149th Seleucid year” rather than in the stated 150th year.² North reads 1 Maccabees, 6:53, to mean “because the effects of the sabbath year were then being felt,”³ and concludes that the dates found in Josephus “are either palpably incommensurate or else insolubly obscure.”⁴

Based upon the inability of these chronologists to make all the evidence fit their desired sabbath cycle systems, they extrapolate that the 149th Seleucid year is the correct figure and that the year 150 somehow must have been introduced as a mistake, is misunderstood, or simply reflects a poor form of Greek grammar used in the source texts (theorizing that the true intent of these authors was to express that the 149th year was a sabbath year).

Contrary to these opinions, close examination of these records proves that the relevant accounts found in 1 Maccabees, the *Antiquities* of Josephus, and 2 Maccabees are all very much in harmony and that the Greek of these texts is quite precise in its meaning. The belief that the sources are in conflict is a forced interpretation, based upon a spurious claim that the Jewish year in this early period began with the month of Tishri (Sept./Oct.). It is built upon a longing to have some justification to make the 149th Seleucid year encompass the sabbath year intended by the story rather than the 150th year.

¹ HUCA, 44, p. 161.

² TSCJ, pp. 47f.

³ Bib., 34, p. 507.

⁴ Ibid., p. 511.

The Sources in Harmony

To demonstrate the accuracy of our three primary sources—1 and 2 Maccabees and Josephus, *Antiquities*—we have provided Chart H at the end of this chapter, which places the relevant passages in parallel columns. As a preface to reading these accounts, one must point out that in the verses immediately preceding them we read that during the ninth month—specifically defined as Khasleu (Nov./Dec.) of the 148th Seleucid—the Temple and altar were renovated. These versions then go on to mention a long series of battles carried on by the Jews after this Temple renovation.⁵ It is clear by these records that we are brought well within the 149th Seleucid year (Nisan reckoning).

The following is a summary of the parallel passages as laid out in Chart H. They follow in order the series of battles mentioned above and go on to discuss the events surrounding the siege of Bethzura and Jerusalem:

- After the Feast of Pentecost (which occurrence was in early June, and therefore brings us clearly within the 149th Seleucid year), a war between the Jews, led by Judas (Maccabaeus), and Gorgias, the Syrian-Greek governor of Idumaea, was fought. The Jews invaded Hebron, Marisa, Azotus (Ashdod) in Palestia, and other places before they returned to Judaea.⁶
- “About that time” King Antiochus (IV) Epiphanes heard of the wealth of the Persian city named Elam and set about to invade Persia. He was defeated in this war and returned to Babylon, where he became despondent.⁷
- While at Babylon, Antiochus IV heard of the victories in Judaea by the Jews. In his despondency the king became ill. As his illness lingered on for “many days,” and his suffering increased, Epiphanes perceived that he was about to die.⁸
- Antiochus Epiphanes made his friend Philip regent and designated his own son Antiochus (V) Eupator—who was at this time living in Syria under the guardianship of Lysias—as the next king. Epiphanes then died in the 149th Seleucid year.⁹ The *Seleucid King-list* reports that Antiochus IV died in the Babylonian month of Kislimu (Nov./Dec.).¹⁰

⁵ 1 Macc., 4:42–5:64; 2 Macc., 11:34–12:31; Jos., *Antiq.*, 12:7:7–12:8:6, cf. 12:5:4.

⁶ 1 Macc., 5:65–68; 2 Macc., 12:32–45; Jos., *Antiq.*, 12:8:6.

⁷ 1 Macc., 6:1–5; Jos., *Antiq.*, 12:9:1.

⁸ 1 Macc., 6:5–13; Jos., *Antiq.*, 12:9:1.

⁹ 1 Macc., 6:14–17; Jos., *Antiq.*, 12:9:2, *Wars*, 1:1:4(40).

¹⁰ ANET, p. 567, “[149], month Kislimu: It was heard that K[ing] Antiochus [died].” Pritchard incorrectly writes “148” in the lacuna instead of “149.” His error results from the failure to consider that King Antiochus IV at first reigned jointly with his brother’s son, also called Antiochus, whom he adopted as his own. Antiochus IV had this son murdered in the 142 Sel. (Diodorus, 30:7:2–3; cf. CAH, 8, pp. 497, 503f, 713f). The king’s own son, Antiochus V Eupator succeeded as sole monarch in 149 Sel. upon his father’s death. The relevant part of the text reads as follows:

Year 137, month Elulu, 10th day: Seleucus (IV, Philopator), the king, died. . . . In the same month, his son Antiochus (IV, Epiphanes) ascended the throne. He ruled for 11 years. In the same year, month Arahsmnu, Antiochus (IV, Epiphanes) and his son Antiochus were kings.

• Lysias, after receiving word of the king's death (most probably in or about early January), placed Antiochus V on the throne. "At this time" the Greek garrison at Jerusalem and some renegade Jews began doing much harm to the people coming to the Temple.¹¹ Also, according to 2 Maccabees, 13:1–2, "In the hundred forty and ninth year Judas and his colleagues received the news that Antiochus Eupator παραγενέσθαι with a great multitude ἐπὶ (against)¹² Judaea, and with him Lysias his protector."¹³ This comment serves as the basis for the arguments offered by systems "B" and "C."

The Greek term παραγενέσθαι (*paragenesthai*) is the aorist infinitive form of παραγίνομαι (*paragignomai*), meaning "to be beside, by or near . . . to be at hand, accrue to one . . . arrive, come up" and "to come to, arrive at."¹⁴ Eupator, therefore, was in some form of the act of being "near," or "coming to," or "at hand" against Judaea. As a general rule, the aorist infinitive παραγενέσθαι, in indirect discourse, refers to an event or action prior to the main verb.¹⁵ Jonathan Goldstein's translation of 2 Maccabees, accordingly, renders the term in question to read that Eupator "had come" against Judaea.¹⁶

Using this understanding, the above statement from 2 Maccabees, 13:1–2, is interpreted by those following systems "B" and "C" to mean that Eupator marched against Judaea in the 149th year. The mentioning by Josephus and 1 Maccabees of the sabbath year and the accompanying shortages, which took place at the time of this invasion (but dated by Josephus and 2 Maccabees to the 150th year), are in turn placed by the advocates of systems "B" and "C" within the context of the 149th year.

Nevertheless, this particular translation of the word παραγενέσθαι, with regard to 2 Maccabees, 13:1–2, is out of context with the flow of the discussion in that text. The passage in 2 Maccabees, 13:1–2, is followed in verse 9 with the statement that the king "ἤρχετο (*ērchetō*; was coming)"¹⁷ on his campaign.¹⁸ When Judas was informed of this movement, he and his followers spent the next three days in prayer, after which Judas devised a plan to attack

[Year 1]42, month Abu: Antiochus, the king, was put to death upon the command of his father, King Antiochus (IV, Epiphanes).
 [Year 14]3, Antiochus (V, Eupator) became king.
 [Year 149], month Kislimu: It was heard that the K[ing] Antiochus (IV, Epiphanes) [died].

¹¹ 1 Macc., 6:18; Jos., *Antiq.*, 12:9:3.

¹² GEL, 1968, pp. 621ff. The translation of ἐπὶ (*epi*) in 1 Macc., 13:1, as "upon or against" is better than "into," as some translations have rendered it. This point was confirmed by Professor Placid Csizmazia of the University of Dallas in a letter to the author dated 08–08–1991. See below n. 24.

¹³ 2 Macc., 13:1.

¹⁴ GEL, 1968, p. 1306; CGD, p. 520.

¹⁵ See for example SMT, p. 42.

¹⁶ Goldstein, *II Macc.*, p. 452.

¹⁷ The Greek term ἤρχετο is a form of the word ἔρχομαι (*erchomai*), meaning to "come or go." GEL, 1968, pp. 694f. The context of its use in 2 Macc., 13:9, is determined by v. 12f, where it mentions that Judas heard the report that the king "ἔρχομαι" and then three days after this news he planned to strike this enemy force "before" it entered Judaea. This evidence proves that the Syrian king was in the process of coming and had not yet arrived in the country of the Jews. Confirmation that "was coming" is the proper translation of ἤρχετο in 2 Macc., 13:9, is provided by Professor Juan Gamez of East Texas State University in a taped interview with the author dated 09–01–91. For Professor Gamez see Chap. XVI, p. 220, n. 7.

¹⁸ 2 Macc., 13:9; cf. Jos., *Antiq.*, 12:9:4.

King Antiochus Eupator “πρὶν (*prin*; before)¹⁹ the king’s host should enter into Judaea and take the city (Jerusalem).”²⁰

These statements show that Antiochus V had not yet departed on his Judaeian campaign when Judas had received the first mentioned report—where the term παραγενέσθαι is used—of the impending invasion. Further, Eupator had not yet entered Judaea as late as three days after Judas heard the second report, notifying the Jews that, “Now the king “ἤρχετο (was coming)” to attack Judaea. Therefore, we must look for a better understanding of the Greek term παραγενέσθαι when used in the context of 2 Maccabees, 13:1.

There is yet another important way in which the term παραγενέσθαι can be understood. “The aorist infinitive, by itself, does not have a past time meaning, only the single event meaning.”²¹ Indeed, there are several instances known where the aorist infinitive refers to a “single future, intended event.”²² Goodwin’s *Syntax of the Moods and Tenses of the Greek Verb* points out that examples of this anomaly are found “even in the best authors.”²³ The well-respected authority in Classical Greek, Professor Placid Csizmazia of the University of Dallas,²⁴ likewise observes that, though such usage is exceptional, it is “not without precedents.”²⁵ If we apply this legitimate future usage of παραγενέσθαι to 2 Maccabees, 13:1—coordinating its meaning with the context and flow of the entire discussion of that text, and using 1 Maccabees and Josephus as further support—it would mean that Eupator “was near to coming” or “was about to come” against Judaea.

It is important to add that in none of our ancient sources does it actually say that Antiochus Eupator arrived in Judaea during the 149th Seleucid year. Even in 2 Maccabees, 13:1, where the term παραγενέσθαι is used, it is later stated that Judas decided to make a raid upon the forces of Antiochus V “before the king’s host should enter into Judaea.” Josephus, on the other hand, specifically states that Eupator “ἐξώρμησεν (*exormesen*; set out)”²⁶ from Antioch, his capital city, “in the 150th year of the Seleucid reign.”²⁷

The verse in question from 2 Maccabees, therefore, should be translated to read, “In the hundred forty and ninth year Judas and his colleagues received the news that Antiochus Eupator was about to come with a great multitude against Judaea,” i.e. Eupator had not yet left on this expedition but was in the process of making final preparations for such a campaign. Professor Csizmazia confirms this translation as being “grammatically acceptable and fitting

¹⁹ GEL, 1968, pp. 1463f; SMT, pp. 240f.

²⁰ 2 Macc., 13:10–12.

²¹ Letter to the author from Professor Csizmazia dated 08–08–91. See below n. 24.

²² Letters to the author from Professor Csizmazia dated 08–08–91 and 08–31–91. See below n. 24.

²³ SMT, pp. 42f.

²⁴ Professor Placid Csizmazia received his degrees from the University of Budapest, Hungary. The Hungarian equivalency of an M.A. in Classics and German was received in 1940 and his Ph.D. in Classics in 1942. He now teaches at the University of Dallas in Irving, Texas. Professor Csizmazia has been of great assistance to the author on numerous occasions for which we extend to him much gratitude.

²⁵ Letter to the author from Professor Csizmazia dated 08–31–91.

²⁶ A form of ὀρμάω (*ormaho*), GEL, 1968, pp. 1252f.

²⁷ Jos., *Antiq.*, 12:9:3–4; cf. 1 Macc., 6:19–31.

into the context.”²⁸ This explains why, later, when Judas heard the second report that “the king was coming,” he devised a plan to attack the Syrian king “before” Eupator entered the territory of Judaea.²⁹ As it turned out, Judas was unable to make his strike until just after the king crossed the border. His raid was executed upon Eupator’s camp at Modin, located about eight miles inside the boundary of Judaea and about 17 miles northwest of Jerusalem.³⁰

This understanding of 2 Maccabees is supported by other details as well. In the previous year, the 148th Seleucid (164/163 B.C.E., Nisan reckoning), Lysias, the general of Antiochus IV, led a large army into Judaea but was sorely defeated.³¹ Finding his foe resolute and strong, Lysias took the remainder of his force and “returned to Antioch, where he remained to enlist mercenaries and make preparations to invade Judaea with a greater army.”³² This ongoing preparation, therefore, was underway during the 149th year.

Meanwhile, after learning of his father’s death (which news he would have received by early January, 162 B.C.E.), the new king, Antiochus V, joined with Lysias in the planning, preparation, and execution of this new Judean campaign. The fact that the young king had picked up the cause of his deceased father appears to have been the news that reached Judas in the latter part of the 149th year. Furthermore, the words from 2 Maccabees show no sense of immediacy. The flow of the story merely expresses the idea that the new Greek king of Syria was finishing his preparations for an invasion force against Judaea during the 149th year (163/162 B.C.E., Nisan reckoning), an activity started earlier by his general Lysias after his defeat in the 148th year.

Actually, the new king delayed in his endeavor to attack Judaea. This point is amply demonstrated by the story of the men who escaped from the Akra (“the citadel” in Jerusalem where the Greeks were garrisoned) in the 150th Seleucid year. When they arrived in Antioch, they made an impassioned plea to Antiochus Eupator to end his delay and to make quick intervention.³³ Furthermore, the most appropriate time after the death of Antiochus IV for an invasion would have been in the approaching spring, at the very beginning of the 150th year. Eupator, no doubt, waited until this more advantageous season.

- In reaction to the attacks by the Greek garrison at Jerusalem upon the Jews going to the Temple—which assaults had been occurring since the death of Antiochus IV—Judas called the people together “in the 150th year” of the Seleucid era and began the siege of the Akra (the citadel), where the garrison was located.³⁴ The Jews also fortified Bethzura.³⁵ We have now arrived at the spring of the new year.

²⁸ Letter to the author from Professor Csizmazia dated 08–31–91.

²⁹ 2 Macc., 13:9–13.

³⁰ 2 Macc., 13:13–17. Modin, modern *el-Medieh*, is located about 7 miles southeast of Lydda and about 17 miles northwest of Jerusalem (Marcus, *Jos.*, vii, p. 137, n. e).

³¹ *Jos., Antiq.*, 12:7:5.

³² *Ibid.*

³³ 2 Macc., 6:21–27; *Jos., Antiq.*, 12:9:3.

³⁴ 1 Macc., 6:19–24; *Jos., Antiq.*, 12:9:3.

³⁵ 1 Macc., 6:26.

- Some of those besieged in the Akra (i.e. during the 150th year) escaped and came to Antiochus to report the events occurring in Judaea.³⁶

That Antiochus was in Antioch, Syria when they arrived is confirmed by Josephus when he states that, after these renegades from the Akra met with Antiochus V, the king “set out from Antioch” to invade Judaea;³⁷ then later, after making peace with the Jews, the king “returned to Antioch,”³⁸ i.e. returned from whence he came.

- Antiochus Eupator, angered by the report from the Akra, “set out from Antioch” to go against Judaea.³⁹ We are told, “Now the king was coming with a barbarous and haughty mind to do far worse to the Jews than had been done in his father’s time.”⁴⁰ Judas, receiving the report of these things, commanded the multitude to call upon Yahweh.⁴¹ After three days of prayer, Judas left off his attack of the Akra and made a foray against the Syrian army near Modin, located a few miles northwest of Jerusalem.⁴²

- Antiochus Eupator then passed through Judaea and made an attack on the Jewish fortified city of Bethzura, located just northwest of Hebron.⁴³

- Antiochus and Judas battled near the Jewish camp at Bethzacharias.⁴⁴

This evidence proves that the sources are in harmony. Word of the impending invasion reached Judas during the latter part of the 149th year but the actual march of Antiochus (V) Eupator against Judaea did not start until after the beginning of the 150th Seleucid year. When Judas heard in the second report that Antiochus was now coming, he prepared his people for the imminent conflict with three days of prayer and made plans to attack the enemy before they could enter the territory of Judaea.

The Siege during the Sabbath Year

In the second part of the story of Antiochus V’s invasion of Judaea we are confronted with the evidence of which year was a sabbath. We begin by noting that 2 Maccabees, in which the term *παράγενέσθαι* is coupled with the 149th Seleucid year, there is no discussion at all of the sabbath year or its shortages. This connection is only made by chronologists who support systems “B” and “C.” The parallel stories found in Chart H continue with the events of the 150th Seleucid year as follows:

³⁶ 1 Macc., 6:19–27; Jos., *Antiq.*, 12:9:3.

³⁷ Jos., *Antiq.*, 12:9:4.

³⁸ Jos., *Antiq.*, 12:9:7.

³⁹ Jos., *Antiq.*, 12:9:4.

⁴⁰ 2 Macc., 13:9.

⁴¹ 2 Macc., 13:10–12.

⁴² Jos., *Antiq.*, 12:9:4; 2 Macc., 13:13–17; 1 Macc., 6:32. Also see above n. 30.

⁴³ 1 Macc., 6:31; Jos., *Antiq.*, 12:9:4; Wars, 1:1:5; 2 Macc., 13:18–21. Bethzura (Bethsura), modern *Khirbet et-Tubeiqah*, is located a few miles northwest of Hebron (Marcus, *Jos.*, vii, p. 162f, n. d).

⁴⁴ 1 Macc., 6:32–47; 2 Macc., 13:13–22; Jos., *Antiq.*, 12:9:4. Bethzacharias, modern *Beit Skaria*, is located about 10 miles southwest of Jerusalem and 6 miles northeast of Bethzura (Marcus, *Jos.*, vii, p. 191, n. c).

• Judas retreated to Jerusalem. Antiochus Eupator besieged Bethzura. After a time of siege, he took the city and placed a garrison there. Antiochus V also laid siege to Jerusalem. This year was a sabbath year.⁴⁵

The book of 1 Maccabees informs us that Antiochus V was able to take Bethzura by making peace with its inhabitants, “for they came out of the city, because they had no victuals there to endure the siege, ὅτι σάββατον ἦν τῆ γῆ (BECAUSE IT WAS A SABBATH OF THE LAND).”⁴⁶ There is no suggestion by these Greek words that the sabbath year had already passed, as Zuckermann and others conjecture by rephrasing the sentence. The Greek clearly states that a sabbath year was presently in the land—it being the 150th Seleucid year, a year that began on the first of Nisan (March/April) in 162 B.C.E.

The Temple and Jerusalem, meanwhile, underwent a longer siege. Here we are told in 1 Maccabees that Antiochus besieged the Temple “many days” and that the Jews held the enemy in “battle a long season.”⁴⁷ Josephus likewise observed, “But the siege of the Temple in Jerusalem kept him (Antiochus V) there a long time, for those within stoutly resisted.”⁴⁸ This evidence shows that we have moved well into the 150th Seleucid year. As a result of this long siege, those at Jerusalem also suffered from the lack of food for the same reasons as the people at Bethzura.

Yet at the last, their vessels being without victuals—διὰ τὸ ἑβδομον ἔτος εἶναι (BY REASON OF IT BEING THE SEVENTH YEAR), and they in Judaea, that were delivered from the nations, had eaten up the residue of the store. There were but a few left in the sanctuary, because famine did so prevail against them, that they fain to disperse themselves, every man to his own place. (1 Macc., 6:53f)

Their supply of food, however, had begun to give out, for the καρποῦ (stored produce)⁴⁹ had been consumed, and THE GROUND HAD NOT BEEN TILLED THAT YEAR, BUT HAD REMAINED UNSOWN ἀλλὰ διὰ τὸ εἶναι τὸ ἑβδομον ἔτος (BECAUSE IT WAS THE SEVENTH YEAR), DURING WHICH OUR LAW OBLIGES US TO LET IT LIE UNCULTIVATED. Many of the besieged, therefore, ran away because of the lack of necessities, so that only a few were left in the Temple. (Jos., *Antiq.*, 12:9:5)

⁴⁵ 1 Macc., 6:48–54; Jos., *Antiq.*, 12:9:5, *Wars*, 1:1:5; 2 Macc., 13:22.

⁴⁶ 1 Macc., 6:49.

⁴⁷ 1 Macc., 6:51, 52.

⁴⁸ Jos., *Antiq.*, 12:9:5.

⁴⁹ The Greek word καρποῦ (*karpou*) is sorely mistranslated by Marcus, *Jos.*, vii, p. 195, as “present crop.” The word “present” does not appear in the Greek, and the word means, “profits,” “fruit,” and “produce,” by implication stored crops (GEL, p. 401). Whiston’s translation is much more appropriate, i.e. “what fruits of the ground they had laid up were spent” (Whiston, *Jos.*, p. 263).

This data is unequivocal. The land had not been cultivated in that very year of the siege, the 150th Seleucid year, because it was a year of rest. Therefore, the 150th Seleucid year was THE SEVENTH YEAR, a sabbath year.

- “At that time,” i.e. after the many days of siege, word came that Philip—who had been appointed regent by Antiochus, the father of Antiochus Eupator—was coming from Persia and Media seeking to take sole control of the government. This political turn of events forced Antiochus to make peace, allowing the Jews to live after their own laws, as they had done before.⁵⁰

- Peace was made with the Jews. At this point the Hasmonaean family was formally recognized as the ruling entity in Judaea. Antiochus, after staying in Jerusalem only “a few days,”⁵¹ then pulled down the city’s walls and returned to Antioch, finding that Philip had already seized the government there. During that period Antiochus sent Menelaus to Beroea in Syria and had him executed.⁵² He then made war on Philip and killed him.⁵³

The peace treaty between the Jews and Antiochus Eupator was made towards the end of the 150th Seleucid year. This point is verified by the Megilath Taanith, as the noted historians Zeitlin and Herzfeld both agree, when it records, “On the 28th thereof (Shebat) Antiochus withdrew from Jerusalem.”⁵⁴ This comment reveals that the siege ended in about February of 161 B.C.E. Therefore, it had lasted about ten months during that sabbath year. The time of year is supported by Josephus, who gives the cursory statement in his book on *Jewish Wars* that Antiochus V withdrew his army from Jerusalem “to winter quarters in Syria.”⁵⁵

- Our texts now bring us to the 151st Seleucid year, with the escape of Demetrius from Rome and his landing at Tripolis, Syria. Josephus importantly observes that this event took place “about the same time” that Antiochus had battled with and killed Philip.⁵⁶

This evidence further verifies that the Jewish Seleucid year began in the spring. Antiochus V left Judaea with his fully equipped army near the end of the month of Shebat (Jan./Feb.), joined in battle with and killed Philip, and then placed his own troops in winter quarters. “About the same time,” described as the 151st Seleucid year, Demetrius escaped from Rome and came

⁵⁰ 1 Macc., 6:56–59; 2 Macc., 13:23; Jos., *Antiq.*, 12:9:6.

⁵¹ Jos., *Wars*, 1:1:5.

⁵² The story of Menelaus, how he was brought to Antiochus V at Berea (Beroea in Syria) and slain, which is found at this point in 2 Macc., 13:4–8, is a digression. As Josephus shows, this event actually took place after the siege of Jerusalem was over (Jos., *Antiq.*, 12:9:7). The digression of 2 Macc., 13:4–8, therefore, has been placed in its proper time frame on Chart H, p. 202.

⁵³ 1 Macc., 6:60–63; 2 Macc., 13:3–8, 23–26; Jos., *Antiq.*, 12:9:7. 2 Macc., 13:9–12.

⁵⁴ Meg. Taan., 11; MTS, pp. 67, 80f; JQR, 10, pp. 252f.

⁵⁵ Jos., *Wars*, 1:1:5.

⁵⁶ 1 Macc., 7:1–7; 2 Macc., 14:1–6; Jos., *Antiq.*, 12:10:1. The statement in Josephus that the arrival of Demetrius from Rome occurred “about the same time” as the defeat of Philip by Antiochus V further supports the date of Shebat 28 for the peace treaty between Antiochus V and the Jews. There remained only about 32 days from that treaty until the first of Nisan in the 151st Seleucid year. By the time that Antiochus V had concluded peace with the Jews, tore down the walls at Jerusalem, marched to Syria, and prepared for and did battle with Philip, it was well beyond the first of the year.

to Tripolis. Since it is clear that Antiochus Eupator would have attacked Philip almost immediately (i.e. by March), this being the last month of winter, “about the same time” can only refer to the month of Nisan (March/April) as the beginning of the 151st year. Eight or more months later, to accommodate a Tishri (Sept./Oct.) beginning, would be far too great a time for this expression to be relevant. The beginning of the 151st year, therefore, ends the previous 150th year, which was counted as a sabbath year.

Conclusion

A line by line analysis proves that 1 and 2 Maccabees and the book of *Antiquities* by Josephus are in perfect harmony. When 2 Maccabees, 13:1–2, takes notice of the fact that Judas was told during the 149th year “that Antiochus Eupator παραγενέσθαι with a great multitude against Judaea,” the statement must be understood within the context that, upon the death of Antiochus IV (Epiphanes) in December, 163 B.C.E., his son Antiochus V (Eupator) had taken charge of the army’s preparations for the impending war against Judaea. This undertaking had been in progress ever since the defeat of Lysias in the 148th year (164/165 B.C.E., Nisan reckoning). It was the news of this renewed effort by the new king, Antiochus V, that reached the ears of Judas and his men during the latter part of the 149th year (163/162 B.C.E.).

When the Jews laid siege to the Greek garrison in Jerusalem during the early part of the 150th year (spring of 162 B.C.E.), it was as a result of Greek harassment of the Jews, which had continued since the death of Eupator’s father in the latter part of the 149th year (Dec. of 163 B.C.E.). It is also important to notice that the Jewish siege of this garrison occurred in the 150th year, at the same time that the Jews “fortified Bethzura.”⁵⁷ The Jews fortified Bethzura in response to the first report received by Judas that Eupator “was about to come” against Judaea. Indeed, after hearing of the fortification of Bethzura, Antiochus V made this city the target of his attack.⁵⁸

Further, when these initial events of the 150th year took place, Antiochus V was still in Antioch, Syria—as demonstrated by the story of the men who fled from the besieged Greek garrison at Jerusalem in the 150th year to come to Antioch to see the king, report their troubles in Judaea, and to urge his intervention. These details prove that Antiochus V did not strike at Judaea until sometime after the beginning of the 150th year.

At no time do any of our sources conflict. The claim that 1 Maccabees places the march and siege within the 150th year while 2 Maccabees dates it to the 149th is groundless. Judas only heard the news that Eupator “was about to come” against Judaea during the 149th Seleucid year. Not until later did Judas receive the second report that the march was actually underway. At word of this second report, Judas made plans to meet his foe “before” the enemy could enter Judaea.

The second major issue, which has caused a great deal of confusion, is the belief that the 150th Seleucid year conflicts with any possible sabbath cycle and, as a result, our ancient sources must be reworked to make them agree

⁵⁷ 1 Macc., 6:19–27; Jos., *Antiq.*, 12:9:3.

⁵⁸ 1 Macc., 6:21–27; cf. 1 Macc., 6:28–31; Jos., *Antiq.*, 12:9:3–4.

with a cycle prejudged as correct. This hypothesis is the underlying force compelling chronologists to find alternative interpretations for the words of Josephus and the Maccabean books, and for their redating the sabbath year of the 150th Seleucid—the year when Antiochus left Syria and came against Jerusalem—to the 149th Seleucid year.

There is no legitimate reason or justification for this assault on the original words of these Greek texts. To begin with, 2 Maccabees never describes the 149th Seleucid year as a sabbath year. Furthermore, the 150th Seleucid year exactly fits the sabbath cycle established by the fifteenth year of Hezekiah and the eighth year of Artaxerxes (see Chart B). Next, the Greek words used are clear and concise. They positively state that the 150th year was the seventh year of the cycle, a sabbath for the land, and a time when the fields remained uncultivated. But the Greek words only make sense if we allow the Maccabean books and Josephus to use a Nisan beginning for their year system as well as for the sabbath years. Once we permit these source materials to use the very year system they themselves proclaim, all inconsistencies disappear.

What then of system “D”? System “D” is possible only if we alter the Seleucid year system used by our sources so as to begin it with Nisan of the Julian year 312 B.C.E. But this scheme fails on two counts.

First, there is no evidence at all that any ancient nation using the Seleucid calendar, especially Judaea, ever counted their Seleucid year in this fashion. In fact, the Jews themselves pronounced that the 381st Seleucid year occurred with the year that the second Temple was destroyed (i.e. in Ab [July/Aug.] of 70/71 C.E., Nisan reckoning).⁵⁹ This and other details, as we have already demonstrated in our last chapter, prove that the Jews of this period counted the Seleucid era from 311/310 B.C.E., Nisan reckoning.⁶⁰

Second, for this method to work the invasion of Judah by King Sennacherib and the sabbath year which occurred in the fifteenth year of Hezekiah would have to be pushed back one year, i.e. to 702/701 B.C.E. As we have already demonstrated in Chapters III and IV, such is impossible. One would have to conclude that the Israelites formally changed their sabbath year cycle sometime between the reign of King Hezekiah and that of the high priest Judah Maccabee (Judas Maccabaeus), in whose time Antiochus Eupator laid siege to Jerusalem— an illogical proposal that can only be considered by cynics.

Finally, the data that shall be offered in the remainder of our work will further prove that the system “A” cycle is accurate and, as a result, the 150th Seleucid year in Judaea, being equivalent to 162/161 B.C.E., Nisan reckoning, was a sabbath year.

⁵⁹ TSCJ, p. 48; HBC, p. 124.

⁶⁰ See above Chap. XII, pp. 177f.

CHART H

149–150 Seleucid: Parallel Accounts

CHART H

149–150 Seleucid: Parallel Accounts

1 Maccabees

149 Seleucid 5:65

⁶⁵AFTERWARDS went Judas forth with his brethren and fought against the children of Esau in the land toward the south, where he smote Hebron, and the towns thereof, and pulled down the fortress of it, and burned the towers thereof round about.

2 Maccabees

149 Seleucid 12:32–35

³²AND AFTER THE (FEAST) CALLED PENTECOST, they went forth against Gorgias the governor of Idumaea, ³³who came out with three thousand men of foot and four hundred horsemen. ³⁴And it happened that in their fighting together a few of the Jews were slain. ³⁵At which time Dositheus, one of Bacenor's company, who was on horseback, and a strong man, was still upon Gorgias, and taking hold of his coat drew him by force; and when he would have taken that cursed man alive, a horseman of Thracia coming upon him smote off his shoulder, so that Gorgias fled unto Marisa.

12:36–38

³⁶Now when they that were with Gorgias had fought long, and were weary, Judas called upon the sovereign (Yahweh), that he would shew himself to be their helper and leader of the battle. ³⁷And with that he began in his own language, and sung psalms with a loud voice, and rushing unawares upon Gorgias' men, he put them to flight. ³⁸So Judas gathered his host, and came into the city of Odollam. And when the seventh day came, they purified themselves, as the custom was, and kept the sabbath in the same place.

12:39–45

³⁹And upon the day following, as the use had been, Judas and his company came to take up the bodies of them that were slain, and to bury them with their kinsmen in their fathers' graves. ⁴⁰Now under the coats of every one that was slain they found things consecrated to the idols to the Jamnites, which is forbidden the Jews by the law. Then every man saw that this was the cause wherefore they

Jewish Antiquities

149 Seleucid 12:8:6b

(6b) MEANWHILE Judas and his brothers were warring on the Idumaeans without ceasing, and pressed them closely on all sides; and after taking the city of Hebron, they destroyed all its fortifications and burned its towers;

1 Maccabees

2 Maccabees

Jewish Antiquities

were slain. ⁴¹All men therefore praising the sovereign (Yahweh), the righteous Judge, who had opened the things that were hid, ⁴²betook themselves unto prayer, and besought him that the sin committed might wholly be put out of remembrance. Besides, that noble Judas exhorted the people to keep themselves from sin, forso much as they saw before their eyes the things that came to pass for the sins of those that were slain.

⁴³And when he had made a gathering throughout the company to the sum of two thousand drachmas of silver, he sent it to Jerusalem to offer a sin offering, doing therein very well and honestly, in that he was mindful of the resurrection: ⁴⁴for if he had not hoped that they that were slain should have risen again, it had been superfluous and vain to pray for the dead. ⁴⁵And also in that he perceived that there was great favour laid up for those that died piously, it was a holy and good thought. Whereupon he made a reconciliation for the dead, that they might be delivered from sin.

5:66

⁶⁶From there he removed to go into the land of the Philistines, and passed through Samar(s)eia.

12:8:6c

(6c) and they ravaged the foreign territory, including the city of Marisa,

5:67

⁶⁷AT THAT TIME certain priests, desirous to shew their valor, were slain in battle, for that they went out to fight unadvisedly.

5:68

⁶⁸So Judas turned to Azotus in the land of the Philistines, and when he had pulled down their altars, and burned their carved images with fire, and spoiled their cities, he re-

12:8:6c

(6d) and coming to Azotus, they took this city and sacked it. Then they returned to Judaea, carrying much spoil and booty.

1 Maccabees**2 Maccabees****Jewish Antiquities**

turned into the land of Judaea.

6:1-4

¹ABOUT THAT TIME King Antiochus travelling through the high countries heard say, that Elymais in the country of Persia was a city greatly renowned for riches, silver, and gold; ²and that there was in it a very rich temple, wherein were coverings of gold, and breastplates, and shields, which Alexander, *son* of Philip, the Macedonian king, who reigned first among the Grecians, had left there: ³wherefore he came and sought to take the city, and to spoil it; but he was not able, because they of the city, having had warning thereof, ⁴rose up against him in battle: so he fled, and departed from there with great heaviness, and returned to Babylon.

6:5-7

⁵Moreover there came one who brought him tidings into Persia, that the armies, which went against the land of Judaea, were put to flight: ⁶and that Lysias, who went forth first with a great power, was driven away of the Jews; and that they were made strong by the armor, and power, and store of spoils, which they had gotten of the armies, whom they had destroyed: ⁷also that they had pulled down the abomination, which he had set up upon the altar in Jerusalem, and that they had compassed about the sanctuary with high walls, as before, and his city Bethzura.

6:8-13

⁸Now when the king heard these words, he was astonished and sore moved: whereupon he laid him down upon his bed, and fell sick for grief, because it had not befallen him as he looked for. ⁹AND THERE HE CONTINUED MANY DAYS: for his grief was ever more and more, and he made account that he should die. ¹⁰Wherefore he called for all his friends, and said unto them, The sleep is gone from my eyes, and my heart fails from anxieties. ¹¹And I thought with myself, Into what tribulation have I

12:9:1a

(1a) ABOUT THE SAME TIME King Antiochus, as he was entering the upper country, heard of a city in Persia of surpassing wealth, named Elymais, and that there was in it a rich temple of Artemis, which was full of all kinds of dedicatory offerings, as well as of arms and breastplates which he learned had been left behind by Alexander, the son of Philip, king of Macedon. And so, being excited by these reports, he set out for Elymais, and assaulted it and began a siege. As those within the city, however, were not dismayed either by his attack or by the siege, but stoutly held out against him, his hopes were dashed; for they drove him off from the city, and went out against him in pursuit, so that he had to come to Babylon as a fugitive, and lost many of his army.

12:9:1b

(1b) And as he was grieving over this failure, some men brought him news also of the defeat of the generals whom he had left to make war on the Jews, and of the strength which the Jews now had.

12:9:1c

(1c) And so, with the anxiety over these events added to his former anxiety, he was overwhelmed, and in his despondency fell ill; and as his illness lingered on, and his sufferings increased, he perceived that he was about to die; he therefore called together his friends and told them that his illness was severe, and confessed that he was suffering these afflictions because he had harmed the Jewish nation by despoiling their Temple and treating the deity with contempt; and with these words he expired. Accordingly, I am surprised that Polybius of Meg-

1 Maccabees

come, and how great a flood of misery is it wherein now I am! for I was bountiful and beloved in my power. ¹²But now I remember the evils that I did at Jerusalem, and that I took all the vessels of gold and silver that were therein, and sent to destroy the inhabitants of Judaea without a cause. ¹³I perceive therefore that for this cause these troubles are come upon me, and, behold, I perish through great grief in a strange land.

6:14–15

¹⁴Then he called for Philip, one of his friends, whom he made ruler over all his realm. ¹⁵And he gave him the crown, and his robe, and his signet, to the end he should bring up his son Antiochus, and nourish him up for the kingdom.

6:16

¹⁶SO KING ANTIOCHUS DIED THERE IN THE HUNDRED FORTY AND NINTH YEAR

6:17

¹⁷Now when Lysias knew that the king was dead, he set up Antiochus his son, whom he had brought up being young, to reign in his stead, and his name he called Eupator.

6:18

¹⁸ABOUT THIS TIME they that were in the tower shut up the Israelites round about the sanctuary, and sought always their hurt, and the strengthening of the heathen.

2 Maccabees

Seleucid King-list
 [Year 149], month Kislimu: It was heard that K[ing] Antiochus [died].

Jos., Wars, 1:1:4b
 (4b) The city (Jerusalem) was just recovering its sacred character when Antiochus died, leaving his son Antiochus heir, alike to his kingdom, and to his detestation of the Jews.

13:1–3

¹IN THE HUNDRED FORTY AND NINTH YEAR Judas and his colleagues received the news that Antiochus Eupator παραγενέσθαι (WAS ABOUT TO COME)* with a great multitude against Judaea, ²and with him Lysias his protector, and

Jewish Antiquities

alopolis, who is an honest man, says that Antiochus died because he wished to despoil the temple of Artemis in Persia; for merely to wish a thing without actually doing it is not deserving of punishment. But although Polybius may think that more probable that the king died because of sacrilegiously despoiling the Temple in Jerusalem. Concerning this matter, however, I shall not dispute with those who believe that the cause given by the Megalopolitan is nearer the truth than that given by us.

12:9:2a

(2a) NOW BEFORE HE DIED, Antiochus summoned Philip, one of his companions, and appointed him regent of his kingdom, and giving him his diadem and robe and seal-ring, ordered him to take these and give them to his son Antiochus; and he requested Philip to look after his son's education and to guard the kingdom for him.

12:9:2b

(2b) AND ANTIOCHUS DIED IN THE HUNDRED AND FORTY-NINTH YEAR.

12:9:2c

(2c) Then Lysias, after informing the people of his death, appointed his son Antiochus king—for he had charge of him—and called him Eupator.

12:9:3a

(3a) AT THIS TIME the garrison in the Akra of Jerusalem and the Jewish renegades did much harm to the Jews; for when they went up to the Temple with the intention of sacrificing, the garrison would sally out and kill them—for the Akra commanded the Temple.

Jos., Wars, 1:1:5a

(5a) The latter (Antiochus V), accordingly, having collected 50,000 infantry, some 5000 horse and 80 elephants,

* For the explanation of this translation see above Chap. XIII, pp. 183–185.

1 Maccabees**2 Maccabees****Jewish Antiquities**

ruler of his affairs, having both of them a Grecian power of footmen, an hundred and ten thousand, and horsemen five thousand and three hundred, and twenty-two elephants, and three hundred chariots armed with hooks.

³Menelaus also joined himself with them, and with great dissimulation encouraged Antiochus, not for the safeguard of the country, but because he thought to have been made governor.

**150 Seleucid
6:19–24**

¹⁹Wherefore Judas, purposing to destroy them (in the tower), allied all the people together to besiege them. ²⁰So they came together, AND BESIEGED THEM IN THE HUNDRED AND FIFTIETH YEAR, and he made mounts for shot against them, and *other* engines.

6:25–27

²¹Howbeit certain of them that were besieged got forth, unto whom some unpius men of Israel joined themselves: ²²and they went unto the king, and said, How long will it be before you execute judgment, and avenge our brethren? ²³We have been willing to serve your father, and to do as he would have us, and to obey his commandments; ²⁴for which cause they of our nation besiege the tower, and are alienated from us: moreover as many of us as they could light on they slew, and spoiled our inheritance. ²⁵Neither have they stretched out their hand against us only, but also against all their borders. ²⁶And behold, this day are they besieging the tower at Jerusalem, to take it: the sanctuary also AND BETHZURA HAVE THEY FORTIFIED. ²⁷Wherefore if you do not prevent them quickly, they will do greater things than these, neither shall you be able to rule them.

6:28–30

²⁸Now when the king heard this, he was angry, and gathered together all his friends, and the

150 Seleucid**150 Seleucid
12:9:3b**

(3b) And so, as a result of these experiences, Judas determined to drive out the garrison, and gathering together all the people, he stoutly besieged those in the Akra. THIS WAS IN THE HUNDRED AND FIFTIETH YEAR OF THE SELEUCID REIGN. Accordingly, he constructed siege-engines, and erected earthworks, and assiduously applied himself to the capture of the Akra.

12:9:3c

(3c) But many of the renegades within the Akra went out by night into the country, and having gathered together some of the irreligious men like themselves, came to King Antiochus and said that they did not deserve to be left to suffer these hardships at the hands of their countrymen, especially as they were enduring them for the sake of his father, for they had broken with their ancestral religion and had adopted that which he had commanded them to follow; and now, they continued, the citadel was in danger of being taken by Judas and his men, as well as the garrison stationed there by the king, unless some assistance were sent by him.

12:9:3d

(3d) When the young Antiochus heard this, he became angry, and sending for his officers and friends, ordered them to collect mercenaries and those

1 Maccabees

captains of his army, and those that had charge of the horse. ²⁹There came also unto him from other kingdoms, and from isles of the sea, bands of hired soldiers. ³⁰So that the number of his army was an hundred thousand footmen, and twenty thousand horsemen, and thirty-two elephants exercised in battle

6:32a

^{32a}UPON THIS Judas removed from the tower,

2 Maccabees

13:9

⁹NOW THE KING WAS COMING with a barbarous and haughty mind to do far worse to the Jews than had been done in his father's time.

13:10-12

¹⁰ WHEN JUDAS WAS INFORMED OF THESE THINGS, he commanded the multitude to call upon the sovereign (Yahweh) night and day, that if ever at any other time, he would now also help them, being at the point to be put from their law, from their country, and from the holy Temple: ¹¹and that he would not suffer the people, that had even now been but a little refreshed, to be in subjection to the blasphemous nations.

¹²So when they had all done this together, and besought the merciful sovereign (Yahweh) with weeping and fasting, and lying flat upon the ground THREE DAYS LONG, Judas, having exhorted them, commanded they should be in a readiness.

13:13-17

¹³And (Judas), being apart with the elders, determined, before the king's host should enter into Judaea and get the city, to go forth and try the matter *in fight* by the help of the sovereign (Yahweh).

¹⁴So when he had committed *all* to the Creator of the world, and exhorted his soldiers to fight manfully, even unto death, for the laws, the Temple, the city, the country, and the commonwealth, he camped by Modin: ¹⁵and having given the watchword to them that were about him, Victory is of the deity (Yahweh) with the most val-

Jewish Antiquities

in his kingdom who were of military age. And so an army was collected, which consisted of about a hundred thousand foot-soldiers and twenty thousand horsemen and thirty-two elephants.

12:9:4a

(4a) THEREUPON he took this force and SET OUT FROM ANTIOCH, with Lysias, who was in command of the entire army,

12:9:4c

(4c) AND WHEN JUDAS HEARD OF THE KING'S ADVANCE,

12:9:4d

(4d) he left off besieging the Akra, and went to meet the king,

1 Maccabees**2 Maccabees****Jewish Antiquities**

iant and choice young men he went into the king's tent by night, and slew in the camp about four thousand men, and the chiefest of the elephants, with all that were upon him.¹⁶And at last they filled the camp with fear and tumult, and departed with good success.¹⁷This was because the protection of the sovereign (Yahweh) did help him.

13:18–21

¹⁸Now when the king had taken a taste of the manliness of the Jews, he went about to take hold by policy,¹⁹and marched toward Bethzura, which was a stronghold of the Jews: but he was put to flight, failed, and lost of his men:²⁰for Judas had conveyed unto them that were in it such things as were necessary.

²¹But Rhodocus, who was in the Jew's host, disclosed the secrets to the enemies; therefore he was sought out, and when they had gotten him, they put him in prison.

Jos., Wars, 1:1:5b

(5b) (Antiochus V) pushed through Judaea into the hill country.

6:31

³¹These went through Idumaea, and pitched against Bethzura, which they assaulted many days, making engines; but they of *Bethzura* came out, and burned them with fire, and fought valiantly.

6:32b

^{32b}and pitched in Bethzacharias, over against the king's camp.

6:33–41

³³THEN THE KING RISING VERY EARLY marched fiercely with his host toward Bethzacharias, where his armies made them ready to battle, and sounded the trumpets.

³⁴And to the end they

Jos., Wars, 1:1:5d

(5d) he (Antiochus V) was met at a spot called Bethzacharias, where there is a narrow defile, by Judas at the head of his forces.

12:9:4b

(4b) and after coming to Idumaea, he went up from there to Bethzura, a very strong city and one difficult to take, and he invested the city and besieged it. However, as the people of Bethzura strongly resisted and burned his supply of siege-engines—for they sallied out against him,—much time was consumed in the siege.

12:9:4e

(4e) pitching his (Judas') camp near the mountain passes, at a place called Bethzacharias, which was seventy stades away from the enemy.

12:9:4f

(4f) THEREUPON the king set out from Bethzura and led his army to the passes and Judas' camp; and at daybreak he drew up his army for battle. And he made his elephants follow one another, since they could not be placed side by side in an extended line because of the narrow space.

1 Maccabees

might the elephants to fight, they shewed them the blood of grapes and mulberries. ³⁵Moreover they divided the beasts among the armies, and for every elephant they appointed a thousand men, armed with coats of mail, and with helmets of brass on their heads; and beside this, for every beast were ordained five hundred horsemen of the best. ³⁶These were ready at every occasion: wheresoever the beast was, and whithersoever the beast went, they went also, neither departed they from him. ³⁷And upon the beasts were there strong towers of wood, which covered every one of them, and were girt fast unto them with devices: there were also upon every one two and thirty strong men, that fought upon them, beside the Indian that ruled him.

³⁸As for the remnant of the horsemen, they set them on this side and that side at the two parts of the host, giving them signs what to do, and being harnessed all over amidst the ranks. ³⁹Now when the sun shone upon the shields of gold and brass, the mountains glittered therewith, and shined like lamps of fire. ⁴⁰So part of the king's army being spread upon the high mountains, and part on the valleys below, they marched on safely and in order. ⁴¹Wherefore all that heard the noise of their multitude, and the marching of the company, and the rattling of the harness, were moved: for the army was very great and mighty.

6:42

⁴²And Judas and his host drew near, and entered into battle, and there were slain of the king's army six hundred men.

6:43-47

⁴³Eleazar also, (surnamed) Savaran, perceiving that one of the beasts, armed with royal harness, was higher than all the rest, and supposing that the king was upon him, ⁴⁴put himself in jeopardy, to the end he might deliver his people, and get him a perpetual name: ⁴⁵wherefore he ran upon him courageously through the midst of the battle, slaying on the

2 Maccabees**Jewish Antiquities**

Round each elephant there advanced together a thousand foot soldiers and five hundred horsemen; and the elephants carried high towers and archers. He also made the rest of his force ascend the mountains on either side, putting his light-armed troops in front of them. Then he ordered his army to raise the battle-cry, and set upon the enemy, uncovering his shields of gold and bronze so that a brilliant light was given off by them, while the mountains re-echoed the shouts of his men.

12:9:4g

(4g) Judas saw this, and yet was not terrified, but valiantly met the enemy's charge, and slew some six hundred of their skirmishers.

12:9:4h

(4h) And his brother Eleazar, whom they called Auran, on seeing that the tallest of the elephants was armed with breastplates like those of the king, and supposing that the king was mounted on it, risked his life by rushing upon it boldly, and killing many of the men round the elephant and scattering the others, he slipped under the elephant's belly and killed it with a thrust. But the animal came down upon Eleazar and crushed the hero under its

Jos., Wars, 1:1:5e

(5e) Before the opposing armies came into action, Eleazar, brother of Judas, observing the tallest of the elephants, surmounted by a huge howdah and an array of gilded battlements, and concluding that it bore Antiochus, rushed out far beyond his own lines and, cutting through the enemy's ranks, made his way to the elephant. Being unable to reach the supposed monarch because of his height from the ground, he

1 Maccabees

right hand and on the left, so that they were divided from him on both sides. ⁴⁶Which done, he crept under the elephant, and thrust him under, and slew him: whereupon the elephant fell down upon him, and there he died. ⁴⁷Howbeit (the rest of the Jews) seeing the strength of the king, and the violence of his forces, turned away from them.

6:48

⁴⁸Then the king's army went up to Jerusalem to meet them, and the king pitched his tents against Judaea, and against mount Zion.

6:49

⁴⁹But with them that were in Bethzura he (Antiochus) made peace: for they came out of the city, BECAUSE THEY HAD NO VICTUALS THERE TO ENDURE THE SIEGE, BECAUSE IT WAS A SABBATH OF THE LAND. ⁵⁰So the king took Bethzura, and set a garrison there to keep it.

6:51-54

⁵¹As for the sanctuary, he besieged it many days: and set there artillery with engines and instruments to cast fire and stones, and pieces to cast darts and slings. ⁵²Whereupon they also made engines against their engines, and held them battle a long season. ⁵³Yet at the last, their vessels being without vict-

2 Maccabees

struck the beast below the belly, brought its whole weight down upon himself, and was crushed to death; having achieved nothing more than to attempt great things, holding life cheaper than renown. The elephant-rider was, in fact, a commoner; yet, even had he happened to be Antiochus, his daring assailant would have gained but the reputation of courting death in the bare expectation of a brilliant exploit. To Eleazar's brother the incident proved an omen of the issue of the engagement. For, long and stubborn as was the resistance of the Jews, the king's forces, with superior numbers and favoured by fortune, were victorious;

Jos., Wars, 1:1:5f

(5f) and, after the loss of many of his men, Judas fled with the remainder to the province of Gophna. Antiochus proceeded to Jerusalem,

13:22a

^{22a}The king treated with them IN BETHZURA THE SECOND TIME, gave his hand, took their's, departed,

Jos., Wars, 1:1:5c

(5c) While capturing the small town of Bethzura,

13:22b

^{22b}fought with Judas, was overcome:

Jewish Antiquities

weight. And so, after bravely destroying many of the foe, Eleazar met his end in this manner.

12:9:5a

(5a) THEREUPON Judas, seeing how strong the enemy was, retired to Jerusalem and prepared himself for a siege.

12:9:5b

(5b) And Antiochus sent a part of his army to Bethzura to assault it, while he himself with the rest of his force came to Jerusalem. Now the inhabitants of Bethzura, being overawed by his strength, and seeing how scarce their provisions were, surrendered to him, after receiving sworn assurances that they should suffer no harm at the hands of the king. Then Antiochus took the city and did nothing to them beyond expelling them unarmed; and he stationed his own garrison in the city.

12:9:5c

(5c) But the siege of the Temple in Jerusalem kept him there a long time, for those within stoutly resisted; and every siege-engine which the king set up against them, they, in turn, countered with another engine. THEIR SUPPLY OF FOOD, HOWEVER, HAD BEGUN TO GIVE OUT, FOR THE STORED PRODUCE HAD BEEN CONSUMED, AND THE GROUND HAD

1 Maccabees

uals—BY REASON OF IT BEING THE SEVENTH YEAR, AND THEY IN JUDAEA, THAT WERE DELIVERED FROM THE NATIONS, HAD EATEN UP THE RESIDUE OF THE STORE—⁵⁴there were but a few left in the sanctuary, because the famine did so prevail against them, that they were fain to disperse themselves, every man to his own place.

6:55–59

⁵⁵AT THAT TIME Lysias heard say that Philip, whom Antiochus the king, while he was alive, had appointed to bring up his son Antiochus, that he might be king, ⁵⁶was returned out of Persia and Media, and the king's host also that went with him, and that he sought to take unto him the ruling of affairs. ⁵⁷Wherefore he went in all haste, and said to the king and the captains of the host and the company, We decay daily, and our victuals are but small, and the place we lay siege unto is strong, and the affairs of the kingdom lie upon us: ⁵⁸now therefore let us be friends with these men, and make peace with them, and with all their nation; ⁵⁹and covenant with them, that they shall live after their laws, as they did before: for they are therefore displeased, and have done all these things, because we abolished their laws.

6:60–62

⁶⁰So the king and the princes were content wherefore he sent unto them to make peace; and they accepted thereof. ⁶¹Also the king and the princes made an oath unto them: whereupon they went out of the stronghold. ⁶²Then the king entered onto mount Zion: but when he saw the strength of the place, he broke his oath that he had made, and gave command-

2 Maccabees

13:23a

²³heard that Philip, who was left over the affairs in Antioch, was desperately bent, confounded,

13:23b–24

^{23b}entreated the Jews, submitted himself, and swore to all equal conditions, agreed with them, and offered sacrifice, honoured the Temple, and dealt kindly with the place, ²⁴and accepted well of Maccabaeus, made him principal governor from Ptolemais unto the Gerrenians;

Jewish Antiquities

NOT BEEN TILLED THAT YEAR, BUT HAD REMAINED UNSOWN BECAUSE IT WAS THE SEVENTH YEAR, DURING WHICH OUR LAW OBLIGES US TO LET IT LIE UNCULTIVATED. Many of the besieged, therefore, ran away because of the lack of necessities, so that only a few were left in the Temple.

12:9:6

(6) Such were the circumstances of those who were besieged in the Temple. But when Lysias, the commander, and the king were informed that Philip was coming against them from Persia to secure the government for himself, they were ready to abandon the siege and set out against Philip; they decided, however, not to reveal their plan to the soldiers and their officers, but, instead, the king ordered Lysias to address him and the officers publicly and say nothing of the trouble with Philip, but merely show that the siege would take a very long time, and the place was very strong, and explain that their supply of food had already begun to fail, and that it was necessary to put in order many of the affairs of the kingdom, and that it seemed much better to make a treaty with the besieged and seek the friendship of their whole nation by permitting them to observe their fathers' laws, the loss of which had caused them to begin the present war; and that then they should return home. Lysias spoke in this manner, and both the army and their officers were pleased with his advice.

12:9:7a

(7a) And so the king sent to Judas and those who were being besieged with him, and offered to make peace with them and allow them to live in accordance with their fathers' laws. Thereupon the Jews gladly accepted his proposals, and after receiving sworn assurances of his good faith, went out from the Temple. But when Antiochus entered it and saw how strong the place was, he violated his oaths, and ordered his force to go round and pull down the wall to the ground.

1 Maccabees**2 Maccabees****Jewish Antiquities**

ment to pull down the wall round about.

6:63a

^{63a}AFTERWARD he (Antiochus V) departed in all haste,

6:63b

^{63b}and RETURNED UNTO ANTIOCHIA,

Jos., Wars, 1:1:5g

(5g) And he (Antiochus V) stayed in it (Jerusalem) only a few days, owing to a shortage of supplies; he then left what he considered a sufficient garrison,

Megillath Taanith

(11) ON THE 28TH THEREOF (SHEBAT) Antiochus withdrew from Jerusalem.

Jos., Wars, 1:1:5h

(5h) and (Antiochus V) withdrew the rest of his army to WINTER QUARTERS in Syria.

13:25-26a

²⁵(and) came to Ptolemais: the people there were grieved for the covenants; for they stormed, because they would make their covenants void.

²⁶Lysias went up to the judgment seat, said as much as could be in defence of the cause, persuaded, pacified, made them well affected.

13:26b

(26b) (and) RETURNED TO ANTIOCH. Thus it went touching the king's coming and departing.

13:4-8

⁴But the king of kings (Yahweh) moved Antiochus' mind against this wicked wretch (Menelaus), and Lysias informed the king that this man was the cause of all mischief, so that the king commanded to bring him unto Beroea, and to put him to death, as the manner is in that place.

⁵Now there was in that place a tower of fifty cubits high, full of ashes, and it had a round instrument, which on every side hanged down into the ashes. ⁶And whosoever was condemned of sacrilege, or had committed any other grievous crime, there did all men thrust him unto death. ⁷Such a death it happened that wicked man to die, not having so much as burial in the earth; and that most justly: ⁸for inasmuch as he had committed many sins about the altar, whose fire and ashes were holy, he received his

12:9:7b

(7b) After doing this,

12:9:7c

(7c) he RETURNED TO ANTIOCH,

12:9:7d

(7d) taking with him the high priest Onias, who was also called Menelaus. For Lysias had advised the king to slay Menelaus, if he wished the Jews to remain quiet and not give him any trouble; it was this man, he said, who had been the cause of the mischief by persuading the king's father to compel the Jews to abandon their fathers' religion. Accordingly, the king sent Menelaus to Beroea in Syria, and there had him put to death; he had served as high priest for ten years, and had been a wicked and impious man, who in order to have sole authority for himself and compelled his nation to violate their own laws. The high priest chosen after the death of Menelaus was Alcimus, also called Jakeimos.

1 Maccabees

2 Maccabees

Jewish Antiquities

death in ashes.

6:63c

^{63c}where he found Philip to be master of the city: so he fought against him, and took the city by force.

12:9:7e

(7e) Now when King Antiochus found that Philip had already seized control of the government, he made war on him, and after getting him into his power, killed him. Then Onias, the son of the high priest, who, as we said before, had been left a mere child when his father died, seeing that the king had slain his uncle Menelaus and had given the high priesthood to Alcimus, although he was not of the family of high priests, because he had been persuaded by Lysias to transfer the office from this house to another, fled to Ptolemy, the king of Egypt. And being treated with honour by him and his wife Cleopatra, he received a place in the nome of Heliopolis, where he built a temple similar to that in Jerusalem. Of this, however, we shall give an account on a more fitting occasion.

151 Seleucid
7:1a

^{1a}IN THE HUNDRED AND ONE AND FIFTIETH YEAR Demetrius the *son* of Seleucus departed from Rome,

7:1b–4a

^{1b}and came up with a few men unto a city of the sea coast, and reigned there.

²And as he entered into the palace of his ancestors, so it was, that his forces had taken Antiochus and Lysias, to bring them unto him. ³Wherefore, when he knew it, he said, Let me not see their faces. ^{4a}So his host slew them.

7:4b–7

^{4b}Now when Demetrius was set upon the throne of his kingdom, ⁵there came unto him all the wicked and unpius men of Israel, having Alcimus, who was desirous to be high priest,

151 Seleucid

14:1–2

¹THREE YEARS AFTER (retaking Jerusalem) Judas was informed that Demetrius, the son of Seleucus, having entered by the haven of Tripolis with a great power and navy, ²had taken the country, and killed Antiochus, and Lysias his protector.

14:3–6

³Now one Alcimus, who had been high priest, and had defiled himself wilfully in the times of their mingling (with the nations), seeing that by no means he could save himself, nor have any more access to the holy altar, ⁴came to king

151 Seleucid
12:10:1a

(1a) ABOUT THE SAME TIME Demetrius, the son of Seleucus, escaped from Rome,

12:10:1b

(1b) and occupying Tripolis in Syria, placed the diadem on his own head; then he gathered round him a number of mercenaries, and entered the kingdom, where all the people received him gladly and submitted to him. They also seized King Antiochus and Lysias, and brought them to him alive. And by order of Demetrius these two were immediately put to death, ANTIOCHUS HAVING REIGNED TWO YEARS, as has already been related elsewhere.

12:10:1c

(1c) Then there came to him in a body many of the wicked and renegade Jews, among whom was the high priest Alcimus, and they accused their whole nation, especially Judas and his brothers, saying that they had killed all

1 Maccabees

for their captain: ⁶and they accused the people to the king, saying, Judas and his brethren have slain all your friends, and driven us out of our own land. ⁷Now therefore send some man whom you trust, and let him go and see what havoc he has made among us and in the king's land, and let him punish them with all them that aid them.

2 Maccabees

Demetrius IN THE HUNDRED AND ONE AND FIFTIETH YEAR, presenting unto him a crown of gold, and a palm, and also of the boughs which were used solemnly in the Temple: and so that day he held his peace. ⁵Howbeit having gotten opportunity to further his foolish enterprise, *and* being called into council by Demetrius, and asked how the Jews stood affected, and what they intended, he answered thereunto: ⁶Those of the Jews that be called Assideans, whose captain is Judas Maccabaeus, nourish war, and are seditious, and will not let the realm be in peace.

Jewish Antiquities

the king's friends, and had destroyed all those in the kingdom who were of his party and awaited his coming, and had driven the present speakers out of their country and made them aliens in a strange land; and now they requested him to send one of his own friends and learn from him what bold crimes had been committed by Judas and his men.