

**--- Mattathias (the son of Jonathan, who was the son of Simeon, lived there at that time. He was a priest of Jerusalem of the family of Jehoiarib, who was the first among the twenty-four courses of priests.) ---**

**3589a AM, 4298 JP, 416 BC**

**1305. Eusebius made the following observation concerning the 32nd year of Artaxerxes, with whom the continued history of Nehemiah ended: {\*Eusebius, Chronicles, I. 1. 1:196}**

**"Hitherto, the divine scriptures of the Hebrews contain the annals of the times. Those things which were done among them after this time, we must derive from the books of the Maccabees and from the writings of Josephus and Africanus. He wrote a general history of things done among them down to the Roman times."**

**3828b AM, 4538 JP, 176 BC**

**3201. So I have brought this chronicle of Asia and Egypt to the beginning of the time of Antiochus Epiphanes and the history of the Maccabees. I shall continue it until the time of the utter destruction of Jerusalem under the Emperor Vespasian. This, together with the Annals of the New Testament and a brief history of the church during that time until the beginning of the fourth century after Christ, I plan to write following this, if God grant me life and health.**

**3316. Antiochus sent Apollonius, the overseer for the collection of his tribute, (called meridarch {\*Josephus, Antiq., l. 12. c. 5. s. 5. (261) 7:135} or musarch in the Apocrypha, {#/ Apc 1Ma 1:29 2Ma 5:24}) with an army of twenty-two thousand men into the cities of Judea. This was two full years after he had plundered the temple at Jerusalem. They had been ordered to kill all the mature young men and sell the women and children. {#/ Apc 1Ma 1:30 2Ma 5:24}**

**3317. Apollonius subsequently arrived at Jerusalem without any sign of hostility. He restrained himself until the Sabbath day, when he killed all who came to perform religious duties. He marched about the city with his forces and killed a large number of people. After he had plundered the city, he set it on fire and pulled down the houses and the walls. He led away the women and children as captives and seized the cattle. {#/ Apc 1Ma 1:31-34 2Ma 5:25,26} Josephus attributed to Antiochus himself the things that were done by his officers. He mentioned the following: {\*Josephus, Antiq., l. 12. c. 5. s. 4. (248-256) 7:127-133}**

**"... after the sacking of the whole city, either to have killed the inhabitants or to have led them away captive together with their children and wives to the number of ten thousand..."**

**3318. Judas Maccabeus left with nine others and spent his life in the mountains, where they foraged like wild beasts. They fed on herbs, so that they would not be involved with the pollution, or the prohibited meats, or the idolatry, or the contamination and desolation of the sanctuary, which had now happened. {#/ Apc 2Ma 5:27 1Ma 1:39-41} It was three and a half years later before the restitution and purification of the temple was made by this same Judas Maccabeus. {#/ Apc 1Ma 4:43-54} [E426] [K24] Josephus implied that during this time the city of Jerusalem was oppressed by Antiochus, and stated that the service of the daily sacrifice ceased and the sanctuary was desolate. {\*Josephus, Jewish War, l. 1. c. 0. s. 7. (19) 2:13} {\*Josephus, Antiq., l. 12. c. 7. s. 6. (321) 7:167} He mentioned the length of the time of this desolation of the sanctuary, as Hippolytus affirmed. {Caten. Grac., #Da 8:11-14}**

**3837 AM, 4547 JP, 167 BC**

**3342. By a public edict, Antiochus ordered all the countries that were subject to him to observe the same way of divine worship and set aside their peculiar customs. They were all to adopt the same religion as the Greeks under the punishment of death to those who refused. Over every country he appointed overseers who were to compel them to do this. {#/ Apc 1Ma 1:43-52,63}**

3359. The king's officers, who were forcing men in Judea to this apostasy, came to the city called Modin, with the intention of compelling the Israelites to sacrifice to idols. {#/ Apc 1Ma 2:15} Modin was a city near Diospolis, as Eusebius related in his book. Mattathias, the son of Jonathan, who was the son of Simeon, lived there at that time. He was a priest of Jerusalem of the family of Jehoiarib, who was the first among the twenty-four courses of priests. {#1Ch 24:7} He had five sons, John called Caddis or Gaddis, Simon called Thassi, Judas called Maccabeus, Eleazar called Abaron or Avaran, and Jonathan called Apphus. {#/ Apc 1Ma 2:1-5} Those seven martyrs who died at Antioch, were called Maccabean Brethren after their older brother Maccabeus. [E432] [K32] So the custom prevailed that all of Mattathias' five sons, from Judas Maccabeus, to the rest were called by this surname, as Josephus thought. {\*Josephus, Jewish War, l. 1. c. 2. s. 3. (37) 2:21} Because of the record of the prowess and glory they achieved, {#/ Apc 1Ma 2:66 3:4,9 4:25} they all became known by the common name of Maccabees. But their father Mattathias, or Matthias, was called the son of Asamonaeus by Josephus, Eusebius and the lesser Seder Olam of the Hebrews. {\*Josephus, Jewish War, l. 1. c. 1. s. 3. (36) 2:21} {\*Eusebius, Chronicles, l. 1. 1:223} {Seder Olam} Josephus also called him the son of John, the son of Simeon, the son of Asamonaeus. {\*Josephus, Antiq., l. 12. c. 6. s. 1.

**(265) 7:137} The ordinary Hebrews thought Mattathias was called Asamonaeus and that from him that surname had descended to his posterity. R. David Kimchi thought this was based on the Psalms {#Ps 68:5-32} where he renders the word Mynmvx as princes.**

**3360. Antiochus' officers earnestly exhorted Mattathias, when he was brought to them, to set an example by yielding obedience to the king because he was a prince and an illustrious person, and a great man in the city of Modin. He was strengthened by the presence of his sons and brethren. Mattathias refused to do as he was asked and killed a certain Jew whom he saw sacrificing on the heathen altar, at the same time also killing Apelles, the king's commissioner, who was forcing men to sacrifice there. He threw down the altar and after that exhorted all who were zealous of the law to follow him. He fled with his sons into the mountains, leaving all their goods behind in the city. {#/ Apc 1Ma 2:16-28} {\*Josephus, Antiq., l. 12. c. 6. s. 2. (268-272) 7:139,141}**

**3361. Then many who desired justice went down into secret places and together with their children and wives and cattle, lived in caves. When this was made known to Philip, (the Phrygian whom Antiochus had left as governor at Jerusalem, {#/ Apc 2Ma 5:22}) the king's commanders pursued them with the garrison of the citadel of Jerusalem. When they could not persuade them to obey the king's commandment,**

**they threw fire into the cave on the Sabbath day. They killed about a thousand people, including their wives and children with their cattle. Those who were trapped there, offered no resistance and honoured the Sabbath day. {#/ Apc 1Ma 2:29-38 2Ma 6:11} {\*Josephus, Antiq., l. 12. c. 6. s. 2. (272-276) 7:141,143}**

**3362. When Mattathias and his friends were told of this, they grieved for them. They decided that from then on they would attack the enemy and drive them out. {#/ Apc 1Ma 2:39-41} {\*Josephus, Antiq., l. 12. c. 6. s. 2. (276-278) 7:143}**

**3363. The company of the Assideans joined them. These were religious men who voluntarily offered themselves to defend the law with arms, along with all those who had been compelled to flee from the wicked. After setting up an army, they killed some of the impious men and forced others to flee to other countries. Meanwhile, Mattathias and his friends marched up and down the country and threw down altars. They circumcised all the uncircumcised children they found in the land of Israel. They chased the enemy and had good success. {#/ Apc 1Ma 2:42-48}**

**3838b AM, 4548 JP, 166 BC**

**3387. Mattathias exhorted his sons to the study of piety and to defend the law of God. He commended Simon to them as a counsellor and father, but Judas Maccabeus as the commander of their wars, because from his youth he had**

**been very brave. After this, he blessed them and died, in the 146th year of the kingdom of the Greeks. For one year he had governed their miserable and banished troops. His sons buried him in the sepulchres of their fathers at Modin and all the Israelites bewailed him with great lamentation. {#/ Apc 1Ma 2:49-70} {\*Josephus, Antiq., l. 12. c. 6. s. 3,4. (279-284) 7:143-147}**