

Daily Sacrifice of the Transgression

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==== 2-pages of Research Outline & 19-pages of References ====

Daniel 8:11-14 quotes from the Holy Host and the Angel Gabriel, describing the time of the Abomination of Desolation. This was to occur **2300 days** (of Atonement) after the prince of the host (high Priest) is removed and sanctuary cast down. That occurred several times, but this is focused on Antiochus Epiphanies. To completely examine the sequence, we need to step back to the time of Daniel.

The [Creation Year dates](#) quoted in this document are from the [Jubilee-Count.pdf](#) at www.theorybin.com
Creation Year zero [cy0000](#) is the first year of Adam, our year 2022 is [cy5968](#), which started on Atonement.

==== The 1st year of Belshazzar is Creation Year [cy3468](#) ====

In Creation Year [cy3468](#), on the 1st year of Belshazzar, Daniel 7:25 was given a prophecy of Time & Times & Dividing of Time (**2500** years) to be when the [Demons will be cast from Heaven](#). (Rev 16:2)

In Creation Year [cy3471](#), on the 3rd year of Belshazzar, Daniel 8:12-14 was given a prophecy of Two thousand Three Hundred Days (of Atonement) (**2300** years) [From the Transgression; - the Sanctuary will be Cleansed](#).

In Creation Year [cy3471](#), on the 3rd year of Belshazzar, Daniel 12:7 was given a prophecy of Time & Times & a Half (**2500** years) to be when [all these things are Finished](#). (The Demon is in chains & cast into the Pit)

==== 43 years from the 1st year of Belshazzar [cy3468](#) ====

Eliashib the high priest died, replaced by his son **Judas** when **Alexander the Great** placed **Ptolemy**, son of his general **Lagus** to govern Egypt in [cy3511](#). (Antiquities 11.8.7, Apion 1.22)

Rabbi Hillel-II, about 359 to 365AD, revised the Hebrew Talmud Calendar, starting at the time of the [death of Alexander](#) on 1st yr of 114th Olympiad at Tal-3460. James Usher, in 1650 AD placed Alexander at 477 BC. Theorybin places 114 Olympiad at Creation Year [cy3512](#), & 328yrs before Yahshua's birth ([ma-0328](#))

Alexander died (2nd yr of Oly 114) when High Priest **Jaddua** died & was replaced by his son **Onias** in [cy3513](#). The high priest **Onias** started [Tribute payments to the Greeks](#) in [cy3514](#). (Antiquities 11.8.7, Apion 1.22)

Ptolemy Lagos placed his son, **Ptolemy Soter** as governor of Egypt in [cy3522](#), and **Soter** defeated **Demetrius** in Gaza at **Olympiad 117** in [cy3524](#). This is the first year of the [Dominion of Seleucus](#). (Antiq 12.2.5, Apion 1.22)

==== 94 years from the 1st year of Belshazzar [cy3468](#) ====

Ptolemy Soter ends, **Ptolomy Philadelphus** begins for 41 years [cy3562](#), Seleucus year [s39](#), & released 120k Jewish slaves.

Ptolomy Philadelphus, in his 7th year [cy3568](#), has Jerusalem Temple Priest **Eleazar** send 72 interpreters to Alexandria, to translate Jewish scrolls to the Greek Language.

The next year [cy3569](#), [a priests copy of Esther is read](#) to **Ptolomy & Cleopatra**. The Book of Esther was written 163 years earlier at [cy3406](#) on the last year of Nebuchadnezzar. Esther is taught as being written at this time of **Ptolomy**, but it was **only read at this time** to the king & queen.

Esther was the mother of king Darius-I, and that point is missed if you misdate the book.

==== 135 years from the 1st year of Belshazzar [cy3468](#) ====

Ptolomy Philadelphus' son, **Ptolemy Philopater** reigns in **cy3603**, **Seleucus** year **s80**.
About this time, considered 200 BC, Squared Hebrew Letters were derived from Aramaic Cursive.

=== 170 years from the 1st year of Belshazzar **cy3468** ===

Antiochus-I begins reign in **Persia** in **cy3638**, **Seleucus** year **s115**.
Ptolemy Philopater is killed by **Antiochus & son Epiphanies**; **Ptolemy Euergetes** reigns in Egypt
Apocrypha book of **Ecclesiastes** by **Sirach** – written during **Ptolemy Euergetes & Cleopatra**.
Note; All queens of All **Ptolemy** kings of Egypt were named **Cleopatra**

=== 190 years from the 1st year of Belshazzar **cy3468** ===

Antiochus Epiphanies of **Persia** begins reign in Egypt **cy3658**, **Seleucus** year **s135**.
Stated in Antiquities; “This is 230 years before Titus destroys the Jerusalem Temple” in **cy3888**. (Antiq 20.10.1)
Apocrypha **Maccabees** begins when **Antiochus Epiphanies** is released from prison in Rome. (1-Maccabees 1-10)
In **Antiochus Epiphanies** 9th year, he plunders Jerusalem and returns to Antioch **cy3666**. (Antiq 12.5.3)

=== 200 years from the 1st year of Belshazzar **cy3468** ===

Exactly **two-hundred years passed** from the 1st year of Beshazzar **cy3468**, when Antiochus Epiphanies defiled the Altar & destroyed the Temple on **cy3668**, **Seleucus** year **s135**, on 1st year of **Olympiad 153**.
Epiphanies defiled the Altar on **His birthday** on the **25th day of Chasleu**, the 12th Roman Month.
The month of **Chasleu** was renamed in the Julian & Gregorian Calendars to **December**.

Epiphanies also **changed the Olympiads** from **4-yr to 5-yr**. The 1st year of **Olympiad 153** is Seleucus year **s145**, when he defiled the Temple. The 1st Year of Seleucus Year **s150**, was the 1st year of **Olympiad 154**.

Jerusalem was conquered by **Jonathan Maccabee** & the Altar was completely removed & rebuilt with new stones 3 years later on 25th day of Chislev, the 9th Hebrew month. This cleansing began the **Feast of Lights** for 8-day celebration, to be like Tabernacles. (Man-Made Holiday) (Dan 7:25, 9:25, Antiq 10.11.7, 12.5.3-4, 1-Macc 1:20-59, 4:52, 6:7, 11:28-37)

=== 2 years & 20 years from Antiochus defiling the Temple Altar **cy3668** & **cy3690** ===

The **Daily Sacrifice of the Transgression**, of Daniel 12:11-12 began in **cy3668**, when Antiochus defiled the Temple Altar; and this Daily Pagan Sacrifice is set into Law in **cy3690**.
Josephus Antiquities 12.5.4, 13.4.9, 13.5.7 outlines the **Treaty** between Greek **Demetrius** of Demetrius and the Maccabees. **Jonathan Maccabeas** desired King **Demetrius** if Greece, to **make Judea free from annual tributes**.

=== The Covenant of the Transgression **cy3690** ===

A Covenant was written; which 3- governments of **Apherma, Lydda, & Ramathem** are added to Judea from the country of Samaria, to do sacrifice in Jerusalem, instead of the payments of the past 176 years. And **set in a Citadel on the Holy Mount in a conspicuous place forever**.
Apherma, Lydda, & Ramathem in (1-Maccabees 11:34), **Apherims, and Lydda, and Ramatha** in Antiq 13.4.9

This Conspicuous Place - **Citadel became the Tower of Antonia** – Named by Herod.

Josephus covers the sequencing of the 22-yr span of events that Angel Gabriel gave Daniel 200-yr earlier.
The Traditional December 25 holiday is actually the first component of the Sacrifice of the Transgression.

==== The 1st year of Belshazzar was **cy3468** ====
==== Antiochus defiled the Temple Altar in **cy3668** ====
==== Our calendar year of 2022 is Creation Year **cy5968** ====

The **Creation Year dates** quoted in this document are from the **Jubilee-Count.pdf** at www.theorybin.com
Creation Year **cy0000** is 1st year of Adam, our year 2022 is **cy5968**, which started on Atonement Sept 15, 2021.

==== Reference Excerpts from Daniel, Antiquities, Apion, Maccabees ====

Dan 8:11 Yea, he magnified himself even to the prince of the host, and by him the **daily sacrifice** was taken away, and the place of his sanctuary was cast down.

Dan 8:12 And an host was given him against the **daily sacrifice** by reason of **transgression**, and it cast down the truth to the ground; and it practised, and prospered.

Dan 8:13 Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the **daily sacrifice**, and the **transgression of desolation**, to give both the sanctuary and the host to be trodden under foot?

Dan 8:14 And he said unto me, Unto **two thousand and three hundred days**; then shall the sanctuary be cleansed.

Dan 8:15 And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man.

Dan 8:16 And I heard a man's voice **between the banks** of Ulai, which called, and said, **Gabriel**, make this man to understand the vision.

Dan 8:17 So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the **time of the end** shall be the vision.

Dan 8:18 Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright.

Dan 8:19 And he said, Behold, I will make thee know **what shall be in the last end of the indignation**: for at the **time appointed the end shall be**.

Dan 8:20 The **ram** which thou sawest having **two horns** are the **kings of Media and Persia**.

Dan 8:21 And the rough **goat** is the **king of Grecia**: and the great horn that is between his eyes is the first king.

Dan 8:22 Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

Dan 8:23 And in the latter time of their kingdom, **when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up**.

Dan 8:24 And his power shall be mighty, but not by his own power: and he **shall destroy wonderfully**, and shall prosper, and practise, and **shall destroy the mighty and the holy people**.

Dan 8:25 And through his policy also he shall cause craft to prosper in his hand; and he shall **magnify himself** in his heart, and **by peace shall destroy many**: he shall also stand up **against the Prince of princes**; but **he shall be broken without hand**.

Dan 8:26 And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days.

Dan 8:27 And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it.

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Dan 11:27 And **both these kings**' hearts shall be to **do mischief**, and they shall speak lies at one table; but it shall not prosper: for yet the **end shall be at the time appointed**.

Dan 11:28 Then shall he **return into his land with great riches**; and his heart shall be **against the holy covenant**; and he shall do exploits, and return to his own land.

Dan 11:29 At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.

Dan 11:30 For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.

Dan 11:31 And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.

Dan 11:32 And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits.

Dan 11:33 And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.

Dan 11:34 Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.

Dan 11:35 And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.

Dan 11:36 And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

Dan 11:37 Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.

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Dan 12:1 And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

Dan 12:2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

Dan 12:3 And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

Dan 12:4 But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.

Dan 12:5 Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.

Dan 12:6 And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?

Dan 12:7 And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

Dan 12:8 And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?

Dan 12:9 And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end.

Dan 12:10 Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

Dan 12:11 And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.

Dan 12:12 Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

Dan 12:13 But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.

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Antiq 10.11.7

Antiquities Book-10 Chapter-11 Antiq 10.11.7

7. When therefore those that had intended thus to destroy Daniel by treachery were themselves destroyed, king Darius sent [letters] over all the country, and praised that God whom Daniel worshipped, and said that he was the only true God, and had all power. He had also Daniel in very great esteem, and made him the principal of his friends. Now when Daniel was become so illustrious and famous, on account of the opinion men had that he was beloved of God, he built a tower at Ecbatana, in Media: it was a most elegant building, and wonderfully made, and it is still remaining, and preserved to this day; and to such as see it, it appears to have been lately built, and to have been no older than that very day when any one looks upon it, it is so fresh [340] flourishing, and beautiful, and no way grown old in so long time; for buildings suffer the same as men do, they grow old as well as they, and by numbers of years their strength is dissolved, and their beauty withered. Now they bury the kings of Media, of Persia, and Parthia in this tower to this day, and he who was entrusted with the care of it was a Jewish priest; which thing is also observed to this day. But it is fit to give an account of what this man did, which is most admirable to hear, for he was so happy as to have strange revelations made to him, and those as to one of the greatest of the prophets, insomuch, that while he was alive he had the esteem and applause both of the kings and of the multitude; and now he is dead, he retains a remembrance that will never fail, for the several books that he wrote and left behind him are still read by us till this time; and from them we believe that Daniel conversed with God; for he did not only prophesy of future events, as did the other prophets, but he also determined the time of their accomplishment. And while prophets used to foretell misfortunes, and on that account were disagreeable both to the kings and to the multitude, Daniel was to them a prophet of good things, and this to such a degree, that by the agreeable nature of his predictions, he procured the goodwill of all men; and by the accomplishment of them, he procured the belief of their truth, and the opinion of [a sort of] divinity for himself, among the multitude. He also wrote and left behind him what made manifest the accuracy and undeniable veracity of his predictions; for he saith, that when he was in Susa, the metropolis of Persia, and went out into the field with his companions, there was, on the sudden, a motion and concussion of the earth, and that he was left alone by himself, his friends fleeing away from him, and that he was disturbed, and fell on his face, and on his two hands, and that a certain person touched him, and, at the same time, bid him rise, and see what would befall his countrymen after many generations. He also related, that when he stood up, he was shown a great rain, with many horns growing out of his head, and that the last was higher than the rest: that after this he looked to the west, and saw a he-goat carried through the air from that quarter; that he rushed upon the ram with violence, and smote him twice with his horns, and overthrew him to the ground, and trampled upon him: that afterward he saw a very great horn

growing out of the head of the he-goat, and that when it was broken off, four horns grew up that were exposed to each of the four winds, and he wrote that out of them arose another lesser horn, which, as he said, waxed great; and that God showed to him that it should fight against his nation, and take their city by force, and **bring the temple worship to confusion**, and **forbid the sacrifices** to be offered for **one thousand two hundred and ninety-six days**. **Daniel** wrote that he saw these visions in the Plain of Susa; and he hath informed us that God interpreted the appearance of this vision after the following manner: He said that the ram signified the kingdoms of the Medes and Persians, and the horns those kings that were to reign in them; and that the last horn signified the last king, and that he should exceed all the kings in riches and glory: that the he-goat signified that one should come and reign from the Greeks, who should twice fight with the Persian, and overcome him in battle, and should receive his entire dominion: that by the great horn which sprang out of the forehead of the he-goat was meant the first king; and that the springing up of four horns upon its falling off, and the conversion of every one of them to the four quarters of the earth, signified the successors that should arise after the death of the first king, and the partition of the kingdom among them, and that they should be neither his children, nor of his kindred, that should reign over the habitable earth for many years; and that from among them there should arise a certain king that should overcome our nation and their laws, and should take away their political government, and should spoil the temple, and **forbid the sacrifices to be offered for three years' time**. And **indeed it so came to pass, that our nation suffered these things under Antiochus Epiphanes, according to Daniel's vision**, and what he wrote many years before they came to pass. In the very same manner **Daniel also wrote** concerning the Roman government, and that our country should be made desolate by them. All these things did this man leave in writing, as God had showed them to him, insomuch that such as read his prophecies, and see how they have been fulfilled, would wonder at the honor wherewith God honored **Daniel**; and may thence discover how the Epicureans are in an error, who cast Providence out of human life, and do not believe that God takes care of the affairs of the world, nor that the universe is governed and continued in being by that blessed and immortal nature, but say that the world is carried along of its own accord, without a ruler and a curator; which, were it destitute of a guide to conduct it, as they imagine, it would be like ships without pilots, which we see drowned by the winds, or like chariots without drivers, which are overturned; so would the world be dashed to pieces by its being carried without a Providence, and so perish, and come to nought. So that, by the forementioned predictions of **Daniel**, those men seem to me very much to err from the truth, who determine that God exercises no providence over human affairs; for if that were the case, that the world went on by mechanical necessity, we should not see that all things would come to pass according to his prophecy. Now as to myself, I have so described these matters as I have found them and read them; but if any one is inclined to another opinion about them, let him enjoy his different sentiments without any blame from me.

(3.55yrs)
1296 ???

7. Now when Alexander was dead, the government was parted among his successors, but the temple upon Mount Gerizzim remained. And if any one were accused by those of Jerusalem of having eaten things common [364] or of having broken the sabbath, or of any other crime of the like nature, he fled away to the Shechemites, and said that he was accused unjustly. About this time it was that Jaddua the high priest died, and Onias his son took the high priesthood. This was the state of the affairs of the people of Jerusalem at this time.

5. When this epistle was sent to the king, he commanded that an epistle should be drawn up for Eleazar, the Jewish high priest, concerning these matters; and that they should inform him of the release of the Jews that had been in slavery among them. He also sent fifty talents of gold for the making of large basons, and vials, and cups, and an immense quantity of precious stones. He also gave order to those who had the custody of the chest that contained those stones, to give the artificers leave to choose out what sorts of them they pleased. He withal appointed, that a hundred talents in money should be sent to the temple for sacrifices, and for other uses. Now I will give a description of these vessels, and the manner of their construction, but not till after I have set down a copy of the epistle which was written to Eleazar the high priest, who had obtained that dignity on the occasion following: When Onias the high priest was dead, his son Simon became his successor. He was called Simon the Just [369] because of both his piety towards God, and his kind disposition to those of his own nation. When he was dead, and had left a young son, who was called Onias, Simon's brother Eleazar, of whom we are speaking, took the high priesthood; and he it was to whom Ptolemy wrote, and that in the manner following: "King Ptolemy to Eleazar the high priest, sendeth greeting. There are many Jews who now dwell in my kingdom, whom the Persians, when they were in power, carried captives. These were honored by my father; some of them he placed in the army, and gave them greater pay than ordinary; to others of them, when they came with him into Egypt, he committed his garrisons, and the guarding of them, that they might be a terror to the Egyptians. And when I had taken the government, I treated all men with humanity, and especially those that are thy fellow citizens, of whom I have set free above a hundred thousand that were slaves, and paid the price of their redemption to their masters out of my own revenues; and those that are of a fit age, I have admitted into them number of my soldiers. And for such as are capable of being faithful to me, and proper for my court, I have put them in such a post, as thinking this [kindness done to them] to be a very great and an acceptable gift, which I devote to God for his providence over me. And as I am desirous to do what will be grateful to these, and to all the other Jews in the habitable earth, I have determined to procure an interpretation of your law, and to have it translated out of Hebrew

into Greek, and to be deposited in my library. Thou wilt therefore do well to choose out and send to me men of a good character, who are now elders in age, and six in number out of every tribe. These, by their age, must be skillful in the laws, and of abilities to make an accurate interpretation of them; and when this shall be finished, I shall think that I have done a work glorious to myself. And I have sent to thee Andreas, the captain of my guard, and Aristeus, men whom I have in very great esteem; by whom I have sent those first-fruits which I have dedicated to the temple, and to the sacrifices, and to other uses, to the value of a hundred talents. And if thou wilt send to us, to let us know what thou wouldst have further, thou wilt do a thing acceptable to me."

Antiq 12.5.3-4

Antiquities Book-12 Chapter-5 Antiq 12.5.3

3. King Antiochus returning out of Egypt [380] for fear of the Romans, made an expedition against the city Jerusalem; and when he was there, in the hundred and forty-third year of the kingdom of the Seleucidse, he took the city without fighting, those of his own party opening the gates to him. And when he had gotten possession of Jerusalem, he slew many of the opposite party; and when he had plundered it of a great deal of money, he returned to Antioch.

Antiquities Book-12 Chapter-5 Antiq 12.5.4

4. Now it came to pass, after two years, in the hundred forty and fifth year, on the twenty-fifth day of that month which is by us called Chasleu, and by the Macedonians Apelleus, in the hundred and fifty-third olympiad, (CY3668) that the king came up to Jerusalem, and, pretending peace, he got possession of the city by treachery; at which time he spared not so much as those that admitted him into it, on account of the riches that lay in the temple; but, led by his covetous inclination, (for he saw there was in it a great deal of gold, and many ornaments that had been dedicated to it of very great value,) and in order to plunder its wealth, he ventured to break the league he had made. So he left the temple bare, and took away the golden candlesticks, and the golden altar [of incense], and table [of shew-bread], and the altar [of burnt-offering]; and did not abstain from even the veils, which were made of fine linen and scarlet. He also emptied it of its secret treasures, and left nothing at all remaining; and by this means cast the Jews into great lamentation, for he forbade them to offer those daily sacrifices which they used to offer to God, according to the law. And when he had pillaged the whole city, some of the inhabitants he slew, and some he carried captive, together with their wives and children, so that the multitude of those captives that were taken alive amounted to about ten thousand. He also burnt down the finest buildings; and when he had overthrown the city walls, he built a citadel in the lower part of the city, [381] for the place was high, and overlooked the temple; on which account he fortified it with high walls and towers, and put into it a garrison of Macedonians. However, in that citadel dwelt the impious and wicked part of the [Jewish] multitude, from whom it proved that the citizens suffered many and sore

calamities. And when the king had built an idol altar upon God's altar, he slew swine upon it, and so offered a sacrifice neither according to the law, nor the Jewish religious worship in that country. He also compelled them to forsake the worship which they paid their own God, and to adore those whom he took to be gods; and made them build temples, and raise idol altars in every city and village, and offer swine upon them every day. He also commanded them not to circumcise their sons, and threatened to punish any that should be found to have transgressed his injunction. He also appointed overseers, who should compel them to do what he commanded. And indeed many Jews there were who complied with the king's commands, either voluntarily, or out of fear of the penalty that was denounced. But the best men, and those of the noblest souls, did not regard him, but did pay a greater respect to the customs of their country than concern as to the punishment which he threatened to the disobedient; on which account they every day underwent great miseries and bitter torments; for they were whipped with rods, and their bodies were torn to pieces, and were crucified, while they were still alive, and breathed. They also strangled those women and their sons whom they had circumcised, as the king had appointed, hanging their sons about their necks as they were upon the crosses. And if there were any sacred book of the law found, it was destroyed, and those with whom they were found miserably perished also.

Antiq 13.4.9

Antiquities Book-13 Chapter-4 Antiq 13.4.9

(Johnathatn besieged Temple Mount Citadel. Demetrius Treaty removed Tribute to Greece; to allow Macedonian sacrifices at the Citadel)

9. But when Demetrius, who was styled Nicator, [402] had taken the kingdom, he was so wicked as to treat Ptolemy's soldiers very hardly, neither remembering the league of mutual assistance that was between them, nor that he was his son-in-law and kinsman, by Cleopatra's marriage to him; so the soldiers fled from his wicked treatment to Alexandria; but Demetrius kept his elephants. But Jonathan the high priest levied an army out of all Judea, and attacked the citadel at Jerusalem, and besieged it. It was held by a garrison of Macedonians, and by some of those wicked men who had deserted the customs of their forefathers. These men at first despised the attempts of Jonathan for taking the place, as depending on its strength; but some of those wicked men went out by night, and came to Demetrius, and informed him that the citadel was besieged; who was irritated with what he heard, and took his army, and came from Antioch, against Jonathan. And when he was at Antioch, he wrote to him, and commanded him to come to him quickly to Ptolemais: upon which Jonathan did not intermit the siege of the citadel, but took with him the elders of the people, and the priests, and carried with him gold, and silver, and garments, and a great number of presents of friendship, and came to Demetrius, and presented him with them, and thereby pacified the king's anger. So he was honored by him, and received from him the confirmation of his high priesthood, as he had possessed it by the grants of the kings his predecessors. And when the Jewish deserters accused him, Demetrius was

so far from giving credit to them, that when he petitioned him that he would demand no more than three hundred talents for the tribute of all Judea, and the three toparchies of Samaria, and Perea, and Galilee, he complied with the proposal, and gave him a letter confirming all those grants; whose contents were as follows: "King Demetrius to Jonathan his brother, and to the nation of the Jews, sendeth greeting. We have sent you a copy of that epistle which we have written to Lasthones our kinsman, that you may know its contents. "King Demetrius to Lasthones our father, sendeth greeting. I have determined to return thanks, and to show favor to the nation of the Jews, which hath observed the rules of justice in our concerns. Accordingly, I remit to them the three prefectures, Apherims, and Lydda, and Ramatha, which have been added to Judea out of Samaria, with their appurtenances; as also what the kings my predecessors received from those that offered sacrifices in Jerusalem, and what are due from the fruits of the earth, and of the trees, and what else belongs to us; with the salt-pits, and the crowns that used to be presented to us. Nor shall they be compelled to pay any of those taxes from this time to all futurity. Take care therefore that a copy of this epistle be taken, and given to Jonathan, and be set up in an eminent place of their holy temple." And these were the contents of this writing. And now when Demetrius saw that there was peace every where, and that there was no danger, nor fear of war, he disbanded the greatest part of his army, and diminished their pay, and even retained in pay no others than such foreigners as came up with him from Crete, and from the other islands. However, this procured him ill-will and hatred from the soldiers; on whom he bestowed nothing from this time, while the kings before him used to pay them in time of peace as they did before, that they might have their good-will, and that they might be very ready to undergo the difficulties of war, if any occasion should require it.

Antiq 13.5.7

Antiquities Book-13 Chapter-5 Antiq 13.5.7

7. But Jonathan removed out of Galilee, and from the waters which are called Gennesar, for there he was before encamped, and came into the plain that is called Asor, without knowing that the enemy was there. When therefore Demetrius's men knew a day beforehand that Jonathan was coming against them, they laid an ambush in the mountain, who were to assault him on the sudden, while they themselves met him with an army in the plain; which army, when Jonathan saw ready to engage him, he also got ready his own soldiers for the battle as well as he was able; but those that were laid in ambush by Demetrius's generals being behind them, the Jews were afraid lest they should be caught in the midst between two bodies, and perish; so they ran away in haste, and indeed all the rest left Jonathan; but a few there were, in number about fifty, who staid with him, and with them Mattathias, the son of Absalom, and Judas, the son of Chapseus, who were commanders of the whole army. These marched boldly, and like men desperate, against the enemy, and so pushed them, that by their courage they daunted them, and with their weapons in their hands they put them to flight. And when

those soldiers of Jonathan that had retired saw the enemy giving way, they got together after their flight, and pursued them with great violence; and this did they as far as Cadesh, where the camp of the enemy lay.

Antiq 20.10.1

Antiquities Book-20 Chapter-10 Antiq 20.10.1

1. AND now I think it proper and agreeable to this history to give an account of our high priests; how they began, who those are which are capable of that dignity, and how many of them there had been at the end of the war. In the first place, therefore, history informs us that Aaron, the brother of Moses, officiated to God as a high priest, and that, after his death, his sons succeeded him immediately; and that this dignity hath been continued down from them all to their posterity. Whence it is a custom of our country, that no one should take the high priesthood of God but he who is of the blood of Aaron, while every one that is of another stock, though he were a king, can never obtain that high priesthood. Accordingly, the number of all the high priests from Aaron, of whom we have spoken already, as of the first of them, until Phanas, who was made high priest during the war by the seditious, was eighty-three; of whom thirteen officiated as high priests in the wilderness, from the days of Moses, while the tabernacle was standing, until the people came into Judea, when king Solomon erected the temple to God; for at the first they held the high priesthood till the end of their life, although afterward they had successors while they were alive. Now these thirteen, who were the descendants of two of the sons of Aaron, received this dignity by succession, one after another; for their form of government was an aristocracy, and after that a monarchy, and in the third place the government was regal. Now the number of years during the rule of these thirteen, **from the day when our fathers departed out of Egypt, under Moses their leader, until the building of that temple which king Solomon erected at Jerusalem, were six hundred and twelve (487 Kings 6:1).** After those thirteen high priests, eighteen took the high priesthood at Jerusalem, one in succession to another, from the days of king **Solomon, until Nebuchadnezzar**, king of Babylon, made an expedition against that city, and burnt the temple, and removed our nation into Babylon, and then took Josadek, the high priest, captive; the times of these high priests were **four hundred and sixty-six years, six months, and ten days**, while the Jews were still under the regal government. But after the term of **seventy years' captivity under the Babylonians**, Cyrus, king of Persia, sent the Jews from Babylon to their own land again, and gave them leave to rebuild their temple; at which time **Jesus, the son of Josadek, took the high priesthood over the captives when they were returned home.**

High priest **Jeshua**, the son of Josedech. (Jeremiah 25:11, Dan 9:2, Return from Babylon is also in Antiq 11.1.1-3 pg 564)

Now he and his posterity, who were in all

fifteen, until king **Antiochus Eupator, were under a democratical government for four hundred and fourteen years;** and then the

forementioned Antiochus, and Lysias the general of his army, deprived

Onias, who was also called Menelaus, of the high priesthood, and slew him at Berea; and driving away the son [of Onias the third], put Jaeimus into the place of the high priest, one that was indeed of the stock of Aaron, but not of that family of Onias. On which account Onias, who was the nephew of Onias that was dead, and bore the same name with his father, came into Egypt, and got into the friendship of Ptolemy Philometor, and Cleopatra his wife, and persuaded them to make him the high priest of that temple which he built to God in the prefecture of Heliopolis, and this in imitation of that at Jerusalem; but as for that temple which was built in Egypt, we have spoken of it frequently already. Now when **Jacimus had retained the priesthood three years**, he died, and there was no one that succeeded him, but the city continued **seven years without a high priest**. But then the posterity of the sons of Asamoneus, who had the government of the nation conferred upon them, when they had beaten the Macedonians in war, appointed **Jonathan** to be their high priest, who ruled over them **seven years**. And when he had been slain by the treacherous contrivance of Trypho, as we have related some where, **Simon his brother took the high priesthood**; and when he was destroyed at a feast by the treachery of his son-in-law, his own son, whose name was Hyrcanus, succeeded him, after he had held the high priesthood **one year longer than his brother**. This **Hyrcanus enjoyed that dignity thirty years**, and died an old man, leaving the succession to Judas, who was also called Aristobulus, whose brother Alexander was his heir; which Judas died of a sore distemper, after he had kept the priesthood, together with the royal authority; for this **Judas was the first that put on his head a diadem for one year**. And when **Alexander had been both king and high priest twenty-seven years**, he departed this life, and permitted his wife Alexandra to appoint him that should be high priest; so she gave the high priesthood to **Hyrcanus**, but retained the kingdom herself **nine years**, and then departed this life. The like duration [and no longer] did her son Hyrcanus enjoy the high priesthood; for after her death his brother **Aristobulus** fought against him, and beat him, and deprived him of his principality; and he did himself both reign, and perform the office of high priest to God. But when he had reigned **three years, and as many months**, Pompey came upon him, and not only took the city of Jerusalem by force, but put him and his children in bonds, and sent them to Rome. He also restored the high priesthood to Hyrcanus, and made him governor of the nation, but forbade him to wear a diadem. This **Hyrcanus ruled, besides his first nine years, twenty-four years more**, when Barzapharnes and Pacorus, the generals of the Parthians, passed over Euphrates, and fought with Hyrcanus, and took him alive, and made **Antigonus, the son of Aristobulus, king**; and when he had **reigned three years and three months**, Sosius and **Herod besieged him**, and took him, when Antony had him brought to Antioch, and slain there. **Herod was then made king by the Romans, but did no longer appoint high priests out of the family of Asamoneus; but made certain men to be so that were of no eminent families, but barely of those that were priests**, excepting that he gave that dignity to Aristobulus; for when he had made this Aristobulus, the grandson of that Hyrcanus who was then taken by the Parthians, and had taken his sister Mariarmne to wife, he thereby aimed

to win the good-will of the people, who had a kind remembrance of Hyrcanus [his grandfather]. Yet did he afterward, out of his fear lest they should all bend their inclinations to Aristobulus, put him to death, and that by contriving how to have him suffocated as he was swimming at Jericho, as we have already related that matter; but after this man he never intrusted the priesthood to the posterity of the sons of Asamoneus. Archelaus also, Herod's son, did like his father in the appointment of the high priests, as did the Romans also, who took the government over the Jews into their hands afterward. Accordingly, the number of the high priests, from the days of Herod until the day when Titus took the temple and the City, and burnt them, were in all twenty-eight; the time also that belonged to them was a hundred and seven years. Some of these were the political governors of the people under the reign of Herod, and under the reign of Archelaus his son, although, after their death, the government became an aristocracy, and the high priests were intrusted with a dominion over the nation. And thus much may suffice to be said concerning our high priests.

Herod born cy3781, S258
Temple destroyed cy3888

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==== Excerpts from Apion by Josephus ====

Apion 1.22

Apion Book-1

Apion 1.22

22. But now it is proper to satisfy the inquiry of those that disbelieve the records of barbarians, and think none but Greeks to be worthy of credit, and to produce many of these very Greeks who were acquainted with our nation, and to set before them such as upon occasion have made mention of us in their own writings. Pythagoras, therefore, of Samos, lived in very ancient times, and was esteemed a person superior to all philosophers in wisdom and piety towards God. Now it is plain that he did not only know our doctrines, but was in very great measure a follower and admirer of them. There is not indeed extant any writing that is owned for his [832] but many there are who have written his history, of whom Hermippus is the most celebrated, who was a person very inquisitive into all sorts of history. Now this Hermippus, in his first book concerning Pythagoras, speaks thus: "That Pythagoras, upon the death of one of his associates, whose name was Calliphon, a Crotonlate by birth, affirmed that this man's soul conversed with him both night and day, and enjoined him not to pass over a place where an ass had fallen down; as also not to drink of such waters as caused thirst again; and to abstain from all sorts of reproaches." After which he adds thus: "This he did and said in imitation of the doctrines of the Jews and Thracians, which he transferred into his own philosophy." For it is very truly affirmed of this Pythagoras, that he took a great many of the laws of the Jews into his own philosophy. Nor was our nation unknown of old to several of the Grecian cities, and indeed was thought worthy of imitation by some of them. This is declared by Theophrastus, in his writings concerning laws; for he says that "the laws of the Tyrians forbid men to swear foreign oaths." Among which he enumerates some others, and particularly that called Corban: which oath can only be found among the Jews, and

declares what a man may call "A thing devoted to God." Nor indeed was Herodotus of Halicarnassus unacquainted with our nation, but mentions it after a way of his own, when he saith thus, in the second book concerning the Colchians. His words are these: "The only people who were circumcised in their privy members originally, were the Colchians, the Egyptians, and the Ethiopians; but the Phoenicians and those Syrians that are in Palestine confess that they learned it from the Egyptians. And for those Syrians who live about the rivers Thermodon and Parthenius, and their neighbors the Macrones, they say they have lately learned it from the Colchians; for these are the only people that are circumcised among mankind, and appear to have done the very same thing with the Egyptians. But as for the Egyptians and Ethiopians themselves, I am not able to say which of them received it from the other." This therefore is what Herodotus says, that "the Syrians that are in Palestine are circumcised." But there are no inhabitants of Palestine that are circumcised excepting the Jews; and therefore it must be his knowledge of them that enabled him to speak so much concerning them. Cherilus also, a still ancients writer, and a poet, [833] makes mention of our nation, and informs us that it came to the assistance of king Xerxes, in his expedition against Greece. For in his enumeration of all those nations, he last of all inserts ours among the rest, when he says, "At the last there passed over a people, wonderful to be beheld; for they spake the Phoenician tongue with their mouths; they dwelt in the Solymean mountains, near a broad lake: their heads were sooty; they had round rasures on them; their heads and faces were like nasty horse-heads also, that had been hardened in the smoke." I think, therefore, that it is evident to every body that Cherilus means us, because the Solymean mountains are in our country, wherein we inhabit, as is also the lake called Asphaltitis; for this is a broader and larger lake than any other that is in Syria: and thus does Cherilus make mention of us. But now that not only the lowest sort of the Grecians, but those that are had in the greatest admiration for their philosophic improvements among them, did not only know the Jews, but when they lighted upon any of them, admired them also, it is easy for any one to know. For Clearchus, who was the scholar of Aristotle, and inferior to no one of the Peripatetics whomsoever, in his first book concerning sleep, says that "Aristotle his master related what follows of a Jew," and sets down Aristotle's own discourse with him. The account is this, as written down by him: "Now, for a great part of what this Jew said, it would be too long to recite it; but what includes in it both wonder and philosophy it may not be amiss to discourse of. Now, that I may be plain with thee, Hyperochides, I shall herein seem to thee to relate wonders, and what will resemble dreams themselves. Hereupon Hyperochides answered modestly, and said, For that very reason it is that all of us are very desirous of hearing what thou art going to say. Then replied Aristotle, For this cause it will be the best way to imitate that rule of the Rhetoricians, which requires us first to give an account of the man, and of what nation he was, that so we may not contradict our master's directions. Then said Hyperochides, Go on, if it so pleases thee. This man then, [answered Aristotle,] was by birth a Jew, and came from Celesyria; these Jews are derived from the

Indian philosophers; they are named by the Indians Calami, and by the Syrians Judaei, and took their name from the country they inhabit, which is called Judea; but for the name of their city, it is a very awkward one, for they call it Jerusalem. Now this man, when he was hospitably treated by a great many, came down from the upper country to the places near the sea, and became a Grecian, not only in his language, but in his soul also; insomuch that when we ourselves happened to be in Asia about the same places whither he came, he conversed with us, and with other philosophical persons, and made a trial of our skill in philosophy; and as he had lived with many learned men, he communicated to us more information than he received from us." This is Aristotle's account of the matter, as given us by Clearchus; which Aristotle discoursed also particularly of the great and wonderful fortitude of this Jew in his diet, and continent way of living, as those that please may learn more about him from Clearchus's book itself; for I avoid setting down any more than is sufficient for my purpose. Now Clearchus said this by way of digression, for his main design was of another nature. But for Hecateus of Abdera, who was both a philosopher, and one very useful in an active life, he was contemporary with king Alexander in his youth, and afterward was with Ptolemy, the son of Lagus; he did not write about the Jewish affairs by the by only, but composed an entire book concerning the Jews themselves; out of which book I am willing to run over a few things, of which I have been treating by way of epitome. And, in the first place, I will demonstrate the time when this Hecateus lived; for he mentions the fight that was between Ptolemy and Demetrius about Gaza, which was fought in the eleventh year after the death of Alexander, and in the hundred and seventeenth olympiad, (cy3524) as Castor says in his history. For when he had set down this olympiad, he says further, that "in this olympiad Ptolemy, the son of Lagus, beat in battle Demetrius, the son of Antigonus, who was named Poliorcetes, at Gaza." Now, it is agreed by all, that Alexander died in the (2nd year of) hundred and fourteenth olympiad; (cy3513) it is therefore evident that our nation flourished in his time, and in the time of Alexander. Again, Hecateus says to the same purpose, as follows: "Ptolemy got possession of the places in Syria after that battle at Gaza; and many, when they heard of Ptolemy's moderation and humanity, went along with him to Egypt, and were willing to assist him in his affairs; one of whom (Hecateus says) was Hezekiah [834] the high priest of the Jews; a man of about sixty-six years of age, and in great dignity among his own people. He was a very sensible man, and could speak very movingly, and was very skillful in the management of affairs, if any other man ever were so; although, as he says, all the priests of the Jews took tithes of the products of the earth, and managed public affairs, and were in number not above fifteen hundred at the most." Hecateus mentions this Hezekiah a second time, and says, that "as he was possessed of so great a dignity, and was become familiar with us, so did he take certain of those that were with him, and explained to them all the circumstances of their people; for he had all their habitations and polity down in writing." Moreover, Hecateus declares again, "what regard we have for our laws, and that we resolve to endure any thing rather than transgress them, because we think it

right for us to do so." Whereupon he adds, that "although they are in a bad reputation among their neighbors, and among all those that come to them, and have been often treated injuriously by the kings and governors of Persia, yet can they not be dissuaded from acting what they think best; but that when they are stripped on this account, and have torments inflicted upon them, and they are brought to the most terrible kinds of death, they meet them after an extraordinary manner, beyond all other people, and will not renounce the religion of their forefathers." Hecateus also produces demonstrations not a few of this their resolute tenaciousness of their laws, when he speaks thus:

"Alexander was once at Babylon, and had an intention to rebuild the temple of Belus that was fallen to decay, and in order thereto, he commanded all his soldiers in general to bring earth thither. But the Jews, and they only, would not comply with that command; nay, they underwent stripes and great losses of what they had on this account, till the king forgave them, and permitted them to live in quiet." He adds further, that "when the Macedonians came to them into that country, and demolished the [old] temples and the altars, they assisted them in demolishing them all [835] but [for not assisting them in rebuilding them] they either underwent losses, or sometimes obtained forgiveness." He adds further, that "these men deserve to be admired on that account." He also speaks of the mighty populousness of our nation, and says that "the Persians formerly carried away many ten thousands of our people to Babylon, as also that not a few ten thousands were removed after Alexander's death into Egypt and Phoenicia, by reason of the sedition that was arisen in Syria." The same person takes notice in his history, how large the country is which we inhabit, as well as of its excellent character, and says, that "the land in which the Jews inhabit contains three millions of arourae, [836] and is generally of a most excellent and most fruitful soil; nor is Judea of lesser dimensions." The same man describe our city Jerusalem also itself as of a most excellent structure, and very large, and inhabited from the most ancient times. He also discourses of the multitude of men in it, and of the construction of our temple, after the following manner: "There are many strong places and villages (says he) in the country of Judea; but one strong city there is, about fifty furlongs in circumference, which is inhabited by a hundred and twenty thousand men, or thereabouts; they call it Jerusalem. There is about the middle of the city a wall of stone, whose length is five hundred feet, and the breadth a hundred cubits, with double cloisters; wherein there is a square altar, not made of hewn stone, but composed of white stones gathered together, having each side twenty cubits long, and its altitude ten cubits. Hard by it is a large edifice, wherein there is an altar and a candlestick, both of gold, and in weight two talents: upon these there is a light that is never extinguished, either by night or by day. There is no image, nor any thing, nor any donations therein; nothing at all is there planted, neither grove, nor any thing of that sort. The priests abide therein both nights and days, performing certain purifications, and drinking not the least drop of wine while they are in the temple." Moreover, he attests that we Jews went as auxiliaries along with king Alexander, and after him with his successors. I will add further what

he says he learned when he was himself with the same army, concerning the actions of a man that was a Jew. His words are these: "As I was myself going to the Red Sea, there followed us a man, whose name was Mosollam; he was one of the Jewish horsemen who conducted us; he was a person of great courage, of a strong body, and by all allowed to be the most skillful archer that was either among the Greeks or barbarians. Now this man, as people were in great numbers passing along the road, and a certain augur was observing an augury by a bird, and requiring them all to stand still, inquired what they staid for. Hereupon the augur showed him the bird from whence he took his augury, and told him that if the bird staid where he was, they ought all to stand still; but that if he got up, and flew onward, they must go forward; but that if he flew backward, they must retire again. Mosollam made no reply, but drew his bow, and shot at the bird, and hit him, and killed him; and as the augur and some others were very angry, and wished imprecations upon him, he answered them thus: Why are you so mad as to take this most unhappy bird into your hands? for how can this bird give us any true information concerning our march, who could not foresee how to save himself? for had he been able to foreknow what was future, he would not have come to this place, but would have been afraid lest Mosollam the Jew should shoot at him, and kill him." But **of Hecateus's testimonies** we have said enough; for as to such as desire to know more of them, they may easily obtain them from his book itself. However, I shall not think it too much for me to name Agatharchides, as having made mention of us Jews, though in way of derision at our simplicity, as he supposes it to be; for when he was discoursing of the affairs of Stratonice, "how she came out of Macedonia into Syria, and left her husband Demetrius, while yet **Seleueus** would not marry her as she expected, but during the time of his raising an army at Babylon, stirred up a sedition about Antioch; and how, after that, the king came back, and upon his taking of Antioch, she fled to Seleucia, and had it in her power to sail away immediately yet did she comply with a dream which forbade her so to do, and so was caught and put to death." When Agatharchides had premised this story, and had jested upon Stratonice for her superstition, he gives a like example of what was reported concerning us, and writes thus: "There are a people called Jews, and dwell in a city the strongest of all other cities, which the inhabitants call Jerusalem, and are accustomed to rest on every seventh day [837] on which times they make no use of their arms, nor meddle with husbandry, nor take care of any affairs of life, but spread out their hands in their holy places, and pray till the evening. Now it came to pass, that when Ptolemy, the son of Lagus, came into this city with his army, that these men, in observing this mad custom of theirs, instead of guarding the city, suffered their country to submit itself to a bitter lord; and their law was openly proved to have commanded a foolish practice. [838] This accident taught all other men but the Jews to disregard such dreams as these were, and not to follow the like idle suggestions delivered as a law, when, in such uncertainty of human reasonings, they are at a loss what they should do." Now this our procedure seems a ridiculous thing to Agatharchides, but will appear to such as consider it without prejudice a great thing, and what deserved

a great many encomiums; I mean, when certain men constantly prefer the observation of their laws, and their religion towards God, before the preservation of themselves and their country.

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==== Excerpts from Apocrypha Maccabees ====

1-Maccabees 1-10

10 And there came out of them a wicked root Antiochus surnamed Epiphanes, son of Antiochus the king, who had been a hostage at Rome, and he reigned in the hundred and thirty and seventh year of the kingdom of the Greeks. (S137 = BC 182, Oly-181, cy3663)

1-Macc 1:20-59

20 And after that Antiochus had smitten Egypt, he returned again in the hundred and forty and third year, and went up against Israel and Jerusalem with a great multitude.

(Josephus 12.5.3 states this is 143rd year of Seleucids, on the 153rd Olympiad – 176BC)

21 And entered proudly into the Sanctuary, and took away the golden altar, and the candlestick of light, and all the vessels thereof.

22 And the table of the shewbread, and the pouring vessels, and the vials, and the censers of gold, and the veil, and the crown, and the golden adornments that were before the Temple, all which he pulled off.

23 He also took the silver and the gold, and the precious vessels; he also took the hidden treasures which he found.

24 And having taken all away, he went into his own land, having made a great massacre, and spoken very proudly.

25 Therefore there was great mourning in Israel, in every place where they were;

26 So that the princes and elders mourned; the virgins and young men were made feeble, and the beauty of the women was changed;

27 Every bridegroom took up lamentation, and she that sat in the marriage chamber was in heaviness.

28 The land also was moved for the inhabitants thereof, and all the house of Jacob was covered with confusion.

29 And after two years fully expired the king sent his chief collector of tribute to the cities of Judea, who came unto Jerusalem with a great multitude. (from Seleucid S143)

30 And spake peaceful words unto them, but all was deceit; for when they had given him credence, he fell suddenly upon the city, and smote it very sore, and destroyed much people of Israel.

31 And he had taken the spoils of the city; he set it on fire, and pulled down the houses and walls thereof on every side.

32 But the women and the children took they captive, and possessed the cattle.

33 Then builded they the city of David with a great and strong wall, with mighty towers, and made it a strong hold for them.

34 And they put therein a sinful nation, wicked men; and fortified themselves therein.

35 They stored it also with armor and victuals, and when they had gathered together the spoils of Jerusalem, they laid them up there, and it became a sore snare;

36 For it was a place to lie in wait in against the Sanctuary, and an evil adversary to Israel.

37 Thus they shed innocent blood on every side of the Sanctuary, and defiled it.

38 Insomuch that the inhabitants of Jerusalem fled because of them; whereupon the city was made a habitation of strangers, and became strange to those that were born in her; and her own children left her.

39 Her Sanctuary was laid waste like a wilderness; her feasts were turned into mourning, her Sabbaths into reproach, her honor into contempt.

40 As had been her glory, so was her dishonor increased, and her excellency was turned to mourning.

41 Moreover king Antiochus wrote to his whole kingdom, that all should be one people,
 42 And every one should leave his laws; so all the heathen agreed according to the commandment of the king.
 43 Yea, and many also of Israelites consented to his religion, and sacrificed unto idols, and profaned the Sabbath.
 44 For the king had sent letters by messengers unto Jerusalem and the cities of Judea, that they should follow strange laws of the land.
 45 And forbid burnt offerings, and sacrifices, and drink offerings in the Temple; and that they should profane the Sabbaths and festival days;
 46 And pollute the Sanctuary and holy people;
 47 Set up altars and groves, and chapels of idols, and sacrifice swine's flesh, and unclean beasts;
 48 That they should also leave their children uncircumcised, and make their souls abominable with all manner of uncleanness and profanation,
 49 To the end they might forget the Law, and change all the ordinances.
 50 And whosoever should not do according to the commandment of the king, he said he should die.
 51 In the selfsame manner wrote he to his whole kingdom; and appointed overseers over all the people, commanding the cities of Judea to sacrifice, city by city.
 52 Then many of the people were gathered unto them, to wit every one that forsook the Law; and so they committed evils in the land.
 53 And drove the Israelites into secret places, even wheresoever they could flee for safety.
 54 Now the fifteenth day of the month Casleu (12th Greek Month)(Chislev 9th Hebrew), in the hundred forty and fifth year, they set up the abomination of desolation upon the altar, and built idol altars throughout the cities of Judea on every side;
 55 And burnt incense at the doors of their houses, and in the streets.
 56 And when they had rent in pieces the books of the Law which they found, they burnt them with fire.
 57 And whomsoever was found with the book of the testament, or if any committed to the Law, the king's commandment was, that they should put him to death.
 58 Thus did they by their authority unto the Israelites every month, to as many as were found in the cities.
 59 Now the five and twentieth day of the month they did sacrificed upon the idol altar which was upon the altar of God.
 (Heathens celebrated their Mythrdates customs equal to Christmas Day, Dec 25th)
 60 At which time according to the commandment they put to death certain women, who had caused their children to be circumcised.
 61 And they hanged the infants about their necks, and rifled their houses, and slew them that had circumcised them.

1-Macc 4:52

50 And upon the altar they burned incense, and the lamps that were upon the candlestick they lighted, that they might give light in the Temple.
 51 Furthermore they set loaves upon the table, and spread out the veils, and finished all the works which they had begun to make.
 52. Now on the five and twentieth day of the ninth month, which is called the month Casleu (Chislev), in the hundred forty and eighth year, they rose up betimes in the morning,
 53 And offered sacrifice according to the Law upon the new altar of burnt offerings, which they had made.
 54 Look, at what time and what day the heathen had profaned it, even in that was it dedicated with songs, and citherns, and harps, and cymbals.
 55 Then all the people fell upon their faces, worshipping and praising the God of Heaven, who had given them good success.
 56 And so they kept the dedication of the altar for eight days and offered burnt offerings with gladness, and sacrificed the sacrifice of deliverance and praise.

57 They decked also the forefront of the Temple with crowns of gold, and with shields; and the gates and the chambers they renewed, and hanged doors upon them.
58 Thus there was very great gladness among the people, for the reproach of the heathen was put away.
59 Moreover Judas and his brethren with the whole congregation of Israel ordained, that the days of the dedication of the altar should be kept in their season, from year to year by the space of eight days, from the five and twentieth day of the month Casleu (Chisleu), with mirth and gladness.
60 At that time also they builded up the mount Sion with high walls and strong towers round about, lest the Gentiles should come and tread it down as they had done before.
61 And he set there a garrison to keep it, and fortified Bethsura to preserve it; that the people might have a defense against Idumea.

1-Macc 6:7

Epiphanes Death & Ascension of Eupator (S149 – S150)

1 About that time king Antiochus traveling through the high countries heard say, that Elymais, in the country of Persia, was a city greatly renowned for riches, silver and gold.
2 And 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.
3 Wherefore 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,
4 Rose up against him in battle; so he fled, and departed thence with great heaviness, and returned to Babylon.
5 Moreover there came one who brought him tidings into Persia, that the armies, which went against the land of Judea, were put to flight;
6 And that Lysias, who went forth first with a great power was driven away by 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;
7 Also 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 Bethsura.
8 Now 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.
9 And there he continued many days; for his grief was ever more and more; and he made account that he should die.
10 Wherefore he called for all his friends, and said unto them: The sleep is gone from mine eyes, and my heart fails for very care.
11 And I thought with myself: Into what tribulation am I come, and how great a flood of misery is it, wherein now I am? For I was bountiful and beloved in my power.
12. But 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 Judea without a cause.

1-Macc 11:28-37

13 Then Ptolemy entered into Antioch, where he set two crowns upon his head, the crown of Asia, and of Egypt.
14 In the mean season was king Alexander was in Cilicia, because those that dwelt in those parts had revolted from him.
15 But when Alexander heard of this, he came to war against him; whereupon king Ptolemy brought forth his host, and met him with a mighty power, and put him to flight.
16 So Alexander fled into Arabia, there to be defended; but king Ptolemy was exalted.
17 For Zabdiel the Arabian **took off Alexander's head**, and sent it to Ptolemy,

18 King Ptolemy also died the third day after, and they that were in his strong holds were slain, one of another.
19 By this means Demetrius reigned in the hundred threescore and seventh year.
20 At the same time, Jonathan gathered together them that were in Judea to take the tower that was in Jerusalem; and he made many engines of war against it.
21 Then came ungodly persons who hated their own people, who went unto the king, and told him that Jonathan besieged the tower.
22 Whereof when he heard, he was angry, and immediately removing, he came to Ptolemais, and wrote unto Jonathan, that he should not lay siege to the tower, but come and speak with him at Ptolemais in great haste.
23 Nevertheless Jonathan, when he heard this, commanded to besiege it still; and he chose certain of the elders of Israel and the priests, and put himself in peril.
24 And took silver and gold and raiment, and divers presents besides, and went to Ptolemais unto the king, where he found favor in his sight.
25 And though certain ungodly men of the people had made complaints against him.
26 Yet the king entreated him as his predecessors had done before, and promoted him in the sight of all his friends,
27 And confirmed him in the high priesthood, and in all the honors that he had before, and gave him preeminence among his chief friends.
28 Then Jonathan desired the king, that he would make Judea free from tribute, as also the three governments of the country of Samaria; and he promised him three hundred talents.
29 So the king consented, and wrote letters unto Jonathan of all these things after this manner:
30 King Demetrius unto his brother Jonathan, and unto the nation of the Jews, sends greeting;
31 We send you here a copy of the letter which we did write unto our cousin Lasthenes concerning you, that ye might see it.
32 King Demetrius unto his father Lasthenes sends greeting;
33 We are determined to do good to the people of the Jews, who are our friends, and keep covenants with us, because of their good will toward us.
34 Wherefore we have ratified unto them the borders of Judea, with the three governments of Apherema, and Lydda, and Ramathem, that are added unto Judea from the country of Samaria, and all things appertaining unto them, for all such as do sacrifice in Jerusalem, instead of the payments which the king received of them yearly aforetime out of the fruits of the earth and of trees.
35 And as for the other things that belong unto us, of the tithes and customs pertaining unto us, as also the salt-pits, and the crown taxes which are due unto us, we discharge them of them all for their relief.
36 And nothing hereof shall be revoked from this time forth for ever.
37 Now therefore see that thou make a copy of these things, and let it be delivered unto Jonathan, and set upon the holy mount in a conspicuous place.
38 After this, when king Demetrius saw that the land was quiet before him, and that no resistance was made against him, he sent away all his forces, every one to his own place, except certain bands of strangers, whom he had gathered from the isles of the heathen; wherefore all the forces of his fathers hated him.
39 Moreover there was one Tryphon, that had been of Alexander's part afore, who saw that all the host murmured against Demetrius, went to Simalcue the Arabian that brought up Antiochus, the young son of Alexander,
40 And lay sore upon him to deliver him this young Antiochus, that he might reign in his father's stead; he told him therefore all that Demetrius had done, and how his men of war were at enmity with him, and there he remained a long season.
41 In the mean time Jonathan sent unto king Demetrius, that he would cast those of the tower out of Jerusalem, and those also in the fortresses; for they fought against Israel.