

***Introduction to the Apocrypha – 1 Maccabees
Session Five – “Jonathan – The High Priest”***



Jonathan Destroys the Temple of Dagon, Drawing by Gustave Dore (1832 -1883)

***Interpretation and Guide to Reading First Maccabees; A Cast of Characters;
Letters from Seleucid Kings;
The First Book of Maccabees 9:50 – 11: 40)***

Interpretation and Guide to Reading First Maccabees

Historians value 1 Maccabees for its information on the second-century BCE Jewish - Hellenistic world. Jews and Christians alike have seen the Maccabees as champions against tyrants hostile to their faith aided by traitors within the fold. Some students of history, less sympathetic to the Jewish cause, have seen Antiochus as a cultivated Hellenistic monarch trying to unify his empire and control a disloyal subject on his borders. Others in modern times, less sympathetic to imperial causes, have interpreted the Maccabees as a rebel army struggling righteously on behalf of political minorities. Different circumstances make for different readings, as ever.

The reader will make sense of 1 Maccabees only by taking it as a coherent narrative from start to finish. Occasional dipping will yield only confusion. The author shapes his history clearly, quoting archival sources for information and adding short poems as theological commentary. Sympathetic reading will reveal, rewardingly, that the author was a man of scholarly ability, deep commitment to Israel, and trust in Israel’s God.

*– from The New Oxford Annotated Apocrypha, New Revised Standard Version –
Fully Revised Fourth Edition, Michael D. Coogan, Editor*

A Cast of Characters

The Maccabees

- Mattathias – A priest of the family of Joarib, not descended from Zadok
- Mattathias's sons:
 - Simon called Thassi
 - Judas called Maccabeus
 - John surnamed Gaddi
 - Eleazar called Avaran
 - Jonathan called Apphus
 - John Hyrcanus – Simon's son (The name Hyrcanus is not used in 1 Maccabees)

- Antiochus IV Epiphanes, King of the Seleucids (175 – 164)
 - Phillip (Friend and courtier of Antiochus IV; Named ruler by Antiochus upon Antiochus IV's deathbed)
 - Lysias (Named by Antiochus IV to rule the western region of the kingdom while Antiochus went to Persia, also guardian of Antiochus V)
 - Ptolemy son of Dorymenes – general assigned by Lysias
 - Nicanor – general assigned by Lysias (and later by Demetrius?)
 - Gorgias – general assigned by Lysias
- Seleucus IV Philopator – king from 187 – 175; older brother of Antiochus IV
- Demetrius I Soter – king from 162 – 150; son of Seleucus IV
- Antiochus V Eupator – Son of Antiochus IV (king from 164 – 162 as a young boy with Lysias as guardian
 - Bacchides – General assigned by Demetrius
 - Alcimus – Jewish priest assigned as High Priest in Jerusalem by Demetrius (Alcimus was descended from Aaron)
- Alexander Epiphanes (Alexander Balas) – claimed to be the son of Antiochus IV- king from 150 – 145
 - Diodotus Trypho – friend of Alexander who supported Alexander's son as Antiochus VI (heir to the throne of the Seleucid Empire)
- Demetrius II Nicator – Son of Demetrius I – Seleucid king from 145 – 139
 - Apollonius – Appointed governor of Coelesyria by Demetrius II
 - Lasthenes – perhaps the guardian or advisor to the young Demetrius II

- Ptolemy VI Philometor – King of Ptolemaic Egypt: 180 – 164 and 163 – 145
 - Cleopatra Thea – Daughter of Ptolemy VI Philometor; married to Alexander Balas; then to Demetrius II; then to Antiochus VI

Letters from Seleucid Kings

It is probable that Bala's letter to Jonathan (10:18 – 20) is a *précis* or short paraphrase of the original authentic letter; the editor's hand is visible in the intruding parenthesis (v. 20: the intrusion is disguised by the NRSV translation*) noting the sending of robe and crown. The integrity of the letter of Demetrius I to the Jews (10:25 – 45) is questioned on many counts: the awkwardness of order and expression, the similarities with the letters of Demetrius II in 11:30 – 37 and 13:36 – 40, and the astonishing extent of Demetrius I's concessions to the Jews, including the handing over of the citadel (which never happened; eventually Simon captured it). Demetrius II's letter to his right-hand man Lasthenes, with the attached copy of the letter to Jonathan and the nation of the Jews (11:30 – 37), seems authentic, though the precise punctuation and meaning of v. 34 is debated: is the Jerusalem priesthood being offered tax concessions (NRSV)? The letter of Demetrius II to Simon (13:36 – 40) also seems genuine and appropriate; the release from tribute that it offers (v. 37) means to the recipients that at long last 'the yoke of the Gentiles was removed from Israel' (v. 41), and that Israel was independent, as is implied by the beginning of a new era in v. 42.

However, these Seleucid documents remain important witnesses for the fundamental political concerns of both the Jews and their Seleucid rulers in the final decade of the struggle; and it is interesting to examine their clauses more precisely.

The chief issue is immediately clear. It is money. Under Antiochus III the Jews had been allowed certain remissions: the Senate, the priests, the temple scribes and singers were exempt from the poll tax, crown-tax and salt-tax, and the general populace were given tax exemption for three years. The general payment of tribute, however, must soon have been restored, and under Antiochus IV successive high-priests had (according to 2 Maccabees) offered higher amounts of annual tribute in return for certain benefits. When Demetrius II became king in the 167th year (146 BCE), Jonathan attacked the citadel and asked the king (clearly as the price for lifting the siege) to free Judea and the three districts of Samaria from tribute (1 Macc. 11:28), in return for which he promised 300 talents (whether annually or as a one-off payment is not clear). The king in response confirmed the possession of Judea and of the three districts, and apparently offered the temple personnel ('all those who offer sacrifice in Jerusalem') exemption from the royal taxes formerly due to the king annually, from the agricultural taxes (crops and fruits), tithes (the proportional land tax) and other taxes, and salt and crown taxes.

But while the king remits various taxes, he does not appear to remit the annual tribute to be paid by the high-priest on behalf of (and doubtless extracted from) the whole nation. In year 170 (143 BCE), Simon wrote to Demetrius asking for relief; Demetrius noted receipt of the gold crown and palm branch, and declared himself ready to offer a general peace and to write to his officials 'to grant release from tribute' (13:37). Any crown-tax owed is canceled, and 'whatever other tax has been collected in Jerusalem shall be collected no longer'. The Jews celebrate the lifting of the yoke of the Gentiles, which

means the lifting, not merely of the oppression but in particular of the requirement of tribute.

With this in mind, we can turn back to consider the letter of Demetrius I in Macc. 10:25 – 45. Demetrius, under pressure from Alexander Balas, makes some of the same concessions, repeated later and adds a large number of other, perhaps lesser, fiscal concessions, such as cancelling taxes on the freeing of slaves, on livestock, etc. Astonishingly, he offers control of the citadel to the high priest, and offers to give the city of Ptolemais to the temple to provide revenue (which was hardly possible). J. Murphy O'Connor has pointed out that this letter, which is much longer than the others, mixes two different genres of writing (first person singular with impersonal style). The suggestion is that (some of) these offers are the promises of Demetrius II, which a Jewish hand has incorporated into the earlier letter of Demetrius I.

This documentary material illustrates both the particular interests of the author of 1 Maccabees and the nature of the struggle between the Maccabees and the Seleucids in the 140s BCE. The Seleucid kings wanted political support and money from their subjects; the subjects wanted political independence and freedom from the demands of tribute. These documents lie at the heart of the historian's book.

*Verse 20 *NRSV*: And so we have appointed you today to be the high priest of your nation; you are to be called the king's Friend and you are to take our side and keep friendship with us." He also sent him a purple robe and a golden crown.

– *edited from 1 Maccabees* by John R. Bartlett, Bloomsbury Publishing, Sheffield Academic Press, Sheffield, England, 1998

1 Maccabees 9:50 – 11:40
Chapter Nine (vs. 50 – 73)

⁵⁰ Then Bacchides returned to Jerusalem and built strong cities in Judea: the fortress in Jericho, and Emmaus, and Beth-horon, and Bethel, and Timnath, and Pharathon, and Tephon, with high walls and gates and bars. ⁵¹ And he placed garrisons in them to harass Israel. ⁵² He also fortified the town of Beth-zur, and Gazara, and the citadel, and in them he put troops and stores of food. ⁵³ And he took the sons of the leading men of the land as hostages and put them under guard in the citadel at Jerusalem.

⁵⁴ In the one hundred and fifty-third year, in the second month, Alcimus gave orders to tear down the wall of the inner court of the sanctuary. He tore down the work of the prophets! ⁵⁵ But he only began to tear it down, for at that time Alcimus was stricken and his work was hindered; his mouth was stopped and he was paralyzed, so that he could no longer say a word or give commands concerning his house. ⁵⁶ And Alcimus died at that time in great agony. ⁵⁷ When Bacchides saw that Alcimus was dead, he returned to the king, and the land of Judah had rest for two years.

⁵⁸ Then all the lawless plotted and said, "See! Jonathan and his men are living in quiet and confidence. So now let us bring Bacchides back, and he will capture them all in one night." ⁵⁹ And they went and consulted with him. ⁶⁰ He started to come with a large force, and secretly sent letters to all his allies in Judea, telling them to seize Jonathan and his men; but they were unable to do it, because their plan became known. ⁶¹ And Jonathan's men seized about fifty of the men of the country who were leaders in this treachery, and killed them.

⁶² Then Jonathan with his men, and Simon, withdrew to Bethbasi in the wilderness; he rebuilt the parts of it that had been demolished, and they fortified it. ⁶³ When Bacchides learned of this, he assembled all his forces, and sent orders to the men of Judea. ⁶⁴ Then he came and encamped against Bethbasi; he fought against it for many days and made machines of war.

⁶⁵ But Jonathan left his brother Simon in the town, while he went out into the country; and he went with only a few men. ⁶⁶ He struck down Odomera and his kindred and the people of Phasiron in their tents. ⁶⁷ Then he began to attack and went into battle with his forces; and Simon and his men sallied out from the town and set fire to the machines of war. ⁶⁸ They fought with Bacchides, and he was crushed by them. They pressed him very hard, for his plan and his expedition had been in vain. ⁶⁹ So he was very angry at the renegades who had counseled him to come into the country, and he killed many of them. Then he decided to go back to his own land.

⁷⁰ When Jonathan learned of this, he sent ambassadors to him to make peace with him and obtain release of the captives. ⁷¹ He agreed, and did as he said; and he

swore to Jonathan that he would not try to harm him as long as he lived. ⁷² He restored to him the captives whom he had taken previously from the land of Judah; then he turned and went back to his own land, and did not come again into their territory. ⁷³ Thus the sword ceased from Israel. Jonathan settled in Michmash and began to judge the people; and he destroyed the godless out of Israel.

Chapter Ten

¹ In the one hundred sixtieth year Alexander Epiphanes, son of Antiochus, landed and occupied Ptolemais. They welcomed him, and there he began to reign. ² When King Demetrius heard of it, he assembled a very large army and marched out to meet him in battle. ³ Demetrius sent Jonathan a letter in peaceable words to honor him; ⁴ for he said to himself, "Let us act first to make peace with him before he makes peace with Alexander against us, ⁵ for he will remember all the wrongs that we did to him and to his brothers and his nation." ⁶ So Demetrius gave him authority to recruit troops, to equip them with arms, and to become his ally; and he commanded that the hostages in the citadel should be released to him.

⁷ Then Jonathan came to Jerusalem and read the letter in the hearing of all the people and of those in the citadel. ⁸ They were greatly alarmed when they heard that the king had given him authority to recruit troops. ⁹ But those in the citadel released the hostages to Jonathan, and he returned them to their parents.

¹⁰ And Jonathan took up residence in Jerusalem and began to rebuild and restore the city. ¹¹ He directed those who were doing the work to build the walls and encircle Mount Zion with squared stones, for better fortification; and they did so.

¹² Then the foreigners who were in the strongholds that Bacchides had built fled; ¹³ all of them left their places and went back to their own lands. ¹⁴ Only in Beth-zur did some remain who had forsaken the law and the commandments, for it served as a place of refuge.

¹⁵ Now King Alexander heard of all the promises that Demetrius had sent to Jonathan, and he heard of the battles that Jonathan and his brothers had fought, of the brave deeds that they had done, and of the troubles that they had endured. ¹⁶ So he said, "Shall we find another such man? Come now, we will make him our friend and ally." ¹⁷ And he wrote a letter and sent it to him, in the following words:

¹⁸ "King Alexander to his brother Jonathan, greetings. ¹⁹ We have heard about you, that you are a mighty warrior and worthy to be our friend. ²⁰ And so we have appointed you today to be the high priest of your nation; you are to be called the king's Friend and you are to take our side and keep friendship with us." He also sent him a purple robe and a golden crown.

²¹ So Jonathan put on the sacred vestments in the seventh month of the one hundred sixtieth year, at the festival of booths, and he recruited troops and equipped them with arms in abundance.

²² When Demetrius heard of these things he was distressed and said, ²³ “What is this that we have done? Alexander has gotten ahead of us in forming a friendship with the Jews to strengthen himself. ²⁴ I also will write them words of encouragement and promise them honor and gifts, so that I may have their help.” ²⁵ So he sent a message to them in the following words:

“King Demetrius to the nation of the Jews, greetings. ²⁶ Since you have kept your agreement with us and have continued your friendship with us, and have not sided with our enemies, we have heard of it and rejoiced. ²⁷ Now continue still to keep faith with us, and we will repay you with good for what you do for us. ²⁸ We will grant you many immunities and give you gifts.

²⁹ “I now free you and exempt all the Jews from payment of tribute and salt tax and crown levies, ³⁰ and instead of collecting the third of the grain and the half of the fruit of the trees that I should receive, I release them from this day and henceforth. I will not collect them from the land of Judah or from the three districts added to it from Samaria and Galilee, from this day and for all time. ³¹ Jerusalem and its environs, its tithes and its revenues, shall be holy and free from tax. ³² I release also my control of the citadel in Jerusalem and give it to the high priest, so that he may station in it men of his own choice to guard it. ³³ And everyone of the Jews taken as a captive from the land of Judah into any part of my kingdom, I set free without payment; and let all officials cancel also the taxes on their livestock.

³⁴ “All the festivals and sabbaths and new moons and appointed days, and the three days before a festival and the three after a festival—let them all be days of immunity and release for all the Jews who are in my kingdom. ³⁵ No one shall have authority to exact anything from them or annoy any of them about any matter.

³⁶ “Let Jews be enrolled in the king’s forces to the number of thirty thousand men, and let the maintenance be given them that is due to all the forces of the king. ³⁷ Let some of them be stationed in the great strongholds of the king, and let some of them be put in positions of trust in the kingdom. Let their officers and leaders be of their own number, and let them live by their own laws, just as the king has commanded in the land of Judah.

³⁸ “As for the three districts that have been added to Judea from the country of Samaria, let them be annexed to Judea so that they may be considered to be under one ruler and obey no other authority than the high priest. ³⁹ Ptolemais and the land adjoining it I have given as a gift to the sanctuary in Jerusalem, to meet the necessary expenses of the sanctuary. ⁴⁰ I also grant fifteen thousand shekels of silver yearly out of the king’s revenues from appropriate places. ⁴¹ And all the additional funds that the government officials have not paid as they did in the first years, they shall give from now on for the service of the temple. ⁴² Moreover, the five thousand shekels of silver that my officials have received every year from the income of the services of the temple, this too is canceled, because it belongs to the priests who minister there. ⁴³ And all who take refuge at the temple in Jerusalem, or in any of its

precincts, because they owe money to the king or are in debt, let them be released and receive back all their property in my kingdom.

⁴⁴ “Let the cost of rebuilding and restoring the structures of the sanctuary be paid from the revenues of the king. ⁴⁵ And let the cost of rebuilding the walls of Jerusalem and fortifying it all around, and the cost of rebuilding the walls in Judea, also be paid from the revenues of the king.”

⁴⁶ When Jonathan and the people heard these words, they did not believe or accept them, because they remembered the great wrongs that Demetrius had done in Israel and how much he had oppressed them. ⁴⁷ They favored Alexander, because he had been the first to speak peaceable words to them, and they remained his allies all his days.

⁴⁸ Now King Alexander assembled large forces and encamped opposite Demetrius. ⁴⁹ The two kings met in battle, and the army of Demetrius fled, and Alexander pursued him and defeated them. ⁵⁰ He pressed the battle strongly until the sun set, and on that day Demetrius fell.

⁵¹ Then Alexander sent ambassadors to Ptolemy king of Egypt with the following message: ⁵² “Since I have returned to my kingdom and have taken my seat on the throne of my ancestors, and established my rule—for I crushed Demetrius and gained control of our country; ⁵³ I met him in battle, and he and his army were crushed by us, and we have taken our seat on the throne of his kingdom— ⁵⁴ now therefore let us establish friendship with one another; give me now your daughter as my wife, and I will become your son-in-law, and will make gifts to you and to her in keeping with your position.”

⁵⁵ Ptolemy the king replied and said, “Happy was the day on which you returned to the land of your ancestors and took your seat on the throne of their kingdom. ⁵⁶ And now I will do for you as you wrote, but meet me at Ptolemais, so that we may see one another, and I will become your father-in-law, as you have said.”

⁵⁷ So Ptolemy set out from Egypt, he and his daughter Cleopatra, and came to Ptolemais in the one hundred sixty-second year. ⁵⁸ King Alexander met him, and Ptolemy gave him his daughter Cleopatra in marriage, and celebrated her wedding at Ptolemais with great pomp, as kings do.

⁵⁹ Then King Alexander wrote to Jonathan to come and meet him. ⁶⁰ So he went with pomp to Ptolemais and met the two kings; he gave them and their Friends silver and gold and many gifts, and found favor with them. ⁶¹ A group of malcontents from Israel, renegades, gathered together against him to accuse him; but the king paid no attention to them. ⁶² The king gave orders to take off Jonathan’s garments and to clothe him in purple, and they did so. ⁶³ The king also seated him at his side; and he said to his officers, “Go out with him into the middle of the city and proclaim that no one is to bring charges against him about any matter, and let no one annoy him for

any reason.”⁶⁴ When his accusers saw the honor that was paid him, in accord with the proclamation, and saw him clothed in purple, they all fled.⁶⁵ Thus the king honored him and enrolled him among his chief Friends, and made him general and governor of the province.⁶⁶ And Jonathan returned to Jerusalem in peace and gladness.

⁶⁷ In the one hundred sixty-fifth year Demetrius son of Demetrius came from Crete to the land of his ancestors.⁶⁸ When King Alexander heard of it, he was greatly distressed and returned to Antioch.⁶⁹ And Demetrius appointed Apollonius the governor of Coele Syria, and he assembled a large force and encamped against Jamnia. Then he sent the following message to the high priest Jonathan:

⁷⁰ “You are the only one to rise up against us, and I have fallen into ridicule and disgrace because of you. Why do you assume authority against us in the hill country?⁷¹ If you now have confidence in your forces, come down to the plain to meet us, and let us match strength with each other there, for I have with me the power of the cities.⁷² Ask and learn who I am and who the others are that are helping us. People will tell you that you cannot stand before us, for your ancestors were twice put to flight in their own land.⁷³ And now you will not be able to withstand my cavalry and such an army in the plain, where there is no stone or pebble, or place to flee.”

⁷⁴ When Jonathan heard the words of Apollonius, his spirit was aroused. He chose ten thousand men and set out from Jerusalem, and his brother Simon met him to help him.⁷⁵ He encamped before Joppa, but the people of the city closed its gates, for Apollonius had a garrison in Joppa.⁷⁶ So they fought against it, and the people of the city became afraid and opened the gates, and Jonathan gained possession of Joppa.

⁷⁷ When Apollonius heard of it, he mustered three thousand cavalry and a large army, and went to Azotus as though he were going farther. At the same time he advanced into the plain, for he had a large troop of cavalry and put confidence in it.⁷⁸ Jonathan pursued him to Azotus, and the armies engaged in battle.⁷⁹ Now Apollonius had secretly left a thousand cavalry behind them.⁸⁰ Jonathan learned that there was an ambush behind him, for they surrounded his army and shot arrows at his men from early morning until late afternoon.⁸¹ But his men stood fast, as Jonathan had commanded, and the enemy’s horses grew tired.

⁸² Then Simon brought forward his force and engaged the phalanx in battle (for the cavalry was exhausted); they were overwhelmed by him and fled,⁸³ and the cavalry was dispersed in the plain. They fled to Azotus and entered Beth-dagon, the temple of their idol, for safety.⁸⁴ But Jonathan burned Azotus and the surrounding towns and plundered them; and the temple of Dagon, and those who had taken refuge in it, he burned with fire.⁸⁵ The number of those who fell by the sword, with those burned alive, came to eight thousand.

⁸⁶ Then Jonathan left there and encamped against Askalon, and the people of the city came out to meet him with great pomp.

⁸⁷ He and those with him then returned to Jerusalem with a large amount of booty. ⁸⁸ When King Alexander heard of these things, he honored Jonathan still more; ⁸⁹ and he sent to him a golden buckle, such as it is the custom to give to the King's Kinsmen. He also gave him Ekron and all its environs as his possession.

Chapter Eleven (vs. 1 – 40)

¹ Then the king of Egypt gathered great forces, like the sand by the seashore, and many ships; and he tried to get possession of Alexander's kingdom by trickery and add it to his own kingdom. ² He set out for Syria with peaceable words, and the people of the towns opened their gates to him and went to meet him, for King Alexander had commanded them to meet him, since he was Alexander's father-in-law. ³ But when Ptolemy entered the towns he stationed forces as a garrison in each town.

⁴ When he approached Azotus, they showed him the burnt-out temple of Dagon, and Azotus and its suburbs destroyed, and the corpses lying about, and the charred bodies of those whom Jonathan had burned in the war, for they had piled them in heaps along his route. ⁵ They also told the king what Jonathan had done, to throw blame on him; but the king kept silent. ⁶ Jonathan met the king at Joppa with pomp, and they greeted one another and spent the night there. ⁷ And Jonathan went with the king as far as the river called Eleutherus; then he returned to Jerusalem.

⁸ So King Ptolemy gained control of the coastal cities as far as Seleucia by the sea, and he kept devising wicked designs against Alexander. ⁹ He sent envoys to King Demetrius, saying, "Come, let us make a covenant with each other, and I will give you in marriage my daughter who was Alexander's wife, and you shall reign over your father's kingdom. ¹⁰ I now regret that I gave him my daughter, for he has tried to kill me." ¹¹ He threw blame on Alexander because he coveted his kingdom. ¹² So he took his daughter away from him and gave her to Demetrius. He was estranged from Alexander, and their enmity became manifest.

¹³ Then Ptolemy entered Antioch and put on the crown of Asia. Thus he put two crowns on his head, the crown of Egypt and that of Asia. ¹⁴ Now King Alexander was in Cilicia at that time, because the people of that region were in revolt. ¹⁵ When Alexander heard of it, he came against him in battle. Ptolemy marched out and met him with a strong force, and put him to flight. ¹⁶ So Alexander fled into Arabia to find protection there, and King Ptolemy was triumphant. ¹⁷ Zabdiel the Arab cut off the head of Alexander and sent it to Ptolemy. ¹⁸ But King Ptolemy died three days later, and his troops in the strongholds were killed by the inhabitants of the strongholds. ¹⁹ So Demetrius became king in the one hundred sixty-seventh year.

²⁰ In those days Jonathan assembled the Judeans to attack the citadel in Jerusalem, and he built many engines of war to use against it. ²¹ But certain renegades who

hated their nation went to the king and reported to him that Jonathan was besieging the citadel. ²² When he heard this he was angry, and as soon as he heard it he set out and came to Ptolemais; and he wrote Jonathan not to continue the siege, but to meet him for a conference at Ptolemais as quickly as possible.

²³ When Jonathan heard this, he gave orders to continue the siege. He chose some of the elders of Israel and some of the priests, and put himself in danger, ²⁴ for he went to the king at Ptolemais, taking silver and gold and clothing and numerous other gifts. And he won his favor. ²⁵ Although certain renegades of his nation kept making complaints against him, ²⁶ the king treated him as his predecessors had treated him; he exalted him in the presence of all his Friends. ²⁷ He confirmed him in the high priesthood and in as many other honors as he had formerly had, and caused him to be reckoned among his chief Friends. ²⁸ Then Jonathan asked the king to free Judea and the three districts of Samaria from tribute, and promised him three hundred talents. ²⁹ The king consented, and wrote a letter to Jonathan about all these things; its contents were as follows:

³⁰ "King Demetrius to his brother Jonathan and to the nation of the Jews, greetings. ³¹ This copy of the letter that we wrote concerning you to our kinsman Lasthenes we have written to you also, so that you may know what it says. ³² 'King Demetrius to his father Lasthenes, greetings. ³³ We have determined to do good to the nation of the Jews, who are our friends and fulfill their obligations to us, because of the goodwill they show toward us. ³⁴ We have confirmed as their possession both the territory of Judea and the three districts of Aphairema and Lydda and Rathamin; the latter, with all the region bordering them, were added to Judea from Samaria. To all those who offer sacrifice in Jerusalem we have granted release from the royal taxes that the king formerly received from them each year, from the crops of the land and the fruit of the trees. ³⁵ And the other payments henceforth due to us of the tithes, and the taxes due to us, and the salt pits and the crown taxes due to us—from all these we shall grant them release. ³⁶ And not one of these grants shall be canceled from this time on forever. ³⁷ Now therefore take care to make a copy of this, and let it be given to Jonathan and put up in a conspicuous place on the holy mountain.'"

³⁸ When King Demetrius saw that the land was quiet before him and that there was no opposition to him, he dismissed all his troops, all of them to their own homes, except the foreign troops that he had recruited from the islands of the nations. So all the troops who had served under his predecessors hated him. ³⁹ A certain Trypho had formerly been one of Alexander's supporters; he saw that all the troops were grumbling against Demetrius. So he went to Imalkue the Arab, who was bringing up Antiochus, the young son of Alexander, ⁴⁰ and insistently urged him to hand Antiochus over to him, to become king in place of his father. He also reported to Imalkue what Demetrius had done and told of the hatred that the troops of Demetrius had for him; and he stayed there many days.

The New Oxford Annotated Apocrypha, New Revised Standard Version – Fully Revised Fourth Edition, Michael D. Coogan, Editor, John R. Bartlett, Contributor, Oxford University Press, Oxford, New York, 2010

First and Second Maccabees by Daniel J. Harrington, New Collegeville Bible Commentary, Liturgical Press, Collegeville, MN 2012

1 Maccabees by John R. Bartlett, Bloomsbury Publishing, Sheffield Academic Press, Sheffield, England, 1998