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Thursday March 3, 2022

### *The Book Of Maccabees*

In this section of books likewise considered an apocryphal work, The Book Of Maccabees brings about a historical point of view in the events which occurred. Historically, these writings existed during the time in which we find other Books considered canon. Four of these books, none of which are in the Hebrew Bible, appear in some manuscripts of the Septuagint. Only The first two Books only are part of the Canon Scripture, in the Septuagint and the Vulgate. Hence are canonical to the Roman Catholic and Eastern Orthodox Faith, and thus included in the Protestant Apocrypha.

The Book Of Maccabees presents a historical account of political, military, and diplomatic events from the time of Judea relationship with Antiochus IV Epiphanes of Syria (reigned 175–164/163 BCE) to the death (135/134 BCE) of Simon Maccabeus, high priest in Jerusalem. During this time, a few historians offered their points in history in penning down these events. Diodorus Siculus lived during the reigns of Hyrcanus and Herod: he wrote a history of Roman affairs in forty books; of which only fifteen are now remaining, with extracts from some few of the rest. Another Historian, contemporary with Herod the Great, is Dionysius of Halicarnassus. The plan of his work however, did not embrace the period of time with which these books are concerned.

As in “describing” or “reporting” events which took place, the author gives mention to Hananiah, Mishael and Azariah. Their Hebrew names, “Yah is gracious”; “Who is what God is”;

and “Yah has helped”, respectively. Whom we are most familiar with as Shadrach, Meshach, and Abednego, their Babylonian names. The author gives mention to these young men, praising them for their stand against the mandate from king Nebuchadnezzar for his idol worship. In addition, the mention of the fiery furnace, praising God saying “*For Thou wert there!*”, brings about the events surrounding the deliverance of Daniel in the lion’s den. Likewise, there is mention of Jonah and the “Sea-monster’s jaw”, declaring the works of God in the deliverance of Jonah “in the belly of the whale”. Apart from the aforementioned historical events, there seems to be a “Song” or “Recital” of sorts. Perhaps a prayer, there is a cry to God for justice against evildoers. Reminiscent of Psalm of David, Psalm 109, in which he pleads for the destruction of the wicked.

There is no doubt of the historical value in The Book of Maccabees. In comparison to, or placed side by side with those in the canon, we can yet but wonder or speculate of its omission to canonical statute.