

righteousness? 52. Joseph, in the time of his distress, kept the commandments, and became lord of Egypt. 53. Phineas, our ancestor, for his zeal received the promise of eternal priesthood. 54. Joshua kept the Law and became a judge in Israel. 55. Caleb for bearing witness in the congregation gained inheritance of land as his reward. 56. David for being merciful inherited the throne of an everlasting kingdom. 57. Elijah, because of his love of the Law, was taken up to heaven. 58. Hananiah, Azariah and Mishaël, because they had faith, were rescued from the fire. 59. Daniel for his integrity was saved from the mouth of the lions. 60. Consider how, throughout every generation, none who trust in Him lack strength. 61. And do not fear a wicked man's words, because his glory will end in filth and worms. 62. Today he may be in high honor, but tomorrow he will nowhere be found, because he will have returned to the dust, and the memory of him will have vanished. 63. But you, my children, be strong and courageous for the Law, for by it you will achieve great glory. 64. Now here is Simon your brother; I know that he is a man of wisdom. Listen to him always, for he shall be a father to you. 65. Judah Maccabee has been strong and brave from his youth; he shall be your captain and fight the people's war. 66. And all of you must gather together those who observe the Law, and avenge your people's wrongs. 67. Repay the pagans for what they have done, and heed the Law's commands."

68. Then Mattathias blessed them and was gathered to his fathers. 69. He died in the year 146, and his sons buried him in the tomb of his fathers at Modin. All Israel made a loud lament for him.

נמצא גאמן ותחשב-לו לצדקה: נב יוסף בעת מצוקתו שמר מצוה ויהי אדון למצרים: נג פינחס אבינו בקנאתו קנאה קבל ברית כהנת עולם: נד יהושע במלאתו דבר [אדני] היה שופט בישראל: נה כלב בהעידו בקהל קבל ארץ נחלה: נו דוד בתסדו נחל כסא מלכות לעולם: נז אליהו בקנאתו קנאת התורה העלה לשמים: נח חנניה עזריה מישאל הבוטחים נצלו משלהבת: נט דניאל בתמו נצל מפיי-אריות: ס וכן בינו דור ודור פי כל-המקנים לו לא יבשלו: סא ומדברי אדם רשע אל-תיראו פי כבודו לדמן ורמה: סב היום יגבה ומחר לא-ימצא פי-לשוב לעפרו ועשתנותיו יאבדו: סג חזקו בני והתאוששו בתורה פי כה תכבדו: סד והנה שמעון אחיכם ידעתי פי-איש עצה הוא אלו תשמעו כל-הימים הוא יהיה לכם לאב: סה ויהודה המקבי גבור-חיל מעוריו הוא יהיה לכם שר-צבא ונלחם מלחמת העם: סו ואתם תאספו אליכם כל-שומרי מצוה ונקמו נקמת עמכם: סז השיבו גמול לגוים והתזיקו במצות התורה:

סח ויברך אותם יואסף אל-אבותיו: סט ויקם בשש וארבעים ומאה שנה ויקבר בקברות אבותיו במודיעים ויבכו אותו כל-ישראל בכי גדול:

2:70 HE DIED IN THE YEAR 146. In Seleucid reckoning it was 146, or 166 B.C.E.

chapter three The War Under Judah

1. Then his son Judah, who was called Maccabee, took his father's place. 2. He had the support of all his brothers, as well as all his father's followers, and they fought Israel's war with spirit.

3. He increased his people's glory far and wide.
He put on a breastplate like a giant,
and girded on his weapons of war.
He set battles in array,
protecting his army with his sword.
4. He was like a lion in his actions,
like a lion's cub roaring for its prey.
5. He hunted and tracked down
those who broke the Law,
and consumed those who troubled the people.
6. Those who violated the Law cowered for fear of him,
all who broke the Law were confused,
and freedom was accomplished by his hand.
7. He angered many kings,
but made Jacob glad by his deeds;
he is remembered forever in blessing.
8. He went among the towns of Judea,
he destroyed the godless there,
and turned away the anger from Israel.
9. To the furthestmost places he was renowned,
and he saved a people from destruction.

10. Now Apollonius gathered together a large pagan army from Samaria, to fight against Israel. 11. When Judah heard of it, he marched out to meet him and he defeated and killed him. Many fell wounded, and the rest made their escape.

3:10 APOLLONIUS. According to Josephus, Apollonius was governor of Samaria. A good part of his army consisted of Samaritans, enemies of the Judeans from the time of the building of the Second Temple.

ג

א וַיָּקָם תַּחֲתָיו יְהוּדָה בֶּנוֹ הַנִּקְרָא מַכְבִּי: ב וַיַּעֲזְרוּ לוֹ כָּל-אַחָיו
וְכָל אֲשֶׁר-דָּבְקוֹ בְּאֵבָיו וַיִּלָּחֲמוּ מִלְחַמַּת יִשְׂרָאֵל בְּשִׁמְחָה:

- ג וַיָּרֶב כְּבוֹד לַעֲמּוֹ
וַיִּלְבַּשׁ שָׁרִיוֹן כְּגִבּוֹר
וַיַּחְזֹר כְּלִי-מִלְחָמָתוֹ
וַיַּעֲרֹךְ מִלְחָמוֹת [וַיָּךְ אוֹיֵב אַחֲרָיו] וַיִּגֵן עַל-הַמִּתְנַהֵּג בְּחָרָב:
ד וַיִּדְמָה לְאַרְיֵה בְּמַעֲשָׁיו
וְכַכְפִּיר שׁוֹאֵג לְשָׂרְף:
ה וַיִּרְדֹּף הַפּוֹשְׁעִים
וַיִּחַפְּשֵׁם וְהַמְרָגְזִים אֶת-עַמּוֹ בָּעֵר:
ו וַיִּכְנְעוּ הַפּוֹשְׁעִים מִפְּחָדוֹ
וְכָל-עוֹשֵׂי רָשָׁע זָעוּ
וַתִּפְּלַח תְּשׁוּעָה בְּיָדוֹ:
ז וַיִּמְרָר מְלָכִים רַבִּים
וַיִּשְׂמַח אֶת-יִצְחָק בְּמַעֲשָׁיו
וַעֲדֵה-עוֹלָם זָכְרוֹ לְבָרָכָה:
ח וַיַּעֲבֹר בְּעָרֵי יְהוּדָה
וַיִּאֲבֹד רָשָׁעִים מִמֶּנָּה
וַיָּשָׁב חֲרוֹן מִיִּשְׂרָאֵל:
ט וַיִּקְרָא שְׁמוֹ עַד-אַפְסֵי אֶרֶץ
וַיֵּאֱסֹף אֶת-הָאוֹבְדִים:

י וַיֵּאֱסֹף אֶפּוֹלוֹנִיוֹס גּוֹיִם וּמַשְׁמְרוֹן חֵיל גָּדוֹל לְהִלָּחֵם עִם-
יִשְׂרָאֵל: יא וַיַּדֵּעַ יְהוּדָה וַיַּצֵּא לִקְרָאתוֹ וַיָּךְ אוֹתוֹ וַיִּמְיָתְהוּ וַיַּפְּלוּ חֲלָלִים

3:1-9 THEN HIS SON JUDAH. Poetic tribute is paid to Judah by way of introduction to his heroic achievements. Judah is now the pivotal figure in the struggle toward victory.

12. Then they took their arms, from among which Judah took the sword of Apollonius, and fought with it for the rest of his life.

13. When Seron, the commander of the Syrian army, heard that Judah had gathered a force of faithful men about him, many of them experienced in warfare, 14. he said, "I will make a great name for myself and achieve a reputation in the empire by making war on Judah and those who are with him, who rebel against the king's command." 15. And with him there marched a strong expedition of godless men, to help him take vengeance on the Israelites. 16. When he reached the pass of Beth-horon, Judah moved forward to meet him with a small company of men. 17. When his followers saw the army coming against them, they said to Judah, "How can so few of us in number fight against so many? Besides, we are weak, for we have had nothing to eat today."

18. Judah replied, "Many can be overpowered by a few. It makes no difference to Heaven to save by many or by few. 19. Victory in battle does not depend on the size of the army, but rather on strength that comes from Heaven. 20. They are coming against us, full of violence and lawlessness, to destroy us, our wives, and our children. They come to plunder us. 21. But we are fighting for our lives and our Law. 22. He Himself will crush them before us. You have no need to fear them."

23. When he finished speaking, Judah launched a sudden attack, and Seron and his army were crushed before him. 24. They pursued them from the pass of Beth-horon to the plain, and about eight hundred men were slain; the rest made their escape into the land of the Philistines. 25. It was then that the fear and dread of Judah and his brothers began to spread among the pagans around them. 26. His fame reached the attention of the king, and the story of his battles was told among all the peoples.

3:25 THE FEAR AND DREAD OF JUDAH. Until this point, Judah was looked upon as a guerilla nuisance. But the victory over General Seron and his army showed Judah to be a serious threat to the Syrian rulers.

רבים והנשָׂאֲרִים נָסוּ: יב וַיִּקַּח אֶת־שֶׁלֶם וְאֶת־חֶרֶב אֲפֹלּוֹנִיוּס לְקַח יְהוּדָה וַיְהִי נִלְחָם בָּהּ כָּל־הַיָּמִים:

יג וַיִּשְׁמַע סִירּוֹן שַׂר־צָבָא אֲרָם כִּי־אָסַף יְהוּדָה אֶסְפָּה וַקְהֵל־נַאֲמָנִים אִתּוֹ וַיּוֹצֵאֵם לְמִלְחָמָה: יד וַיֹּאמֶר אֶעֱשֶׂה־לִּי שֵׁם וְנִכְבְּדֹתִי בַּמִּלְחָמָה וְנִלְחַמְתִּי אֶת־יְהוּדָה וְאֶת־אֲשֶׁר עִמּוֹ וְעַם־הַבְּזוּיִם אֶת־דָּבָר־הַפֶּלֶךְ: טו וַיֹּסֶף לַעֲלוֹת וַיַּעַל אִתּוֹ מִחֲנֶה חֲשָׁאִים כְּבֹד לַעְזָרְלוֹ לַעֲשׂוֹת נִקְמָה בְּבְנֵי־יִשְׂרָאֵל: טז וַיָּבִיעַ עַד־מַעְלֵה בֵּית־חֹרּוֹן וַיֵּצֵא יְהוּדָה לִקְרָאתוֹ בַּמַּחֲמָצֵט: יז וַכְּרָאוּתָם אֶת־הַמִּחֲנֶה הַבָּא לִקְרָאתָם אָמְרוּ לִיהוּדָה אֵיךְ נֹכַח אֲנַחְנוּ הַמַּעֲשִׂים לְהִלָּחֵם עִם־הַהֶמְיוֹן הַחֹזֵק הַזֶּה וְאֲנַחְנוּ עֵינֵינוּ לֹא־אֹכְלִנוּ הַיּוֹם:

יח וַיֹּאמֶר יְהוּדָה נִקַּל כִּי יִסָּגְרוּ רַבִּים בְּיַד־יָדֵינוּ מַעֲשִׂים וְאִין מַעְצוֹר לַפָּנִי שְׁמִים לְהוֹשִׁיעַ בְּרַבִּים אוֹ כְּמַעֲשִׂים: יט כִּי לֹא כְּרַב־חֵיל נִצְחוֹן הַמִּלְחָמָה וּמִן־הַשָּׁמַיִם הַגְּבוּרָה: כ הֵם בָּאִים אֵלֵינוּ בְּרַב גְּזָאָה וּפְשָׁע לְהַשְׁמִיד אוֹתָנוּ וְאֶת־נַשְׁיֵינוּ וְאֶת־בְּנֵינוּ וְלָבוֹ אוֹתָנוּ: כא וְאֲנַחְנוּ נִלְחָמִים עַל־נַפְשׁוֹתֵינוּ וְעַל תּוֹרָתָנוּ: כב וְהוּא יִגָּף אוֹתָם לַפָּנִינוּ וְאִתָּם אֶל־תִּירָאוֹ מִפְּנֵיהֶם:

כג וַכְּאֲשֶׁר כָּלָה לְדַבֵּר נָפַל עֲלֵיהֶם פֶּתָאִם וַיִּגָּף סִירּוֹן וּמִחֲנֵהוּ לַפָּנִיו: כד וַיִּדְרָפוּם בְּמוֹרֵד בֵּית־חֹרּוֹן עַד־הַבְּקָעָה וַיַּפְּלוּ מֵהֶם כְּשִׁמוֹנֶה מֵאוֹת אִישׁ וְהַנִּשְׂאָרִים בָּרְחוּ לָאָרֶץ פְּלִשְׁתִּים: כה וַיִּחַל פְּתַד יְהוּדָה וְאִתּוֹ וְהָאִמָּה נָפְלָה עַל־הַגּוֹיִם אֲשֶׁר מַסְכִּיבּוֹתֵיהֶם: כו וַיָּבֵעַ עַד־הַמֶּלֶךְ שְׁמוֹ וְעַל־מִלְחָמוֹת יְהוּדָה הָיָה מְסֻפָּר כָּל־עַם:

3:16 THE PASS OF BETH-HORON. Beth-horon is about twelve miles northwest of Jerusalem. It was an important military station and the scene of many battles. Because of its strategic location Beth-horon was the key to the capture of Jerusalem.

3:18-22 MANY CAN BE OVERPOWERED BY A FEW. Judah Maccabee's address before battle is brief but impassioned. He believes in the justice of their cause and is convinced of victory under God's guidance.

27. When King Antiochus heard these reports, he was enraged, and he gathered together all the forces of his empire, a very powerful expedition. 28. He opened his treasury, gave his forces a year's pay, and ordered them to be prepared for any duty. 29. But he found that the money in his treasury had run short. The revenues had dwindled because of the discord and violence he had brought upon the land by abolishing the laws which had existed from earliest times. 30. He now feared lest he might not have enough, as had happened once or twice before, for the expenses and for the gifts he had been accustomed to distribute with even more extravagance than any of the kings who ruled before him. 31. For a time he was perplexed; then he decided to go to Persia, collect the tribute due from the provinces, and raise a large sum of money. 32. He left Lysias, a renowned member of royal descent, as governor of the territories between the Euphrates and the Egyptian frontier. 33. He also entrusted him to be the guardian of his son, Antiochus, until his return. 34. He handed over to Lysias half of his armed forces, and the elephants. He gave him orders about everything he wanted done, especially about the inhabitants of Judea and Jerusalem. 35. Against these Lysias was ordered to send an army to root out and destroy the strength of Israel and the remnant of Jerusalem, to erase their memory from that place. 36. He was to settle foreigners in all their borders, and to distribute their land among them.

37. Then the king took the remaining half of his armed forces and set out from Antioch, his royal city, in the year 147. He crossed the Euphrates River, and marched through the upper provinces.

38. Meanwhile Lysias chose Ptolemy, son of Dorymenes, with Nicanor and Gorgias, mighty men of the Friends of the King, 39. and sent with them forty thousand infantry and seven thousand cavalry, to go to Judah and to destroy it as the king had commanded. 40. They set out with all their forces and encamped near Emmaus in the plain country. 41. The

3:40 EMMAUS. Modern *Ammas*, which is approximately twenty-two miles from Jerusalem on the road to Jaffa.

כו וכשמע אנטיוכוס את-הדברים האלה חרה אפו וישלח ויאסף כל-חיל-מלכותו מחנה כבד מאד: כח ויפתח את-גזניו ויתן משכורת לחילו לשנה ויצו עליהם להיות נכונים לכל-צרה: כט וירא כיוון-הפסד מן-האצרות ומסי הארץ מעשים מפגי המחלוקת והפכה שהביא בארץ [בבקשו] להסיר את-החקים אשר היו למן-ימי הראשונים: ל ויירא כי לא-יהיה פנים בפנים להוצאות והמתנות שהיה מוציא לפנים ביד רחבה ומפזר מן-המלכים הראשונים: לא וידכא רוחו מאד וינעץ ללכת לפתח ולקחת מסי האצרות ולאסף פסף רב: לב וישאר את-לוסיאס אדם נכבד ומורע המלוכה על-עניני המלך מנהר פרת ועד-גבול מצרים: לג ולגדל את-אנטיוכוס בנו עד-שובו: לד וימסר-לו חצי הצבא ואת-הפילים ויצוהו על-אשר חפץ ועל-יושבי יהודה וירושלם: לה לשלח עליהם חיל לשרש ולהשמיד עו-ישראל ושאריה וירושלם ולמחות את-זכרם מן-המקום: לו ולהושיב בני-גבר בכל-גבולם ולחלק בגורל את-ארצם:

לו והמלך לקח את-חצי הצבא הנשאר ויסע מאנטיוכיה מעיר מלכותו בשנת שבע וארבעים ומאה ויעבר את-נהר פרת ויעבר את-הארצות העליונות:

לח ויבחר לוסיאס את-תלמי בן-דורומינס ואת-ניקנור ואת-גרגיאס אנשי חיל מאוהבי המלך: לט וישלח אתם ארבעים אלף איש ושבעת אלפים פרשים ללכת לארץ יהודה ולהשמיד כבד המלך: מ ויסעו עם-כל-חילם ויבאו ויחני מול עמאוס בארץ המישור:

3:29 HIS TREASURY HAD RUN SHORT. Antiochus was dependent on a mercenary army; the Judean fighters were dedicated patriots.

3:34 THE ELEPHANTS. These were valuable in the ancient military arsenal, the equivalent of modern tanks. They trampled obstacles, were hard to attack and carried troops.

3:37 FROM ANTIOCH. In Syria, this city was on the left bank of the Orontes.

THE YEAR 147. 165 B.C.E.

THE UPPER PROVINCES. Persia and Media.

merchants of the country heard about them and took a great quantity of silver and gold, with a supply of fetters, and came to buy the Israelites for slaves. An army from Syria and Philistia joined Lysias, too.

42. When Judah and his brothers saw that their plight had become critical, and that armies were camping on their borders, they knew, too, of the orders which the king had issued for the complete destruction of the nation. 43. So they said to one another, "Let us repair the evil fortune which has come upon our people; let us fight for our nation and for the Temple." 44. They gathered together in full assembly to be ready for war, and to pray and to seek divine mercy.

45. Jerusalem was deserted, like a wilderness;
none of her children went in or out.
The Sanctuary was shattered,
and sons of pagans were in the citadel.
Joy was taken away from Jacob,
and the flute and the harp ceased.

46. They gathered together at Mizpeh, opposite Jerusalem, for in earlier times Israel had a place of prayer in Mizpeh. 47. That day they fasted, put on sack-cloth, put ashes on their heads, and tore their garments. 48. They unrolled the Scroll of the Law, upon which the pagans had drawn likenesses of their idols. 49. They brought out the priestly garments and the first fruits and the tithes; they gathered the Nazirites who had completed their vows, 50. and they cried to Heaven, "What shall we do with these Nazirites, and where shall we take them?" 51. Your Temple is trodden down and defiled, and Your priests are grieved and humiliated. 52. See how the pagans have gathered against us to destroy us. You know what they design against us. 53. How shall we be able to stand our ground before them, unless You help us?" 54. Then they sounded the trumpets and shouted with a loud voice.

55. After this, Judah appointed officers over the people, leaders of thousands, and hundreds and fifties and tens.

3:55 JUDAH APPOINTED OFFICERS. According to the Second Book of Maccabees 8:22,23, Judah divided his army into four

מא וישמעו סוחריו הארץ את-שמעם ויקחו כסף וזהב רב מאד ויבאו אל-המחנה לקחת את-בני-ישראל לעבדים ויתחברו אליהם חיל-אָרם וארץ הפלשתיים:

מב וירא יהודה ואחיו כי-רבו הרעות והצבא חונה בגבולם וידעו דברי הפלך אשר-צנה לעשות לעם להשחית ולהשמיד: מג ויאמרו איש אל-רעהו נקים הריסות צמנו ונלחמנו כעד צמנו והמקדש: מד ויתקהל העדה להיות נכונים למלחמה ולהתפלל ולבקש חסד ורחמים:

מה וירושלם שממה כמדבר היתה
לא היה בא ויוצא מבניה
והמקדש מרמס [לרגלי ורים]
ובני-גכר במצודה משכן לגוים
ותאסף שמחה מיצלב
וישבת תליל וכנור:

מו ויאספו ויבאו למצפה מול ירושלם כי מקום-תפלה היה למצפה לפנים בישראל: מז ויצומו כיום ההוא וילבשו שק ואפר על-ראשיהם ויקרעו בגדיהם: מח ויפרשו את-ספר התורה מן-[הספרים] אשר בקשו הגוים לחק עליהם את-צלמי אליהם: מט ויביאו את-בגדי הכהנה ואת הכפורים ואת המעשרות ויצמידו את-הנזירים אשר מלאו את-הימים: נ ויקראו בקול אל-השמים לאמר מה-נעשה לאלה ואנה נוליד אותם: נא ומקדשך נרמס ונטמא וכהניך באבל ובשפל: נב והנה הגוים גאספו עלינו להשמידנו אתה ידעת אשר יחשבו עלינו: נג איך נוכל לעמד בפניהם אם-לא אתה תושיע לנו: נד ויתקעו בתצצרות ויקראו בקול גדול:

נה ואחר-כך הקים יהודה ראשי העם שרי אלפים שרי מאות

3:46 MIZPEH. Modern *Nebi Samual*, 4½ miles northeast of Jerusalem. Some scholars identify Mizpeh as *Tel en-Nasbe*.

56. But he ordered those who were building their houses, or were newlywed, or planting vineyards, or were faint-hearted, every one of them to return home, as the Torah commands. 57. Then the army moved and encamped to the south of Emmaus. 58. Judah instructed them, "Prepare yourselves for action and show yourselves to be brave men. Be ready at dawn to fight against the pagans who are gathered together against us, to destroy us and our Holy Place. 59. Better to die fighting than to witness the ruin of our nation and our Sanctuary. 60. As may be the will of Heaven, so shall He do."

chapter four Victories and Temple Rededication

1. Then Gorgias took five thousand men and a thousand picked cavalry, and his army marched out by night, 2. so as to fall upon the encampment of Judah and attack them unawares. Men from the citadel were his guides. 3. When Judah heard of this, he and his valiant men moved to attack the king's army in Emmaus, 4. while the forces were still away from the camp. 5. Gorgias came into the camp of Judah during the night, but found no one there. He hunted for them in the mountains, thinking, "These Jews are running from us."

6. At daybreak, Judah appeared in the plain with three thousand men, though they did not have all the armor or swords they wanted. 7. They saw the camp of the pagans strongly fortified, with mounted guards, experienced troops, patrolling it. 8. Judah said to his men, "Do not fear their numbers or panic when they charge. 9. Remember how our

4:2 MEN FROM THE CITADEL. Hellenized Jews, collaborators, guided Gorgias toward Judah's troops.

4:8 DO NOT FEAR THEIR NUMBERS. Historical parallels are to be found in many wars in which small armies defeated large ones; at Marathon 10,000 Athenians defeated 100,000 Persians in 490 B.C.E.

שרי חמשים ושרי עשרות: נו ויאמר לבוגי בתים ולמארכשי נשים ולנוטעי כרמים ולרפי הלכב לשוב כל-איש לביתו על-פי-התורה: נו ויסע המחנה ויחננו מדרום לעמאוס: נח ויאמר יהודה התאזרו והיו לבגי-חיל והיו נכונים לפקר להלחם בגוים אשר נאספו עלינו להשמידנו ואת-מקדשנו: נט כי טוב לנו למות במלחמה מראות ברעות עמנו ומקדשנו: ס וכאשר יהיה הרצון בשמים פן יעשה:

ד

א וינקח גרגיאס חמשת אלפים איש ואלף פרשים בחור ויסע המחנה לילה: ב לנפל על-מחנה היהודים ולהכותם פתאם ובגי המצודה היו לו למורי דרך: ג וישמע יהודה ויסע הוא והגבורים להכות את-חיל המלך אשר בעמאוס: ד עד החיל מפזרים היו מחוץ למחנה: ה ויבא גרגיאס אל-מחנה יהודה לילה ולא מצא איש ויחפש אותם בקרים כי אמר נסים הם ממנו:

ו ויבאור הפקר נראה יהודה בשפלה בשלשת אלפי איש אך מגנים ותרכות לא-היו להם פאשר חפצו: ז ויראו מחנה גוים חזק מבצר ופרשים סובבים אותו והם מלמדי מלחמה: ח ויאמר יהודה לאנשים אשר אתו אל-חיראון מהמונם ומעברתם אל-תפחדו: ט וזכרו

parts, with one of his brothers in charge of each section. This was now to be a regular military organization, no longer a people's army.

3:56 TO RETURN HOME. This was in keeping with Deuteronomy 20:5-8.

4:1 GORGAS. One of the three generals assigned to lead Syrian troops against Judah.

fathers were saved at the Red Sea, when Pharaoh and his army pursued them. 10. Let us now cry to Heaven to have His mercy upon us, to remember the covenant made with our forefathers, and crush this army before us today. 11. Then all the pagans will know that there is One who liberates and saves Israel."

12. Then the foreign troops raised their eyes and saw them marching forward and they came out of the camp to give battle. 13. Judah's men sounded their trumpets and attacked. 14. The pagans broke and fled to the plain; those who were in the rear fell by the sword. 15. They pursued them as far as Gazara and the plain of Idumea and Ashdod and Jamnia; about three thousand of the enemy were killed.

16. Judah and his army then returned from pursuing them, 17. and he said to his men, "Do not be greedy for plunder, for there is another battle before us. 18. Gorgias and his army are in the nearby mountain. Stand firm now against our enemy and fight!"

19. Before Judah had finished speaking, a detachment of them emerged from the mountain. They saw that their army had been routed and that they were burning the camp. The sight of the smoke showed them what had happened. 21. They were greatly alarmed, as they took in the scene, 22. and when they saw the army of Judah on the plain, ready for attack, they all fled to the land of the Philistines. 23. Then Judah turned back to plunder the camp, and they took much gold and silver, blue and purple cloth, and great riches. 24. On their return they sang a song of thanksgiving and blessed Heaven "for He is good, for His mercy endures forever." 25. And Israel had a great deliverance that day.

4:22 LAND OF THE PHILISTINES. The southern part of the Mediterranean coastal plain.

4:23 BLUE AND PURPLE CLOTH. Precious cloth mentioned in the Bible as *tekhelet* and *argaman*. Royalty and generals wore garments made of such cloth.

אִיךְ נוֹשְׁעוּ אֲבוֹתֵינוּ בְּיַם-סוּף בְּאֶשֶׁר יָדָף אַחֲרֵיהֶם פָּרְעָה בְּחִיל:
י וַעֲמָה נִקְרָא לְשָׂמִים אִם יִחַץ-פָּנֵינוּ וְיִזְכֹּר בְּרִית אֲבוֹת וְהִשְׁמִיד אֶת-
הַמִּתְחַנֶּה הַזֶּה מִפְּנֵינוּ הַיּוֹם: יֵא וְנִדְעוּ כָל-הַגּוֹיִם כִּי יֵשׁ פּוֹדֶה וּמַצִּיל
לְיִשְׂרָאֵל:

יב וַיִּשְׂאוּ הַנֹּכָרִים אֶת-עֵינֵיהֶם וַיֵּרְאוּ אוֹתָם בָּאִים מִנֶּגֶד:
יג וַיֵּצְאוּ מִן-הַמִּתְחַנֶּה לְמִלְחָמָה וַיִּתְקְעוּ אֶשֶׁר עִם-יְהוּדָה: יד וַיִּתְּגְרוּ
וַיִּגְפוּ אֶת-הַגּוֹיִם וַיְנוֹסוּ אֶל-הַבְּקָעָה: טו וְהַמֶּאֱסָף כָּלוּ גָפַל בְּחֶרֶב
וַיִּדְרְפוּ אַחֲרֵיהֶם עַד-גִּזְר וְעַד-שְׂדוֹת אֲדוּם וְאֶשְׁדּוֹד וַיִּבְנֶה וַיִּפְּלוּ מֵהֶם
כִּשְׁלֹשַׁת אֲלָפִים אִישׁ:

טז וַיָּשָׁב יְהוּדָה וְהַחִיל מִדֹּף אַחֲרֵיהֶם: יז וַיֹּאמֶר לָעַם אֶל-
תַּחֲמָדוּ אֶת-הַשָּׁלָל כִּי מִלְחָמָה נִגְדְנוּ: יח וַיִּגְרָצוּ אֶת הַחֵיל בְּהָר קָרוֹב
לָנוּ וַעֲמָה עִמָּדוּ בְּפָנֵי אוֹיְבֵינוּ וְהִלָּחֲמוּ אוֹתָם וְאַחֲרֵי-כֵן תִּקְחוּ שָׁלָל
קוֹמֵמִיּוֹת:

יט עַד יְהוּדָה מִדְּבַר אֵלָּה וַיֵּרָא חֵלֶק נִשְׁקָף מִן-הַהָר: כ וַיֵּרָא כִי
נִגְפוּ וְשׁוֹרְפִים אֶת-הַמִּתְחַנֶּה כִּי הָעֵשֶׁן הִנֵּרָאָה גָּלָה אֶת אֶשֶׁר נִהְיָה:
כא וּבְאֶשֶׁר רָאוּ אֶת-אֵלָּה וַיִּבְהֻּלוּ מְאֹד: כב וּבְאֶשֶׁר רָאוּ אֶת-מִתְחַנֶּה
יְהוּדָה בְּעֵמֶק נִכּוֹן לִקְרֹב וַיִּבְרָחוּ כָּלֶם אֶל-אֶרֶץ פְּלִשְׁתִּים: כג וַיְהוּדָה
שָׁב לָבוּ אֶת-הַמִּתְחַנֶּה וַיִּקַּח וְהָב רַב וְכֶסֶף וַיַּחַלֵּץ וַאֲרָגְמָנִים וּרְכוּשׁ
גָּדוֹל: כד וּבְשׁוּבָם שָׁרוּ וְהִלְלוּ לְשָׂמִים כִּי טוֹב כִּי לַעֲוֹלָם חֲסִדוֹ:
כה וַתְּהִי תְּשׁוּעָה גְדוֹלָה בְּיִשְׂרָאֵל בַּיּוֹם הַהוּא:

4:15 GAZARA. Four miles north-west of Emmaus.
PLAIN OF IDUMEA. Scholars indicate that Idumea is an erroneous designation and suggest that a correct reading is *Plain of Judea* which is south-east of the battle region.

ASHDOD. In the plain on the coast.

JAMNIA. Jabneh, north-east of Ashdod.

4:18 NEARBY MOUNTAIN. Hills of Judea.

26. Those of the enemy who escaped with their lives came and reported to Lysias all that happened. 27. When he heard it, he was overcome with discouragement, because Israel had not suffered the disaster he had wished for, nor had it turned out as the king had ordered.

28. In the following year he gathered together sixty thousand elite infantry and five thousand cavalry to make war on the Jews. 29. They marched into Idumea, and encamped at Beth-Zur, where Judah met them with ten thousand men. 30. When he saw the strength of the enemy expedition, he prayed and said, "Blessed are You, Savior of Israel, Who stopped the charge of the mighty giant by Your servant David. You did deliver the camp of the Philistines into the hands of Jonathan son of Saul, and of his armor-bearer. 31. In like manner put this camp into the hand of Your people Israel. Let them be ashamed of their army and their cavalry. 32. Make them cowardly and melt the boldness of their strength. Let them tremble at their destruction. 33. Strike them down with the sword of those that love You, and let all who know Your name praise You with songs of thanksgiving."

34. Then they joined battle, and Lysias lost about five thousand men in the close struggle. 35. When Lysias saw that his army was routed, and that Judah had grown bold, and was ready either to live or to die nobly, he departed for Antioch. There he collected mercenary troops, in order to return to Judea with an even larger army than before.

36. But Judah and his brothers said, "Now that our enemies are crushed, let us go up to Jerusalem to purify the Holy Place and rededicate it."

37. So the whole army gathered together, and they went up to Mount Zion. 38. There they found the Temple laid waste, the altar profaned, the gates burned down, the courts overgrown like a forest or a wooded mountain, and the priests' quarters torn down. 39. They tore their garments, uttered

Judea in Fall, 165 B.C.E., on the Festival of Tabernacles. Lysias left for Antioch on learning of the recent death of Antiochus Epiphanes.

כו ואשר נמלטו מן־הַנִּכְרִים וַיָּבֹאוּ וַיַּגִּידוּ לְלוּסִיָּאס אֶת כָּל־הַקְּרוֹת: כֹּז וּכְשָׁמְעוֹ נִבְהַל וַיַּחַר לוֹ כִּי לֹא־הָיָה כַּחֲפָצוֹ לְיִשְׂרָאֵל וְלֹא נַעֲשָׂה אֲשֶׁר צִוָּה לוֹ הַמֶּלֶךְ:

כח וּמִקֵּץ שָׁנָה אָסַף לְגִדּוּדִים שָׁשִׁים אֶלֶף אִישׁ בָּחֹר וְחִמְשַׁת אֲלָפִים פָּרָשִׁים לְהִלָּחֵם אוֹתָם: כט וַיָּבֹאוּ לַיהוּדָה וַיַּחֲנוּ בְּבֵית־צוּר וַיִּפְגְּשׁם יְהוּדָה בַּעֲשֶׂרֶת אֲלָפִים אִישׁ: ל וַיֵּרָא אֶת־הַמַּחֲנֶה הַקָּבֵד וַיִּתְפַּלֵּל וַיֹּאמֶר בָּרוּךְ אַתָּה מוֹשִׁיעַ יִשְׂרָאֵל הַמְשִׁבִּית עֲבֶרֶת הַגָּבוּר בְּיַד־יְדֵי עַבְדְּךָ וְהַמּוֹסֵר מַחֲנֶה פִּלְשְׁתִּים בְּיַד־יְהוֹנָתָן בֶּן־שָׁאוּל וְנוֹשֵׂא כְלָיו: לֹא סָגַרְנָא אֶת־הַמַּחֲנֶה הַזֶּה בְּיַד־עַמְּךָ יִשְׂרָאֵל וַיְבוֹשׁוּ בַּחֲלָם וּבְסוּסֵיהֶם: לב הֵן לָהֶם מֶלֶךְ וּשְׂכָר אִמָּן חֲזָקָם וְרַעְדוֹ בְּשָׂבָרָם: לג הַפִּילָם בְּחֶרֶב אוֹהֲבֶיךָ וַיַּהֲלִיךְ כָּל־יֹדְעֵי שִׁמְךָ בַּחוּדָה:

לד וַיִּתְּגְרוּ וַיִּפְּלוּ מִמַּחֲנֶה לּוּסִיָּאס פַּחַמְשַׁת אֲלָפִים אִישׁ וַיִּפְּלוּ לַפְּנֵיהֶם: לה וַכִּרְאוֹת לּוּסִיָּאס אֶת־הַמַּכָּה אֲשֶׁר הָיְתָה בְּצָבָאוֹ וְאֶת־הָאִמָּן אֲשֶׁר־הָיָה לַיהוּדָה וְכִי־נִכְוָנִים הֵם אִם־לַחַיִּוֹת אִם־לְמוֹת בַּגְּבוּרָה נִסַּע לְאַנְטִיּוֹכְיָה וַיֵּרָב לְאַסָּף חֵיל־שָׂבָרִים לַעֲלוֹת עוֹד הַפַּעַם לַיהוּדָה:

לו וַיְהוּדָה אָמַר לְאַחֵיו הִנֵּה נִגְפּוֹ אוֹיְבֵינוּ נַעֲלָה לְטַהֵר אֶת־הַמִּקְדָּשׁ וּלְחַנְּקָהּ:

לו וַיִּקְהַל כָּל־הַמַּחֲנֶה וַיַּעֲלוּ הָר־צִיּוֹן: לח וַיֵּרָאוּ אֶת־הַמִּקְדָּשׁ שׁוֹמֵם וְהַמִּזְבֵּחַ מְחָלָל וְהַשְּׁעָרִים שְׂרוּפִים וּבִתְצֻרוֹת גְּדִלִים סָבָבִים כְּמוֹ בַּיָּעַר אוֹ כְּמוֹ כְּאֶחָד הַהָרִים וְהַלְשָׁכוֹת שׁוֹמְמוֹת: לט וַיִּקְרְעוּ אֶת־

4:28 IN THE FOLLOWING YEAR. 165 B.C.E.

4:29 BETH-ZUR. In southern Judea, it is situated about twenty miles south of Jerusalem.

TEN THOUSAND MEN. Judah's army grew with each ensuing victory.

4:35 HE DEPARTED FOR ANTIOCH. General Lysias left

great lamentations, covered their heads with ashes, 40. and fell on their faces to the ground. Then they sounded the ceremonial trumpets, and cried out to Heaven.

41. Then Judah appointed special troops to fight the garrison in the citadel, until he could cleanse the Temple. 42. He selected priests without blemish, devoted to the Law, 43. and they purified the Temple, removing to an unclean place the stones which defiled it. 44. They deliberated as to what they should do about the altar of the burnt-offering, which had been defiled. 45. They decided rightly that it be torn down, so that it might not be a reproach to them, because the pagans had defiled it. So they pulled down the altar, 46. and put away the stones somewhere in the Temple mount, in a suitable place, until a prophet should come to decide what to do with them. 47. They took whole stones, as the Law commands, and constructed a new altar like the former one. 48. They rebuilt the Sanctuary and the interior of the Temple, and consecrated the courts. 49. They made new sacred vessels and they brought the lampstand, the altar of incense and the table into the Temple. 50. They burnt incense on the altar and lit the lights on the candlestick to shine within the Temple. 51. They put loaves of bread on the table, hung the curtains, and completed all the work they had undertaken to do.

52. Then, on the twenty-fifth day of the ninth month, that is the month of Kislev, in the year 148, they arose early, 53. and offered sacrifice according to the Law upon the new altar of burnt-offering which they had made. 54. On the anniversary of the day on which the pagans had desecrated it, it was rededicated with songs and harps and lutes and cymbals.

4:47 **WHOLE STONES AS THE LAW COMMANDS.** Iron tools could not be used in cutting the stones, as commanded in Exodus 20:25 and Deuteronomy 27:5-6. Iron, in weaponry, shortened human life. The altar was intended to lengthen life.

4:52 **IN THE YEAR 148.** 163 B.C.E.

4:54 **ON THE ANNIVERSARY OF THE DAY.** The date chosen for the observance of Hanukah coincided with the date of the defilement of the Temple, by the Syrians, three years earlier.

בגדיהם ויכפו בכי גדול ויגעלו אפר [על-ראשיהם]: מ ויפלו על פניהם ארצה ויתקעו בחצצרות התרועה ויצעקו אל-השמים:

מא אז אמר יהודה לאנשים להלחם את אשר-במצודה עד-אשר יטהר את-המקדש: מב ויבחר פהגים תמימים חפצי תורה: מג ויטהרו את-המקדש ויוציאו את-אבני השקוץ למקום טמא: מד ויועצו על-מנבח העולה המחלל מה-לעשות לו: מה ותצלח עליהם מחשבה טובה לנתץ אותו לבלתי-היות להם למוקש פי הגוים טמאוהו ויתצו את-המנבח: מו ויניחו את-האבנים על-הר הבית במקום מיוחד עד-בוא נביא להורות עליהן: מז ויחקו אבנים שלמות על-פי התורה ויבנו מנבח חדש כראשון: מח ויבנו את-המקדש ואת-פנים הבית ואת-החצרות קדשו: מט ויעשו כלי-קדש חלשים ויביאו את-המנורה ואת-מנבח הקטרת ואת-השלחן להיכל: נ ויקשרו על-המנבח ויגעלו את-הנרות אשר במנורה ויאיירו בהיכל: נא וישימו על-השלחן לחם ויורידו את-הפרכות ויכלו את-כל-המעשים אשר עשו: נב וישימו בבקר בחמשה ועשרים לחדש התשיעי הוא חדש כסלו בשמנה וארבעים ומאה שנה: נג ויקריבו קרבן על-פי התורה על-מנבח העולה החדש אשר עשו: נד בעת וביום אשר טמאוהו הגוים בעצם היום ההוא נחנך בשירים ובנבלים ובכנורות ובמצלתים:

4:40 **SOUNDED THE TRUMPETS.** To summon the people for an assembly.

4:42 **PRIESTS WITHOUT BLEMISH.** In the Bible this generally means priests without physical defects. Here it may also imply priests who had not been Hellenized.

4:43 **THE STONES WHICH DEFILED IT.** From the Zeus altar which had been built by the Syrians on the original Temple altar. The pagan one had defiled all of the stones including the earlier foundation.

4:46 **UNTIL A PROPHET SHOULD COME.** Prophecy had ceased with Haggai, Zechariah and Malachi. Tradition had it that prophecy would be renewed with the return of Elijah, in the Messianic age.

55. All the people fell on their faces and prostrated themselves and offered praises to Heaven which had prospered them.

56. They celebrated the dedication of the altar for eight days, rejoicing as they brought burnt-offerings, and offered a sacrifice of deliverance and praise. 57. They decorated the front of the Temple with gold crowns and small shields. They rededicated the gates of the priests' quarters, and fitted them with doors. There was great joy among the people; the disgrace brought upon them by the pagans was now removed.

58. Then Judah, his brothers, and the whole congregation of Israel decreed that the days of the dedication of the altar should be observed with joy and gladness at the same season each year, for eight days, beginning on the twenty-fifth day of Kislev.

59. At that time they encircled Mount Zion with high walls and strong towers, so that the pagans could never again come and destroy them as they had done before. 60. Judah established a garrison there to guard it; he also fortified Beth-Zur, so that the people might have a fortress facing Idumea.

נָה וַיִּפְּלוּ כָל-הָעָם עַל-פְּנֵיהֶם וַיִּתְפַּלְּלוּ וַיִּבְרְכוּ לַשָּׁמַיִם אֲשֶׁר הִצִּילָם לָהֶם:

וַיַּעֲשׂוּ אֶת-חֲנֻכַּת הַמִּזְבֵּחַ יָמִים שְׁמוֹנָה וַיִּקְרִיבוּ עֹלוֹת בְּשִׁמְחָה וַיִּקְרִיבוּ זֶבַח שְׁלָמִים וְתוֹדָה: נֹו וַיִּפָּאֲרוּ אֶת-פְּנֵי-הַהֵיכָל בַּעֲטָרוֹת זָהָב וּבַמִּשְׁבָּצוֹת וַיַּחֲנִכוּ אֶת-הַשְּׁעָרִים וַהֲלִשְׁכוֹת וַיַּעֲשׂוּ לָהֶם דְּלָתוֹת וַתְּהִי שִׁמְחָה גְדוֹלָה כָּעֵם מָאֹד וַתִּסָּר חֲרַפַּת גּוֹיִם:

נח וַיִּקְרְאוּ יְהוּדָה וְאַחֵיו וְכָל-קְהֵל יִשְׂרָאֵל לִהְיוֹת יָמֵי חֲנֻכַּת הַמִּזְבֵּחַ נַעֲשִׂים בְּמוֹעֶדָם שָׁנָה בְּשָׁנָה יָמִים שְׁמוֹנָה מִיּוֹם הַמָּשָׁה וְעֹשָׂרִים לַחֹדֶשׁ כִּסְלֹו בְּשִׁמְחָה וְגִיל:

נט וַיִּבְנוּ בָּעֵת הַהִיא אֶת-הַר-צִיּוֹן מִסְבֵּיב חוֹמָה גְּבוּהָה וּמִגְדָּלִים חֲזָקִים כָּל-יְבָאוּ הַגּוֹיִם וַיִּרְמְסוּם בְּאֲשֶׁר עָשׂוּ בְּרֹאשׁוֹנָה: ס וַיִּשֶׁם שֵׁם חֵיל לְשִׁמְרוֹ וַיִּבְצֹר אוֹתוֹ אֶת-בֵּית-צוּר לִהְיוֹת לָעַם מִבְּצָר בְּפָנֶי אֲדוּם:

4:59 THE DAYS OF THE DEDICATION. The Festival of Hanukkah was inaugurated by Judah Maccabee and his brothers with the enthusiastic participation of the entire Jewish community. *Hanukkah* is derived from *hanukhat ha-mizbeah*, the dedication of the altar. Josephus refers to Hanukkah as the Festival of Lights "because this liberty beyond our hopes appeared to us; and therefore was this name given to that Festival." The legend of the sealed cruse of sacred oil was of later origin and is to be found in the Talmud, *Shabbat* 23b.
21x

Kindling the Hanukkah Lights

(Excerpted from *A Guide to Jewish Religious Practice*
by Isaac Klein)

Hanukkah begins on the eve of the twenty-fifth day of Kislev and lasts eight days. It is marked by the kindling of lights at home and in the synagogue.

One light is kindled on the first night; an additional light is added each succeeding night. The lights should be lit after sundown.

Three blessings are recited before the kindling of the lights on the first night. On the seven subsequent nights, the third blessing, שְׁהֵיְהֵינּוּ (Sheheheyanu) is not recited.

It is the custom to sing הַנֵּרוֹת הֵלָלוּ (ha-neirot he-lalu) while kindling the lights, followed by קְעוּז צוּר (maoz tzur). It is appropriate to sing Hanukkah folk songs as well.

The procedure for placing and kindling the lights is as follows: the first candle is placed on the right side of the Menorah; the second candle to the left of it, always moving to the left on succeeding nights. The lighting of the candles, however, is done in reverse order, moving from left to right.

There is an extra candle used each night which serves to light the other candles. It is called the שָׁמַשׁ (shamash). It is not proper to use one of the Hanukkah candles in the Menorah to light the other candles; nor is it permitted to use them for illumination or for any other purpose. Only the shamash may be used for such purposes. The shamash occupies a special place in the Menorah, apart from the others, and remains lit with the rest of them.

One of the major purposes of the ceremony of kindling

Hanukkah Blessings and Songs

The Feast of Dedication lasts eight days. On the first evening a light is kindled, the number of lights being increased by one each consecutive evening.

The Hanukkah lights should be kindled as soon as possible after nightfall.

The candles are placed in the Menorah from right to left but are kindled from left to right; so that each additional candle is kindled first. The Hanukkah lights must burn for at least one half hour each night.

On Friday the lights are kindled before the beginning of the Sabbath.

BLESSINGS OF THE HANUKKAH LIGHTS

Before lighting the lights:

Barukh attah adonai elo-hei-	ברוך אתה יי אלהינו מלך העולם
nu melekh ha-olam, asher	אשר קדשנו במצותיו וצונו
kid'shanu b'mitz-vo-tav v'tzi-	להדליק נר של חנוכה.
vanu l'hadlik ner shel Hanuk-	
kah.	

Praised are You, Lord our God, King of the universe who sanctified us with Your commandments and commanded us to light the lights of Hanukkah.

the lights is to proclaim publicly the miracle which Hanukkah commemorates. It is, therefore, the custom to place the Menorah in a conspicuous place where it is visible from outside the house. Some place an electric Menorah in the window for that purpose. However, the use of an electric Menorah for the ceremony itself is not recommended.

Hanukkah lights are lit in the synagogue as well as in the home. Each evening, they are lit before the Ma'ariv service. They are also lit each morning, in the synagogue only, before the Shaharit service, but without the blessings, to proclaim the miracle of Hanukkah. The lighting of the candles in the synagogue is not a substitute for the home service.

On Friday night the Hanukkah lights are kindled before the Sabbath candles. On Saturday night it is the custom to light the Hanukkah candles and then to make Havdalah. Since we recite the Havdalah prayer, *אתה חונקתנו* (*atah honantanu*) in the Amidah, it becomes permissible to light the Hanukkah candles before the formal Havdalah ceremony.

These lights we kindle to recall the wondrous triumphs and the miraculous victories wrought through Your holy priests for our ancestors in ancient days at this season.

These lights are sacred through all the eight days of Hanukkah. We may not put them to ordinary use, but are to look upon them and thus be reminded to thank and praise You for the wondrous miracle of our deliverance.

Ma'oz Tzur

Ma'oz Tzur ye-shu-a-ti, Le-kha na-eh le-sha-bei-ach, Ti-kon bet tefi-la-ti, Ve-sham todah ne-za-bie-ach. Le-et ta-khin mat-bei-ach, Mi-tzar ham-na-bei-ach, Az eg-mor be-shir miz-mor, Hanukkat ha-miz-bei-ach.

מַעֲזוֹ צוּר יֵשׁוּעָתִי לְךָ נָאֵחַ לְשַׁבָּח.
תִּכּוֹן בֵּית תְּפִלָּתִי וְשָׁם תּוֹדָה נִזְכָּר.
לְעֵת תְּכִין מַטְבַּח. מִצָּר הַמִּנְכָּח.
אֲזִי אֶגְמֹר בְּשִׁיר מִזְמוֹר תְּנַפֵּחַ
הַמִּנְכָּח.

Rock of Ages

Rock of ages, let our song
Praise Your saving power;
You amidst the raging throng
Were our sheltering tower.
Furious they assailed us,
But Your help availed us;
And Your word broke their sword
When our own strength failed us.

Barukh attah adonai elo-hei-nu melek ha-olam, sheh-asa nissim la-avoteinu ba-yamim ha-heim ba-z'man hazeh.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁעָשָׂה נִסִּים לְאַבוֹתֵינוּ בְּיָמִים
הָהֵם בְּזֶמַן הַזֶּה.

Praised are You, Lord our God, King of the universe who performed wondrous deeds for our ancestors in ancient days at this season.

On the first night only:

Barukh attah adonai elo-hei-nu melek ha-olam, sheh-heh-cheh-yanu v'ki-manu v'hi-gi-anu la-z'man hazeh.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁהָיָה וְהָיָה וְהָיָה עִמָּנוּ לְזֶמַן הַזֶּה.

Praised are You, Lord our God, King of the universe who kept us in life, sustained us, and enabled us to reach this season.

AFTER LIGHTING THE LIGHTS

Hanerot Hallalu

Ha-nei-rot ha-la-lu a-nach-nu mad-li-kin al ha-ni-sim v'al ha-t'shu-ot v'al ha-nif-la-ot sheh-asita la-a-vo-teinu ba-yamim ha-heim ba-z'man ha-zeh, al y'dei koha-nekha ha-k'do'shim. V'khol sh'monat y'mei Hanukkah ha-nei-rot ha-la-lu ko-desh heim, v'ein lanu r'shut l'hish-ta-mesh ba-hem ela lir-o-tam bil'vad, k'dei l'ho-dot uThallel l'shim-kha ha-ga-dol al ni-se-kha v'al nif-l'ote-kha v'al y'shu-a-te-kha.

הַנֵּרוֹת הַלְלוּ אֶנַּחֲנוּ מַדְלִיקִין עַל
הַנִּסִּים וְעַל הַתְּשׁוּעוֹת וְעַל
הַנִּפְלְאוֹת שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ
בְּיָמִים הָהֵם בְּזֶמַן הַזֶּה עַל יְדֵי
כֹהֵנְךָ הַקְּדוֹשִׁים. וְכָל-שְׁמוֹנַת יָמֵי
חֲנֻכַּת הַנֵּרוֹת הַלְלוּ קֹדֶשׁ הֵם וְאֵין
לָנוּ רִשְׁוֹת לְהִשְׁתַּמֵּשׁ בָּהֶם אֶלָּא
לְרַאוֹתָם בְּלִבָּהּ, כִּדְרִי לְהוֹדוֹת
וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל עַל נִסֶּיךָ וְעַל
יְשׁוּעָתְךָ וְעַל נִפְלְאוֹתֶיךָ.

Meditation

Hanukkah commemorates a war against tyranny and oppression, a war for independence and most especially for religious freedom. The Maccabees fought for their people's liberty against a brutal foreign regime. Against tremendous odds, they prevailed. So long as anywhere on earth Jews or any people are persecuted, this dimension of Hanukkah's truth remains passionately valid and urgent.

There is another aspect to Hanukkah too. The Hasmonean uprising was also a civil war, an inner struggle. Hellenism had subtly, insidiously subverted some of the best minds and souls of the Jewish people. It seduced them into assimilation, into a heedless or deliberate betrayal of self and people and God. It meant exchanging the gold of Jewish spirituality, ethics and law, for the tinsel of alien arts, philosophy and sports—a slavish and self-hating imitation of a foreign culture and values. Hanukkah embodies victory over Hellenism, a rejection of assimilation, a joyous reaffirmation of the authentic, timeless truths of Torah. Overcoming the inner as well as the external enemy, cleansing the polluted sanctuary, rekindling the extinguished lights is a hard, almost miraculous endeavor. It must be accomplished anew in every age.

Mi Y'malel

Mi y'ma-lel g'vu-rot Yis-ra-el?
O-tan mee yim-neh?
Hen b'khol dor ya-kum ha-gi-
bor go-el ha-am.

Shma! Ba-ya-meem ha-hem
ba-z'man ha-zeh
Ma-ka-bee mo-shee-a u-fo-deh.
Uv-ya-mei-nu kol am Yis-ra-el
Yit-a-ched ya-kum l'hi-ga-el.

מי ימלל גבורות ישראל?
איתן מי ימנה?
הן בכל־דור יקום הגבור
גואל העם.

שמע! בימים ההם בזמן הזה
מכבי מושיע ופודה.
ובימינו כל־עם ישראל
יתאחד יקום להגאל.

Responsive Reading

Adonai, our constant fortress and our strength,
from ancient times have You sustained our people.

In the days of Mattathias, enemies who ruled by might
rose to force Your people to follow pagan paths.

Enemies of our people tried to destroy their faith,
tried to force them to forsake Your covenant.

Faith moved the Maccabees to rise against the foe,
in refusal to submit to idolatry.

You delivered the many into the hands of the few,
mighty armies into the hands of the faithful;
freedom emerged triumphant, faith victorious.

Who is like You, *Adonai*, among all that is worshipped?
Mi khamokha ba-eilim Adonai.

With the arrogant subdued and the wicked put to flight,
Your children all rejoiced, praising You in Your Temple.

They purified Your altar and kindled there a light
which warms all humanity, spreading Your light afar.

We bear witness to Your triumph and their faith
as we kindle lights in gratitude and praise Your name.

May the Maccabees inspire us to consecrate our lives
and dedicate anew our hearts and souls to You.

May the lights of Hanukkah continue to declare that we must
live not by force nor by might but by Your spirit, *Adonai tzeva'ot*.

Who is like You, *Adonai*, among all that is worshipped,
majestic in holiness, awesome in splendor,
working wonders?

Who is like Your people Israel, risking life for faith,
singular on earth?

May we be worthy of this heritage.
Amen.