

If Judas Maccabeus was here to would we follow him?

By Yochanan Zaquantov

With Hanukkah coming and the turmoil in the Jewish communities today, it brought to my mind the story of the Maccabeus. Now this story is in the post biblical period. That means that it is not part of the canon of scriptures. Also, the Christian churches have maintained it in the Greek language. There are no Hebrew or Aramaic copies of the manuscript. Even with this is the account alluded to for the modern practice of Hanukkah. So I want to take today a slightly different turn to bring this into a modern setting.

Today we see turmoil in the Land of Israel. There are foes in many places, which want to remove the Jewish people from their lands. Whether, it is the Palestinians, Europeans, Americans, Arabs, Russia, etc... Today there are many pulls to remove the us Jews from parts of our ancestral lands.

Also today is a situation where we have divisions in the Jewish community. We have divisions where each group does not recognize another group. We strive with each other. Yet, proclaim ourselves the ones in the right and the others in the wrong. I am not saying this is not justified but it causes us to fight among ourselves to the great detriment of our people.

Then there are the people who proclaim that only the anointed person (Priest or King) may truly lead his people. When in fact we see within the Tanakh itself there were people who lead his people to save them when they were not literally anointed to lead them. Two most thought of are Mordecai haYehudi and Hadassah also known as Ester. Clearly, no anointing of them as leaders of the people and therefore they did not qualify in some modern person's mind as a leader yet through the silent hand of Yehovah they save his people. They were neither Kohen nor Navi.

Here are Mordecai's words to Ester when she expressed doubts to act.

Ester 4:12-14

12 When Mordecai was told what Esther had said, 13 Mordecai had this message delivered to Esther: "Do not imagine that you, **of all the Jews (mikol-HaYehudim מִכָּל־הַיְהוּדִים)**, will escape with your life by being in the king's palace. 14 On the contrary, if you keep silent in this crisis, relief and deliverance will come to the Jews (leYehudim) from another quarter, while you and your father's house will perish. And who knows, perhaps you have attained to royal position for just such a crisis."

Here Mordecai states not that she is anointed but was put in place to act for her people. Another place we see the hand of Elohim at work. Next, we see the story of Yosef and the saving of his family.

## Bereshit/Genesis 50:17-21

17 Say thus to Yosef: Ah, pray forgive your brothers' offense and their sin, that they caused you ill! Now, pray forgive the offense of the servants of your father's Elohayv! Yosef wept as they spoke to him. 18 And his brothers themselves came, they flung themselves down before him and said: Here we are, servants to you! 19 But Yosef said to them: Do not be afraid! For am I in place of Elohim? 20 Now you, you planned ill against me, (but) Elohim planned-it-over for good, in order to do (as is) this very day- to keep many people alive. 21 So now, do not be afraid! I myself will sustain you and your little-ones! And he comforted them and spoke to their hearts.

Here we see that Yosef was not anointed to save his family and what will become Benei Yisrael. It was Elohim who acted in this way to save them through someone not anointed.

Now let's look at Maccabees.

Let's set up the story. This takes place in the end of the Alexander Empire after he conquered his section of the world. After a point he dies and Antiochus his general takes over as a former general.

## 1 Maccabees 1:29-61

29: And after two years fully expired the king sent his chief collector of tribute unto the cities of Yehudah, who came unto Jerusalem with a great multitude, 30: And spoke peaceable 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 when 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 children took they captive, and possessed the cattle. 33: Then builded they the city of David with a great and strong wall, and 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 armour and victuals, and when they had gathered together the spoils of Jerusalem, they laid them up there, and so they became a sore snare: 36: For it was a place to lie in wait 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 an 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 into 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, many also of the 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 Yehudah that they should follow the strange laws of the land,

45: And forbid burnt offerings, and sacrifice, 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 would 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 Judah 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 sutor. 54: Now the fifteenth day of the month Chislew, 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 Judah 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 whosoever was found with any 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 sacrifice upon the idol altar, which was upon the altar of Elohim. 60: At which time according to the commandment they put to death certain women that 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. 62: Howbeit many in Israel were fully resolved and confirmed in themselves not to eat any unclean thing. 63: Wherefore the rather to die, that they might not be defiled with meats, and that they might not profane the holy covenant: so then they died. 64: And there was very great wrath upon Israel.

Clearly, there was great harm being done by this King and this sets up the reaction of Mattathias and his sons to rebel. In the second book of Maccabees you will see that it was not Judas Maccabeus who rebelled first but his father. They were also Priests but it does not indicate whether they were Kohen line of the family of Tzadoq.

## 1 Maccabees 2

1: In those days arose Mattathias the son of Yochanan, the son of Simeon, a priest of the sons of Yoariv, from Jerusalem, and dwelt in Modin. 2: And he had five sons, Yohannan, called Gaddis: 3: Simon; called Thassi: 4: Judas, who was called Maccabeus: 5: Eleazar, called Avaran: and Yonathan, whose surname was Apphus. 6: And when he saw the blasphemies that were committed in Yehudah and Yerusalayim, 7: He said, Woe is me! Wherefore was I born to see this misery of my people, and of the holy city, and to dwell there, when it was delivered into the hand of the enemy, and the sanctuary into the hand of strangers? 8: Her temple is become as a man without glory. 9: Her glorious vessels are carried away into captivity, her infants are slain in the streets, her young men with the sword of the enemy. 10: What nation hath not had a pare in her kingdom and gotten of her spoils? 11: All her ornaments are taken away; of a free woman she is become a

bondslave. 12: And, behold, our sanctuary, even our beauty and our glory, is laid waste, and the Gentiles have profaned it. 13: To what end therefore shall we live any longer? 14: Then Mattathias and his sons rent their clothes, and put on sackcloth, and mourned very sore. 15: In the mean while the king's officers, such as compelled the people to revolt, came into the city Modin, to make them sacrifice. 16: And when many of Israel came unto them, Mattathias also and his sons came together. 17: Then answered the king's officers, and said to Mattathias on this wise, you are a ruler, and an honorable and great man in this city, and strengthened with sons and brethren: 18: Now therefore come you first, and fulfill the king's commandment, like as all the heathen have done, yea, and the men of Yehudah also, and such as remain at Yerusalayim: so shalt you and your house be in the number of the king's friends, and you and your children shall be honored with silver and gold, and many rewards. 19: Then Mattathias answered and spoke with a loud voice, Yough all the nations that are under the king's dominion obey him, and fall away every one from the religion of their fathers, and give consent to his commandments: 20: Yet will I and my sons and my brethren walk in the covenant of our fathers. 21: Elohim forbid that we should forsake the law and the ordinances. 22: We will not hearken to the king's words, to go from our religion, either on the right hand, or the left. 23: Now when he had left speaking these words, there came one of the Jews in the sight of all to Sacrifice on the altar, which was at Modin, according to the king's commandment. 24: Which thing when Mattathias saw, he was inflamed with zeal, and his reins trembled, neither could he forbear to show his anger according to judgment: wherefore he ran, and slew him upon the altar. 25: Also the king's commissioner, who compelled men to sacrifice, he killed at that time, and the altar he pulled down. 26: Thus dealt he zealously for the law of Elohim like as Phinhas did unto Zambri the son of Salom. 27: And Mattathias cried throughout the city with a loud voice, saying, whosoever is zealous of the law, and maintains the covenant, let him follow me. 28: So he and his sons fled into the mountains, and left all that ever they had in the city. 29: Then many that sought after justice and judgment went down into the wilderness, to dwell there: 30: Both they, and their children, and their wives; and their cattle; because afflictions increased sore upon them. 31: Now when it was told the king's servants, and the host that was at Jerusalem, in the city of David, that certain men, who had broken the king's commandment, were gone down into the secret places in the wilderness, 32: They pursued after them a great number, and having overtaken them, they camped against them, and made war against them on the Sabbath day. 33: And they said unto them, Let that which ye have done hitherto suffice; come forth, and do according to the commandment of the king, and ye shall live. 34: But they said, We will not come forth, neither will we do the king's commandment, to profane the Sabbath day. 35: So then they gave them the battle with all speed. 36: Howbeit they answered them not, neither cast they a stone at them, nor stopped the places where they lay hid; 37: But said, Let us die all in our innocence: heaven and eareh will testify for us, that ye put us to death wrongfully. 38: So they rose up against them in battle on the Sabbath, and they slew them, with their wives and children and their cattle, to the number of a thousand people. 39: Now when Mattathias and his friends understood hereof, they mourned for them right sore. 40: And one of them said to another, If we all do as our brethren have done, and fight not for our lives and laws against the heathen, they will now quickly root us out of the eareh. 41: At that time therefore they decreed, saying, Whosoever shall come to make

battle with us on the Sabbath day, we will fight against him; neither will we die all, as our brethren that were murdered in the secret places.

42: Then came there unto him a company of Assideans who were mighty men of Israel, even all such as were voluntarily devoted unto the law. 43: Also all they that fled for persecution joined themselves unto them, and were a stay unto them. 44: So they joined their forces, and smote sinful men in their anger, and wicked men in their wrath: but the rest fled to the heathen for succor. 45: Then Mattathias and his friends went round about, and pulled down the altars: 46: And what children so ever they found within the coast of Israel uncircumcised, those they circumcised valiantly. 47: They pursued also after the proud men, and the work prospered in their hand. 48: So they recovered the law out of the hand of the Gentiles, and out of the hand of kings, neither suffered they the sinner to triumph. 49: Now when the time drew near that Mattathias should die, he said unto his sons, Now hath pride and rebuke gotten strength, and the time of destruction, and the wrath of indignation: 50: Now therefore, my sons, be ye zealous for the law, and give your lives for the covenant of your fathers. 51: Call to remembrance what acts our fathers did in their time; so shall ye receive great honor and an everlasting name. 52: Was not Avraham found faithful in temptation, and it was imputed unto him for righteousness? 53: Yosef in the time of his distress kept the commandment and was made ruler of Egypt. 54: Phinhas our father in being zealous and fervent obtained the covenant of an everlasting priesthood. 55: Yehoshuah for fulfilling the word was made a judge in Israel. 56: Caleb for bearing witness before the congregation received the heritage of the land. 57: David for being merciful possessed the throne of an everlasting kingdom. 58: Eliyahu for being zealous and fervent for the law was taken up into heaven. 59: Ananias, Azarias, and Misael, by believing were saved out of the flame. 60: Daniel for his innocence was delivered from the mouth of lions. 61: And thus consider ye throughout all ages, that none that put their trust in him shall be overcome. 62: Fear not then the words of a sinful man: for his glory shall be dung and worms. 63: To day he shall be lifted up and to morrow he shall not be found, because he is returned into his dust, and his thought is come to nothing. 64: Wherefore, ye my sons, be valiant and show yourselves men in the behalf of the law; for by it shall ye obtain glory. 65: And behold, I know that your brother Simon is a man of counsel, give ear unto him always: he shall be a father unto you. 66: As for Judas Maccabeus, he hath been mighty and strong, even from his youth up: let him be your captain, and fight the battle of the people. 67: Take also unto you all those that observe the law, and avenge ye the wrong of your people. 68: Recompense fully the heathen, and take heed to the commandments of the law. 69: So he blessed them, and was gathered to his fathers. 70: And he died in the hundred forty and sixth year, and his sons buried him in the sepulchers of his fathers at Modin, and all Israel made great lamentation for him.

Here we see that the reasons for them rising up and the determination to maintain Elohim's ways. Where was a communication that Elohim was commanding them to rise up? Yet, we see that they saw this as righteous action. How many of us today would have joined up with them. Or would we have said, He is not one of us. He is not an Orthodox, Conservative, or Reform Rabbinate or a Karaite Jew. Is not the point of the story is all Jews joined to defeat the gentiles imposing their ways upon them in the land.

Would some say that they had no right to rise up because they are not the anointed leader. We clearly don't see a sign of them being anointed at this point. We also don't see the establishment of an Anointed King to lead them. So, what this and other Tanakh verses show me to save the people Elohim can use those not anointed to help to deliver his people. Not that having the Anointed King and Priest would not be good, however, how do we know who will be called to deliver his people? We need to be aware of the time of deliverance and look for those willing to stand up for Elohim and his ways. Is this a politician? I don't know. Will it be a Priest/Kohen? I don't know. Will it be an average citizen? I don't know. We need to be opened to look for the person who will lead us to restore his ways like Mattathais. But still the temple is not freed and that is very much like today.

### 1 Maccabees 3

*1:* Then his son Judas, called Maccabeus, rose up in his stead. *2:* And all his brethren helped him, and so did all they that held with his father, and they fought with cheerfulness the battle of Israel. *3:* So he gat his people great honor, and put on a breastplate as a giant, and girt his warlike harness about him, and he made battles, protecting the host with his sword. *4:* In his acts he was like a lion, and like a lion's whelp roaring for his prey. *5:* For He pursued the wicked, and sought them out, and burnt up those that vexed his people. *6:* Wherefore the wicked shrunk for fear of him, and all the workers of iniquity were troubled, because salvation prospered in his hand. *7:* He grieved also many kings, and made Jacob glad with his acts, and his memorial is blessed forever. *8:* Moreover he went through the cities of Yehudah, destroying the ungodly out of them, and turning away wrath from Israel: *9:* So that he was renowned unto the utmost part of the earth, and he received unto him such as were ready to perish. *10:* Then Apollonius gathered the Gentiles together, and a great host out of Samaria, to fight against Israel. *11:* Which thing when Judas perceived, he went forth to meet him, and so he smote him, and slew him: many also fell down slain, but the rest fled. *12:* Wherefore Judas took their spoils, and Apollonius' sword also, and therewith he fought all his life long. *13:* Now when Seron, a prince of the army of Syria, heard say that Judas had gathered unto him a multitude and company of the faithful to go out with him to war; *14:* He said, I will get me a name and honor in the kingdom; for I will go fight with Judas and them that are with him, who despise the king's commandment. *15:* So he made him ready to go up, and there went with him a mighty host of the ungodly to help him, and to be avenged of the children of Israel. *16:* And when he came near to the going up of Bethhoron, Judas went forth to meet him with a small company: *17:* Who, when they saw the host coming to meet them, said unto Judas, How shall we be able, being so few, to fight against so great a multitude and so strong, seeing we are ready to faint with fasting all this day? *18:* Unto whom Judas answered, It is no hard matter for many to be shut up in the hands of a few; and with the Elohim of heaven it is all one, to deliver with a great multitude, or a small company: *19:* For the victory of battle stands not in the multitude of an host; but strength cometh from heaven. *20:* They come against us in much pride and iniquity to destroy us, and our wives and children, and to spoil us: *21:* But we fight for our lives and our laws. *22:* Wherefore Yehovah himself will overthrow them before our face: and as for you, be ye not afraid of them. *23:* Now as soon as he had left off speaking, he leapt suddenly

upon them, and so Seron and his host was overthrown before him. 24: And they pursued them from the going down of Bethhoron unto the plain, where were slain about eight hundred men of them; and the residue fled into the land of the Philistines. 25: Then began the fear of Judas and his brethren, and an exceeding great dread, to fall upon the nations round about them: 26: Insomuch as his fame came unto the king, and all nations talked of the battles of Judas. 27: Now when king Antiochus heard these things, he was full of indignation: wherefore he sent and gathered together all the forces of his realm, even a very strong army. 28: He opened also his treasure, and gave his soldiers pay for a year, commanding them to be ready when so ever he should need them. 29: Nevertheless, when he saw that the money of his treasures failed and that the tributes in the country were small, because of the dissension and plague, which he had brought upon the land in taking away the laws which had been of old time; 30: He feared that he should not be able to bear the charges any longer, nor to have such gifts to give so liberally as he did before: for he had bounded above the kings that were before him. 31: Wherefore, being greatly perplexed in his mind, he determined to go into Persia, there to take the tributes of the countries, and to gather much money. 32: So he left Lysias, a nobleman, and one of the blood royal, to oversee the affairs of the king from the river Euphrates unto the borders of Egypt: 33: And to bring up his son Antiochus, until he came again. 34: Moreover he delivered unto him the half of his forces, and the elephants, and gave him charge of all things that he would have done, as also concerning them that dwelt in Yehudah and Yerusalayim: 35: To wit, that he should send an army against them, to destroy and root out the strength of Israel, and the remnant of Jerusalem, and to take away their memorial from that place; 36: And that he should place strangers in all their quarters, and divide their land by lot. 37: So the king took the half of the forces that remained, and departed from Antioch, his royal city, the hundred forty and seventh year; and having passed the river Euphrates, he went through the high countries. 38: Then Lysias chose Ptolemy the son of Dorymenes, Nicanor, and Gorgias, mighty men of the king's friends: 39: And with them he sent forty thousand footmen, and seven thousand horsemen, to go into the land of Yehudah, and to destroy it, as the king commanded. 40: So they went forth with all their power, and came and pitched by Emmaus in the plain country. 41: And the merchants of the country, hearing the fame of them, took silver and gold very much, with servants, and came into the camp to buy the children of Israel for slaves: a power also of Syria and of the land of the Philistines joined themselves unto them. 42: Now when Judas and his brethren saw that miseries were multiplied, and that the forces did encamp themselves in their borders: for they knew how the king had given commandment to destroy the people, and utterly abolish them; 43: They said one to another, Let us restore the decayed fortune of our people, and let us fight for our people and the sanctuary. 44: Then was the congregation gathered together, that they might be ready for battle, and that they might pray, and ask mercy and compassion. 45: Now Yerusalayim lay void as a wilderness, there was none of her children that went in or out: the sanctuary also was trodden down, and aliens kept the strong hold; the heathen had their habitation in that place; and joy was taken from Jacob, and the pipe with the harp ceased. 46: Wherefore the Israelites assembled themselves together, and came to Maspha, over against Yerusalayim; for in Maspha was the place where they prayed aforetime in Israel. 47: Then they fasted that day, and put on sackcloth, and cast ashes upon their heads, and rent their clothes, 48: And laid open the book of the law, wherein the heathen

had sought to paint the likeness of their images. 49: They brought also the priests' garments, and the firstfruits, and the tithes: and the Nazarites they stirred up, who had accomplished their days. 50: Then cried they with a loud voice toward heaven, saying, what shall we do with these, and whither shall we carry them away? 51: For you sanctuary is trodden down and profaned, and you priests are in heaviness, and brought low. 52: And lo, the heathen are assembled together against us to destroy us: what things they imagine against us, you know. 53: How shall we be able to stand against them, except you, O Elohim, be our help? 54: Then sounded they with trumpets, and cried with a loud voice. 55: And after this Judas ordained captains over the people, even captains over thousands, and over hundreds, and over fifties, and over tens. 56: But as for such as were building houses, or had betrothed wives, or were planting vineyards, or were fearful, those he commanded that they should return, every man to his own house, according to the law. 57: So the camp removed, and pitched upon the south side of Emmaus. 58: And Judas said, arm yourselves, and be valiant men, and see that ye be in readiness against the morning, that ye may fight with these nations, that are assembled together against us to destroy us and our sanctuary: 59: For it is better for us to die in battle, than to behold the calamities of our people and our sanctuary. 60: Nevertheless, as the will of Elohim is in heaven, so let him do.

Here we see that they organized to free themselves and the sanctuary (Hamikdash) from the uncleanness put upon it. There were even from their own people some who did not want the change to happen. They fought against them.

Again, if someone rose up today to remove the idols and temples of foreign elohim in Yisrael how would that person be seen today? Would they be a hero or a villain? Would they be seen as righteous or a person trying to destroy the nation? Would some see this person as a liberator or a terrorist? The whole of King Antiochus's world was against them. How would this be seen today?

#### 1 Maccabees 4

1: Then took Gorgias five Thousand footmen, and a thousand of the best horsemen, and removed out of the camp by night; 2: To the end he might rush in upon the camp of the Jews, and smite them suddenly. And the men of the fortress were his guides. 3: Now when Judas heard thereof he himself removed, and the valiant men with him, that he might smite the king's army which was at Emmaus, 4: While as yet the forces were dispersed from the camp. 5: In the mean season came Gorgias by night into the camp of Judas: and when he found no man there, he sought them in the mountains: for said he, These fellows flee from us 6: But as soon as it was day, Judas showed himself in the plain with three Thousand men, who nevertheless had neither amour nor swords to their minds. 7: And they saw the camp of the heathen, that it was strong and well harnessed, and compassed round about with horsemen; and these were expert of war. 8: Then said Judas to the men that were with him, Fear ye not their multitude, neither be ye afraid of their assault. 9: Remember how our fathers were delivered in the Red sea, when Pharaoh pursued them with an army. 10: Now therefore let us cry unto heaven, if peradventure Yehovah will have mercy upon us, and remember the covenant of our fathers, and

destroy this host before our face this day: *11:* That so all the heathen may know that there is one who delivered and saved Israel. *12:* Then the strangers lifted up their eyes, and saw them coming over against them. *13:* Wherefore they went out of the camp to battle; but they that were with Judas sounded their trumpets. *14:* So they joined battle, and the heathen being discomfited fled into the plain. *15:* Howbeit all the hindmost of them were slain with the sword: for they pursued them unto Gazera, and unto the plains of Idumea, and Azotus, and Jamnia, so that there were slain of them upon a three thousand men. *16:* This done, Judas returned again with his host from pursuing them, *17:* And said to the people, Be not greedy of the spoil inasmuch as there is a battle before us, *18:* And Gorgias and his host are here by us in the mountain: but stand ye now against our enemies, and overcome them, and after this ye may boldly take the spoils. *19:* As Judas was yet speaking these words, there appeared a pare of them looking out of the mountain: *20:* Who when they perceived that the Jews had put their host to flight and were burning the tents; for the smoke that was seen declared what was done: *21:* When therefore they perceived these things, they were sore afraid, and seeing also the host of Judas in the plain ready to fight, *22:* They fled every one into the land of strangers. *23:* Then Judas returned to spoil the tents, where they got much gold, and silver, and blue silk, and purple of the sea, and great riches. *24:* After this they went home, and sung a song of thanksgiving, and praised Yehovah in heaven: because it is good, because his mercy endures forever. *25:* Thus Israel had a great deliverance that day. *26:* Now all the strangers that had escaped came and told Lysias what had happened: *27:* Who, when he heard thereof, was confounded and discouraged, because neither such things as he would were done unto Israel, nor such things as the king commanded him were come to pass. *28:* The next year therefore following Lysias gathered together threescore thousand choice men of foot, and five Thousand horsemen, that he might subdue them. *29:* So they came into Idumea, and pitched their tents at Bethsura, and Judas met them with ten thousand men. *30:* And when he saw that mighty army, he prayed and said, Blessed are you, O Savior of Israel, who did quell the violence of the mighty man by the hand of your servant David, and gave the host of strangers into the hands of Yonathan the son of Saul, and his armor bearer; *31:* Shut up this army in the hand of you people Israel, and let them be confounded in their power and horsemen: *32:* Make them to be of no courage, and cause the boldness of their strength to fall away, and let them quake at their destruction: *33:* Cast them down with the sword of them that love your, and let all those that know you name praise your with thanksgiving. *34:* So they joined battle; and there were slain of the host of Lysias about five Thousand men, even before them were they slain. *35:* Now when Lysias saw his army put to flight, and the manliness of Judas' soldiers, and how they were ready either to live or die valiantly, he went into Antiochia, and gathered together a company of strangers, and having made his army greater than it was, he purposed to come again into Yehudah. *36:* Then said Judas and his brethren, Behold, our enemies are discomfited: let us go up to cleanse and dedicate the sanctuary. *37:* Upon this all the host assembled themselves together, and went up into mount Sion. *38:* And when they saw the sanctuary desolate, and the altar profaned, and the gates burned up, and shrubs growing in the courts as in a forest, or in one of the mountains, yea, and the priests' chambers pulled down; *39:* They rent their clothes, and made great lamentation, and cast ashes upon their heads, *40:* And fell down flat to the ground upon their faces, and blew an alarm with the trumpets, and cried toward heaven. *41:* Then

Judas appointed certain men to fight against those that were in the fortress, until he had cleansed the sanctuary. 42: So he chose priests of blameless conversation, such as had pleasure in the law: 43: Who cleansed the sanctuary, and bare out the defiled stones into an unclean place. 44: And when as they consulted what to do with the altar of burnt offerings, which was profaned; 45: They thought it best to pull it down, lest it should be a reproach to them, because the heathen had defiled it: wherefore they pulled it down, 46: And laid up the stones in the mountain of the temple in a convenient place, until there should come a prophet to show what should be done with them. 47: Then they took whole stones according to the law, and built a new altar according to the former; 48: And made up the sanctuary, and the things that were within the temple, and hallowed the courts. 49: They made also new holy vessels, and into the temple they brought the candlestick, and the altar of burnt offerings, and of incense, and the table. 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 the 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 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 Elohim of heaven, who had given them good success. 56: And so they kept the dedication of the altar 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 was there very great gladness among the people, for that 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 Chislev, with mirth and gladness. 60: At that time also they built 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 they set there a garrison to keep it, and fortified Bethsura to preserve it; that the people might have a defense against Idumea.

Here you see that they did not take over the temple and restore it to place them selves in charge of it but placed those Priest in place that were followers of the teachings of Moshe. They restore everything except the Ark of the Covenant. Then like in Ester they may these eight days to be a remembrance of the great dedication of the temple. Clearly, today it does not stand. Yet in their time it did and was restored. This is what one should remember of Hanukkah and what we should look for in one to restore the ways of the Teachings of Moshe in Israel today.

Am I advocating that I or anyone else today is the Mattathias or Judas today that we should follow them? No, I am saying that we should look and see when that time comes for the restoration of the Kingdom of Yehudah and Yerusalayim that we should not reject one that comes because he is not one of us. We need to be open to the fact that not

everyone who serves Yehovah Eloheynu is anointed. If someone rises up and the call goes out to fight we have to put aside our differences to restore that Teaching of Moshe to its proper place in Israel.