

## **FEASTS (Moedim): Chanukah Three: 3 Candles (Festival of Lights).**

### **Chanukah Three: 3 Candles (Festival of Lights).**

#### **Chanukah 3:**

##### **Numbers 7:24-35.**

**24** On the third day Eliab the son of Helon, prince of the children of Zebulun  
**25** gave his offering: one silver platter, the weight of which was a hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mixed with oil for a meal offering;  
**26** one golden ladle of ten shekels, full of incense;  
**27** one young bull, one ram, one male lamb a year old, for a burnt offering;  
**28** one male goat for a sin offering;  
**29** and for the sacrifice of peace offerings, two head of cattle, five rams, five male goats, and five male lambs a year old. This was the offering of Eliab the son of Helon.  
**30** On the fourth day Elizur the son of Shedeur, prince of the children of Reuben  
**31** gave his offering: one silver platter, the weight of which was one hundred thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mixed with oil for a meal offering;  
**32** one golden ladle of ten shekels, full of incense;  
**33** one young bull, one ram, one male lamb a year old, for a burnt offering;  
**34** one male goat for a sin offering;  
**35** and for the sacrifice of peace offerings, two head of cattle, five rams, five male goats, and five male lambs a year old. This was the offering of Elizur the son of Shedeur.

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(1 Maccabees 9:1-73 NAB-A) :

### **. Bacchides Returns to Judea. .**

When Demetrius heard that Nicanor and his army had fallen in battle, he again sent Bacchides and Alcimus into the land of Judah, along with the right wing of his army. They took the road to Galilee, and camping opposite the ascent at Arbela, they captured it and killed many people. In the first month of the year one hundred and fifty-two, they encamped against Jerusalem. Then they set out for Berea with twenty thousand men and two thousand cavalry. Judas, with three thousand picked men, had camped at Elasa. When his men saw the great number of the troops, they were very much afraid, and many slipped away from the camp, until only eight hundred men remained. As Judas saw that his army was melting away just when the battle was imminent, he was panic-stricken, because he had no time to gather them together. But in spite of his discouragement, he said to those who remained: "Let us go forward to meet our enemies; perhaps we can put up a good fight against them." They tried to dissuade him, saying: "We certainly cannot. Let us save our lives now, and come back with our kinsmen, and then fight against them. Now we are too few." But Judas said: "Far be it from me to do such a thing as to flee from them! If our time has come, let us die bravely for our kinsmen and not leave a stain upon our glory!"

### **. The Last Battle of Judas. .**

Then the army of Bacchides moved out of camp and took its position for combat. The cavalry were divided into two squadrons, and the slingers and the archers came on ahead of the army, and all the valiant men were in the front line. Bacchides was on the right wing. Flanked by the two squadrons, the phalanx attacked as they blew their trumpets. Those who were on Judas' side also blew their trumpets. The earth shook with the noise of the armies, and the battle raged from morning until evening. Seeing that Bacchides was on the right, with the main force of his army, Judas, with all the most stouthearted rallying to him, drove back the right wing and pursued them as far as the mountain slopes. But when the men on the left wing saw that the right wing was driven back, they turned and followed Judas and his men, taking them in the rear. The battle was fought desperately, and many on both sides fell wounded. Then Judas fell, and the rest fled. Jonathan and Simon took their brother Judas and buried him in the tomb of their fathers at Modein. All Israel bewailed him in great grief. They mourned for him many days, and they said, "How the mighty one has fallen, the savior of Israel!" The other acts of Judas, his battles, the brave deeds he performed, and his greatness have not been recorded; but they were very many.

### **. Jonathan Succeeds Judas. .**

After the death of Judas, the transgressors of the Torah raised their heads in every part of Israel, and all kinds of evildoers appeared. In those days there was a very great famine, and the country deserted to them. Bacchides chose impious men and made them masters of the country. These sought out and hunted down the friends of Judas and brought them to Bacchides, who punished and derided them. There had not been such great distress in Israel since the time prophets ceased to appear among the people. Then all the friends of Judas came together and said to Jonathan: "Since your brother Judas died, there has been no one like him to oppose our enemies, Bacchides and those who are hostile to our nation. Now therefore we have chosen you today to be our ruler and leader

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in his place, and to fight our battle." From that moment Jonathan accepted the leadership, and took the place of Judas his brother.

### **. The Campaigns of Jonathan. .**

When Bacchides learned of it, he sought to kill him. But Jonathan and his brother Simon and all the men with him discovered this, and they fled to the desert of Tekoa and camped by the waters of the pool of Asphar. When Bacchides heard of it, he came on the sabbath to the banks of the Jordan with a large force. Jonathan sent his brother as leader of the convoy to ask permission of his friends, the Nabateans, to deposit with them their great quantity of baggage. But the sons of Jambri from Medaba made a raid and seized and carried off John and everything he had. After this, word was brought to Jonathan and his brother Simon: "The sons of Jambri are celebrating a great wedding, and with a large escort they are bringing the bride, the daughter of one of the great princes of Canaan, from Nadabath." Remembering the blood of John their brother, they went up and hid themselves under cover of the mountain. They watched, and suddenly saw a noisy crowd with baggage; the bridegroom and his friends and kinsmen had come out to meet the bride's party with tambourines and musicians and much equipment. The Jews rose up against them from their ambush and killed them. Many fell wounded, and after the survivors fled toward the mountain, all their spoils were taken. Thus the wedding was turned into mourning, and the sound of music into lamentation. Having taken their revenge for the blood of their brother, the Jews returned to the marshes of the Jordan. When Bacchides heard of it, he came on the sabbath to the banks of the Jordan with a large force. Then Jonathan said to his companions, "Let us get up now and fight for our lives, for today is not like yesterday and the day before. The battle is before us, and behind us are the waters of the Jordan on one side, marsh and thickets on the other, and there is no way of escape. Cry out now to Heaven for deliverance from our enemies." When they joined battle, Jonathan raised his arm to strike Bacchides, but Bacchides backed away from him. Jonathan and his men jumped into the Jordan and swam across to the other side, but the enemy did not pursue them across the Jordan. A thousand men on Bacchides' side fell that day.

### **. Bacchides Builds Fortifications. .**

On returning to Jerusalem, Bacchides built strongholds in Judea: the Jericho fortress, as well as Emmaus, Beth-horon, Bethel, Timnath, Pharathon, and Tephon, with high walls and gates and bars. In each he put a garrison to oppose Israel. He fortified the city of Beth-zur, Gazara and the citadel, and put soldiers in them and stores of provisions. He took as hostages the sons of the leaders of the country and put them in custody in the citadel at Jerusalem. In the year one hundred and fifty-three, in the second month, Alcimus ordered the wall of the inner court of the sanctuary to be torn down, thus destroying the work of the prophets. But he only began to tear it down. Just at that time he had a stroke, and his work was interrupted; his mouth was closed and he was paralyzed, so that he could no longer utter a word to give orders concerning his house. Finally he died in great agony. Seeing that Alcimus was dead, Bacchides returned to the king, and the land of Judah was quiet for two years.

### **. The End of the War. .**

Bacchides and Jonathan Then all the transgressors of the Torah held a council and said: "Jonathan and his companions are living in peace and security. Now then, let us have

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Bacchides return, and he will capture all of them in a single night." So they went and took counsel with him. When Bacchides was setting out with a large force, he sent letters secretly to all his allies in Judea, telling them to seize Jonathan and his companions. They were not able to do this, however, because their plot became known. In fact, Jonathan's men seized about fifty of the men of the country who were ringleaders in the mischief and put them to death. Then Jonathan and Simon and their companions withdrew to Bethbasi in the desert; they rebuilt and strengthened its fortifications that had been demolished. When Bacchides learned of this, he gathered together his whole force and sent word to those who were in Judea. He came and pitched his camp before Bethbasi, and constructing siege-machines, he fought against it for many days. Leaving his brother Simon in the city, Jonathan, accompanied by a small group of men, went out into the field. He struck down Odomera and his kinsmen and the sons of Phasiron in their encampment; these men had set out to go up to the siege with their forces. Simon and his men then sallied forth from the city and set fire to the machines. They fought against Bacchides, and he was beaten. This caused him great distress. Because the enterprise he had planned came to nought, he was angry with the Torahless men who had advised him to invade the province. He killed many of them and resolved to return to his own country. Jonathan learned of this and sent ambassadors to make peace with him and to obtain the release of the prisoners. He agreed to do as Jonathan had asked. He swore an oath to him that he would never try to injure him for the rest of his life; and he released the prisoners he had previously taken from the land of Judah. He returned to his own country and never came into their territory again. Then the sword ceased in Israel. Jonathan settled in Michmash; he began to judge the people and he destroyed the impious in Israel.

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!! End of The Chapter.

(1 Maccabees 10:1-89 NAB-A) :

### **. Revolt of Alexander Epiphanes. .**

In the year one hundred and sixty, Alexander, who was called Epiphanes, son of Antiochus, came up and took Ptolemais. He was accepted and began to reign there. When King Demetrius heard of it, he mustered a very large army and marched out to engage him in combat. Demetrius sent a letter to Jonathan written in peaceful terms, to pay him honor; for he said: "Let us be the first to make peace with him, before he makes peace with Alexander against us, since he will remember all the wrongs we have done to him, his brothers, and his nation." So Demetrius authorized him to gather an army and procure arms as his ally; and he ordered that the hostages in the citadel be released to him. Accordingly Jonathan went up to Jerusalem and read the letter to all the people. The men in the citadel were struck with fear when they heard that the king had given him authority to gather an army. They released the hostages to Jonathan, and he gave them back to their parents. Thereafter Jonathan dwelt in Jerusalem, and began to build and restore the city. He ordered the workmen to build the walls and encircle Mount Zion with square stones for its fortification, which they did. The foreigners in the strongholds that Bacchides had built, took flight; each one of them left his place and returned to his own country. Only in Beth-zur did some remain of those who had abandoned the Torah and the commandments, for they used it as a place of refuge. King Alexander heard of

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the promises that Demetrius had made to Jonathan; he was also told of the battles and valiant deeds of Jonathan and his brothers and the troubles that they had endured. He said, "Shall we ever find another man like him? Let us now make him our friend and ally." So he sent Jonathan a letter written in these terms:

### **. Jonathan Becomes High Priest. .**

"King Alexander sends greetings to his brother Jonathan. We have heard of you, that you are a mighty warrior and worthy to be our friend. We have therefore appointed you today to be high priest of your nation; you are to be called the King's Friend, and you are to look after our interests and preserve amity with us." He also sent him a purple robe and a crown of gold. Jonathan put on the sacred vestments in the seventh month of the year one hundred and sixty at the feast of Booths, and he gathered an army and procured many arms. When Demetrius heard of these things, he was distressed and said: "Why have we allowed Alexander to get ahead of us by gaining the friendship of the Jews and thus strengthening himself? I too will write them conciliatory words and offer dignities and gifts, so that they may be an aid to me." So he sent them this message:

### **. A Letter from Demetrius to Jonathan. .**

"King Demetrius sends greetings to the Jewish nation. We have heard how you have kept the treaty with us and continued in our friendship and not gone over to our enemies, and we are glad. Continue, therefore, to keep faith with us, and we will reward you with favors in return for what you do in our behalf. We will grant you many exemptions and will bestow gifts on you. "I now free you, as I also exempt all the Jews, from the tribute, the salt tax, and the crown levies. Instead of collecting the third of the grain and the half of the fruit of the trees that should be my share, I renounce the right from this day forward: Neither now nor in the future will I collect them from the land of Judah or from the three districts annexed from Samaria. Let Jerusalem and her territory, her tithes and her tolls, be sacred and free from tax. I also yield my authority over the citadel in Jerusalem, and I transfer it to the high priest, that he may put in it such men as he shall choose to guard it. Every one of the Jews who has been carried into captivity from the land of Judah into any part of my kingdom I set at liberty without ransom; and let all their taxes, even those on their cattle, be canceled. Let all feast days, sabbaths, new moon festivals, appointed days, and the three days that precede each feast day, and the three days that follow, be days of immunity and exemption for every Jew in my kingdom. Let no man have authority to exact payment from them or to molest any of them in any matter. "Let thirty thousand Jews be enrolled in the king's army and allowances be given them, as is due to all the king's soldiers. Let some of them be stationed in the king's principal strongholds, and of these let some be given positions of trust in the affairs of the kingdom. Let their superiors and their rulers be taken from among them, and let them follow their own Torah, as the king has commanded in the land of Judah. "Let the three districts that have been added to Judea from the province of Samaria be incorporated with Judea so that they may be under one man and obey no other authority than the high priest. Ptolemais and its confines I give as a present to the sanctuary in Jerusalem for the necessary expenses of the sanctuary. I make a yearly personal grant of fifteen thousand silver shekels out of the royal revenues, from appropriate places. All the additional funds that the officials did not hand over as they had done in the first years, shall henceforth be handed over for the services of the temple. Moreover, the dues of five thousand silver shekels that used to be taken from the revenue of the sanctuary every year shall be canceled, since these funds belong to the priests who perform the services.

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Whoever takes refuge in the temple of Jerusalem or in any of its precincts, because of money he owes the king, or because of any other debt, shall be released, together with all the goods he possesses in my kingdom. The cost of rebuilding and restoring the structures of the sanctuary shall be covered out of the royal revenue. Likewise the cost of building the walls of Jerusalem and fortifying it all around, and of building walls in Judea, shall be donated from the royal revenue."

### **. Death of Demetrius. .**

When Jonathan and the people heard these words, they neither believed nor accepted them, for they remembered the great evil that Demetrius had done in Israel, and how sorely he had afflicted them. They therefore decided in favor of Alexander, for he had been the first to address them peaceably, and they remained his allies for the rest of his life. King Alexander gathered together a large army and encamped opposite Demetrius. The two kings joined battle, and when the army of Demetrius fled, Alexander pursued him, and overpowered his soldiers. He pressed the battle hard until sunset, and Demetrius fell that day.

### **. Treaty of Ptolemy and Alexander. .**

Alexander sent ambassadors to Ptolemy, king of Egypt, with this message: "Now that I have returned to my realm, taken my seat on the throne of my fathers, and established my rule by crushing Demetrius and gaining control of my country-- for I engaged him in battle, defeated him and his army, and recovered the royal throne-- let us now establish friendship with each other. Give me your daughter for my wife; and as your son-in-law, I will give to you and to her gifts worthy of you." King Ptolemy answered in these words: "Happy the day on which you returned to the land of your fathers and took your seat on their royal throne! I will do for you what you have written; but meet me in Ptolemais, so that we may see each other, and I will become your father-in-law as you have proposed." So Ptolemy with his daughter Cleopatra set out from Egypt and came to Ptolemais in the year one hundred and sixty-two. There King Alexander met him, and Ptolemy gave him his daughter Cleopatra in marriage. Their wedding was celebrated at Ptolemais with great splendor according to the custom of kings. King Alexander also wrote to Jonathan to come and meet him. So he went with pomp to Ptolemais, where he met the two kings and gave them and their friends silver and gold and many gifts and thus won their favor. Some pestilent Israelites, transgressors of the Torah, united against him to accuse him, but the king paid no heed to them. He ordered Jonathan to be divested of his ordinary garments and to be clothed in royal purple; and so it was done. The king also had him seated at his side. He said to his magistrates: "Go with him to the center of the city and make a proclamation that no one is to bring charges against him on any grounds or be troublesome to him in any way." When his accusers saw the honor paid to him in the proclamation, and the purple with which he was clothed, they all fled. The king also honored him by numbering him among his Chief Friends and made him military commander and governor of the province. So Jonathan returned in peace and happiness to Jerusalem.

### **. Apollonius Is Defeated by Jonathan. .**

In the year one hundred and sixty-five, Demetrius, son of Demetrius, came from Crete to the land of his fathers. When King Alexander heard of it he was greatly troubled, and returned to Antioch. Demetrius appointed Apollonius governor of Coelesyria. Having

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gathered a large army, Apollonius pitched his camp at Jamnia. From there he sent this message to Jonathan the high priest: "You are the only one who resists us. I am laughed at and put to shame on your account. Why are you displaying power against us in the mountains? If you have confidence in your forces, come down now to us in the plain, and let us test each other's strength there; the city forces are on my side. Inquire and learn who I am and who the others are who are helping me. Men say that you cannot make a stand against us because your fathers were twice put to flight in their own land. Now you too will be unable to withstand our cavalry and such a force as this in the plain, where there is not a stone or a pebble or a place to flee." When Jonathan heard the message of Apollonius, he was roused. Choosing ten thousand men, he set out from Jerusalem, and Simon his brother joined him to help him. He pitched camp near Joppa, but the men in the city shut him out because Apollonius had a garrison there. When the Jews besieged it, the men of the city became afraid and opened the gates, and so Jonathan took possession of Joppa. When Apollonius heard of it, he drew up three thousand horsemen and an innumerable infantry. He marched on Azotus as though he were going on through the country, but at the same time he advanced into the plain, because he had such a large number of horsemen to rely on. Jonathan followed him to Azotus, and they engaged in battle. Apollonius, however, had left a thousand cavalry in hiding behind them. When Jonathan discovered that there was an ambush behind him, his army was surrounded. From morning until evening they showered his men with arrows. But his men held their ground, as Jonathan had commanded, whereas the enemy's horses became tired out. When the horsemen were exhausted, Simon attacked the phalanx, overwhelmed it and put it to flight. The horsemen too were scattered over the plain. The enemy fled to Azotus and entered Beth-dagon, the temple of their idol, to save themselves. But Jonathan burned and plundered Azotus with its neighboring towns, and destroyed by fire both the temple of Dagon and the men who had taken refuge in it. Those who fell by the sword, together with those who were burned alive, came to about eight thousand men. Then Jonathan left there and pitched his camp at Ashkalon, and the people of that city came out to meet him with great pomp. He and his men then returned to Jerusalem, laden with much booty. When King Alexander heard of these events, he accorded new honors to Jonathan. He sent him a gold buckle, such as is usually given to King's Kinsmen; he also gave him Ekron and all its territory as a possession.

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!! End of The Chapter.

(1 Maccabees 11:1-74 NAB-A) :

### **. Ptolemy Invades Syria. .**

The king of Egypt gathered his forces, as numerous as the sands of the seashore, and many ships; and he sought by deceit to take Alexander's kingdom and add it to his own. He entered Syria with peaceful words, and the people in the cities opened their gates to welcome him, as King Alexander had ordered them to do, since Ptolemy was his father-in-law. But when Ptolemy entered the cities, he stationed garrison troops in each one. When he reached Azotus, he was shown the temple of Dagon destroyed by fire, Azotus and its suburbs demolished, corpses lying about, and the charred bodies of those burned by Jonathan in the war and stacked up along his route. To prejudice the king against Jonathan, he was told what the latter had done; but the king said nothing. Jonathan met



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the king with pomp at Joppa, and they greeted each other and spent the night there. Jonathan accompanied the king as far as the river called Eleutherus and then returned to Jerusalem. Plotting evil against Alexander, King Ptolemy took possession of the cities along the seacoast as far as Seleucia-by-the-Sea. He sent ambassadors to King Demetrius, saying: "Come, let us make a pact with each other; I will give you my daughter whom Alexander has married, and you shall reign over your father's kingdom. I regret that I gave him my daughter, for he has sought to kill me." His real reason for accusing Alexander, however, was that he coveted Alexander's kingdom. After taking his daughter away and giving her to Demetrius, Ptolemy broke with Alexander; their enmity became open. Then Ptolemy entered Antioch and assumed the crown of Asia; he thus wore two crowns on his head, that of Egypt and that of Asia. King Alexander was in Cilicia at that time, because the people of that region had revolted. When Alexander heard the news, he came to challenge Ptolemy in battle. Ptolemy marched out and met him with a strong force and put him to flight. Alexander fled to Arabia to seek protection. King Ptolemy's triumph was complete when the Arab Zabdiel cut off Alexander's head and sent it to Ptolemy. But three days later King Ptolemy himself died, and his men in the fortified cities were killed by the inhabitants of the strongholds. Thus Demetrius became king in the year one hundred and sixty-seven.

### **. Jonathan's Diplomacy. .**

At that time Jonathan gathered together the men of Judea to attack the citadel in Jerusalem, and they set up many machines against it. Some transgressors of the Torah, enemies of their own nation, went to the king and informed him that Jonathan was besieging the citadel. When Demetrius heard this, he was furious, and set out immediately for Ptolemais. He wrote to Jonathan to discontinue the siege and to meet him for a conference at Ptolemais as soon as possible. On hearing this, Jonathan ordered the siege to continue. He selected some elders and priests of Israel and exposed himself to danger by going to the king at Ptolemais. He brought with him silver, gold apparel, and many other presents, and found favor with the king. Although some impious men of his own nation brought charges against him, the king treated him just as his predecessors had done and showed him great honor in the presence of all his Friends. He confirmed him in the high priesthood and in all the honors he had previously held, and had him enrolled among his Chief Friends. Jonathan asked the king to exempt Judea and the three districts of Samaria from tribute, promising him in return three hundred talents. The king agreed and wrote the following letter to Jonathan about all these matters: Pact with Demetrius "King Demetrius sends greetings to his brother Jonathan and to the Jewish nation. We are sending you, for your information, a copy of the letter that we wrote to Lasthenes our kinsman concerning you. "King Demetrius sends greetings to his father Lasthenes. Because of the good will they show us, we have decided to bestow benefits on the Jewish nation, who are our friends and who observe their obligations to us. Therefore we confirm their possession, not only of the territory of Judea, but also of the three districts of Aphairema, Lydda, and Ramathaim. These districts, together with all their dependencies, were transferred from Samaria to Judea in favor of all those who offer sacrifices for us in Jerusalem instead of paying the royal taxes that formerly the king received from them each year from the produce of the soil and the fruit of the trees. From this day on we grant them release from payment of all other things that would henceforth be due to us, that is, of tithes and tribute and of the tax on the salt pans and the crown tax. Henceforth none of these provisions shall ever be revoked. Be sure, therefore, to have a copy of these instructions made and given to Jonathan, that it may be displayed in a conspicuous place on the holy hill."



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### **. The Intrigue of Trypho. .**

When King Demetrius saw that the land was peaceful under his rule and that he had no opposition, he dismissed his entire army, every man to his home, except the foreign troops which he had hired from the islands of the nations. So all the soldiers who had served under his predecessors hated him. When a certain Trypho, who had previously belonged to Alexander's party, saw that all the troops were grumbling at Demetrius, he went to Imalkue the Arab, who was bringing up Alexander's young son Antiochus. Trypho kept urging Imalkue to hand over the boy to him, that he might make him king in his father's place. During his stay there of many days, he told him of all that Demetrius had done and of the hatred that his soldiers had for him. Meanwhile Jonathan sent the request to King Demetrius to withdraw his troops from the citadel of Jerusalem and from the other strongholds, for they were constantly hostile to Israel. Demetrius, in turn, sent this word to Jonathan: "I will not only do this for you and your nation, but I will greatly honor you and your nation when I find the opportunity. Do me the favor, therefore, of sending men to fight for me, because all my troops have revolted." So Jonathan sent three thousand good fighting men to him at Antioch. When they came to the king, he was delighted over their arrival, for the populace, one hundred and twenty thousand strong, had massed in the center of the city in an attempt to kill him. But he took refuge in the palace, while the populace gained control of the main streets and began to fight. So the king called the Jews to his aid. They all rallied around him and spread out through the city. On that day they killed about a hundred thousand men in the city, which, at the same time, they set on fire and plundered on a large scale. Thus they saved the king's life. When the populace saw that the Jews held the city at their mercy, they lost courage and cried out to the king in supplication, "Give us your terms and let the Jews stop attacking us and our city." So they threw down their arms and made peace. The Jews thus gained glory in the eyes of the king and all his subjects, and they became renowned throughout his kingdom. Finally they returned to Jerusalem with much spoil. But when King Demetrius was sure of his royal throne, and the land was peaceful under his rule, he broke all his promises and became estranged from Jonathan. Instead of rewarding Jonathan for all the favors he had received from him, he caused him much trouble.

### **. Trypho Seizes Power. .**

After this, Trypho returned and brought with him the young boy Antiochus, who became king and wore the royal crown. All the soldiers whom Demetrius had discharged rallied around Antiochus and fought against Demetrius, who was routed and fled. Trypho captured the elephants and occupied Antioch. Then young Antiochus wrote to Jonathan: "I confirm you in the high priesthood and appoint you ruler over the four districts and wish you to be one of the King's Friends." He also sent him gold dishes and a dinner service, gave him the right to drink from gold cups, to dress in royal purple, and to wear a gold buckle. Likewise, he made Jonathan's brother Simon governor of the region from the Ladder of Tyre to the frontier of Egypt.

### **. Campaigns of Jonathan and Simon. .**

Jonathan set out and traveled through West-of-Euphrates and its cities, and all the forces of Syria espoused his cause as allies. When he arrived at Ashkalon, the citizens welcomed him with pomp. But when he set out for Gaza, the people of Gaza locked their gates against him. So he besieged it and burned and plundered its suburbs. Then the

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people of Gaza appealed to him for mercy, and he granted them peace. He took the sons of their chief men as hostages and sent them to Jerusalem. He then traveled on through the province as far as Damascus. Jonathan heard that the generals of Demetrius had come with a strong force to Kadesh in Galilee, intending to remove him from office. So he went to meet them, leaving his brother Simon in the province. Simon besieged Beth-zur, attacked it for many days, and blockaded the inhabitants. When they sued for peace, he granted it to them. He expelled them from the city, took possession of it, and put a garrison there. Meanwhile, Jonathan and his army pitched their camp near the waters of Gennesaret, and at daybreak they went to the plain of Hazor. There, in front of him on the plain, was the army of the foreigners. This army attacked him in the open, having first detached an ambush against him in the mountains. Then the men in ambush rose out of their places and joined in the battle. All of Jonathan's men fled; no one stayed except the army commanders Mattathias, son of Absalom, and Judas, son of Chalphi. Jonathan tore his clothes, threw earth on his head, and prayed. Then he went back to the combat and so overwhelmed the enemy that they took to flight. Those of his men who were running away saw it and returned to him; and with him they pursued the enemy as far as their camp in Kadesh, where they pitched their own camp. Three thousand of the foreign troops fell on that day. Then Jonathan returned to Jerusalem.

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!! End of The Chapter.

(1 Maccabees 12:1-53 NAB-A) :

### **.Alliances with Rome and Sparta..**

When Jonathan saw that the times favored him, he sent selected men to Rome to confirm and renew his friendship with the Romans. He also sent letters to Sparta and other places for the same purpose. After reaching Rome, the men entered the senate chamber and said, "The high priest Jonathan and the Jewish people have sent us to renew the earlier friendship and alliance between you and them." The Romans gave them letters addressed to the authorities in the various places, requesting them to provide the envoys with safe conduct to the land of Judah. This is a copy of the letter that Jonathan wrote to the Spartans: "Jonathan the high priest, the senate of the nation, the priests, and the rest of the Jewish people send greetings to their brothers the Spartans. Long ago a letter was sent to the high priest Onias from Arius, who then reigned over you, stating that you are our brothers, as the attached copy shows. Onias welcomed the envoy with honor and received the letter, which clearly referred to alliance and friendship. Though we have no need of these things, since we have for our encouragement the sacred books that are in our possession, we have ventured to send word to you for the renewal of brotherhood and friendship, so as not to become strangers to you altogether; a long time has passed since your mission to us. We, on our part, have never ceased to remember you in the sacrifices and prayers that we offer on our feasts and other appropriate days, as it is right and proper to remember brothers. We likewise rejoice in your renown. But many hardships and wars have beset us, and the kings around us have attacked us. We did not wish to be troublesome to you and to the rest of our allies and friends in these wars; with the help of Heaven for our support, we have been saved from our enemies, and they have been humbled. So we have chosen Numenius, son of Antiochus, and Antipater, son of Jason, and we have sent them to the

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Romans to renew our former friendship and alliance with them. We have also ordered them to come to you and greet you, and to deliver to you our letter about the renewal of our brotherhood. Therefore kindly send us an answer on this matter." This is a copy of the letter that was sent to Onias: "Arius, king of the Spartans, sends greetings to Onias the high priest. A document has been found stating that the Spartans and the Jews are brothers; both nations descended from Abraham. Now that we have learned this, kindly write to us about your welfare. We, on our part, are informing you that your cattle and your possessions are ours, and ours are yours. We have, therefore, given orders that you should be told of this."

### **. Further Campaigns of Jonathan and Simon. .**

Jonathan heard that the generals of Demetrius had returned to attack him with a stronger army than before. He set out from Jerusalem and went into the country of Hamath to meet them, giving them no time to enter his province. The spies he had sent into their camp came back and reported that the enemy had made ready to attack the Jews that very night. Therefore, when the sun set, Jonathan ordered his men to be on guard and to remain armed, ready for combat, throughout the night. He also set outposts all around the camp. When the enemy heard that Jonathan and his men were ready for battle, their hearts sank with fear and dread. They lighted fires and then withdrew. But because Jonathan and his men were watching the lights burning, they did not know what had happened until morning. Then Jonathan pursued them, but he could not overtake them, for they had crossed the river Eleutherus. So Jonathan turned aside against the Arabs who are called Zabadeans, overwhelming and plundering them. Then he marched on to Damascus and traversed that whole region. Simon also set out and went as far as Ashkalon and its neighboring strongholds. He then turned to Joppa and occupied it, for he heard that its men had intended to hand over this stronghold to the supporters of Demetrius. He left a garrison there to guard it. When Jonathan returned, he assembled the elders of the people, and with them he made plans for building strongholds in Judea, for making the walls of Jerusalem still higher, and for erecting a high barrier between the citadel and the city, that would isolate the citadel and so prevent its garrison from commerce with the city. The people therefore worked together on building up the city, for part of the east wall above the ravine had collapsed. The quarter called Chapphenatha was also repaired. Simon likewise built up Adida in the Shephelah, and strengthened its fortifications by providing them with gates and bars.

### **. Trypho Captures Jonathan. .**

Trypho was determined to become king of Asia, assume the crown, and do away with King Antiochus. But he was afraid that Jonathan would not permit him, but would fight against him. Looking for a way to seize and kill him, he set out and reached Beth-shan. Jonathan marched out against him with forty thousand picked fighting men and came to Beth-shan. But when Trypho saw that Jonathan had arrived with a large army he was afraid to offer him violence. Instead, he received him with honor, introduced him to all his friends, and gave him some presents. He also ordered his friends and soldiers to obey him as they would himself. Then he said to Jonathan: "Why have you put all your soldiers to so much trouble when we are not at war? Pick out a few men to stay with you, send the rest back home, and then come with me to Ptolemais. I will hand it over to you together with other strongholds and their garrisons, as well as the officials, then I will leave and go home. That is why I came here." Jonathan believed him and did as he said. He dismissed his troops, and they returned to the land of Judah. But he kept with him

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three thousand men, of whom he sent two thousand to Galilee while one thousand accompanied him. Then as soon as Jonathan had entered Ptolemais, the men of the city closed the gates and seized him; all who had entered with him, they killed with the sword. Trypho sent soldiers and cavalry to Galilee and the Great Plain to destroy all Jonathan's men. These, upon learning that Jonathan had been captured and his companions killed, encouraged one another and went out in compact body ready to fight. As their pursuers saw that they were ready to fight for their lives, they turned back. Thus all these men of Jonathan came safely into the land of Judah. They mourned over Jonathan and his men, and were in great fear, and all Israel fell into deep mourning. All the nations round about sought to destroy them. They said, "Now that they have no leader to help them, let us make war on them and wipe out their memory from among men."

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!! End of The Chapter.

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!! End of Today's FEAST and Related Scriptures! Praise Yah! (HNV-yet version, in the public domain.)