

2ND BOOK OF MACCABEES – PT 3

Judas – called Maccabaeus, the son
takes over!



To find this PDF, click on the more tab and scroll down to Ancient History.

**You can find all the PDF's for these studies at our website:
<https://www.yahuwahsoasis.com>**

Previously in pt 2...we learned that Judas takes up the fight from his father against Antiochus the “something”...we found out that Judas “smote” Apollonius and took his sword.

Convinced his men to fight even though their numbers were small and of course with Yahuah they succeeded; we learned that Antiochus the “something” (sure it’s still the IV) he had to go on a money seeking journey so that he could pay his troops. Guess he had been too spendy, so he left others to take care of the problem. Good luck with that. We had left off just before they were about to do battle. Will the MACC ATTACK win again??

In Pt 2 we also learned that Antiochus sent Nicanor, his commander in chief to Jerusalem, but there wasn't really all that much said about him, here's some more of his story:

On the pretext of being willing to submit to Antiochus' commands, Jonathan, a son of the high priest Mattathias, gains a secret audience with Nicanor, and kills him with a sword concealed under his robe;

he then attacks Nicanor's army, which is now without a leader, and only a few of the soldiers succeed in escaping and returning by ship to Antiochus.

Then Gorgias took five thousand footmen and a thousand chosen horsemen, and the army removed by night; to the end that he might rush in upon the camp of the Hebrews, and smite them suddenly. And the men of the fortress were his guides.



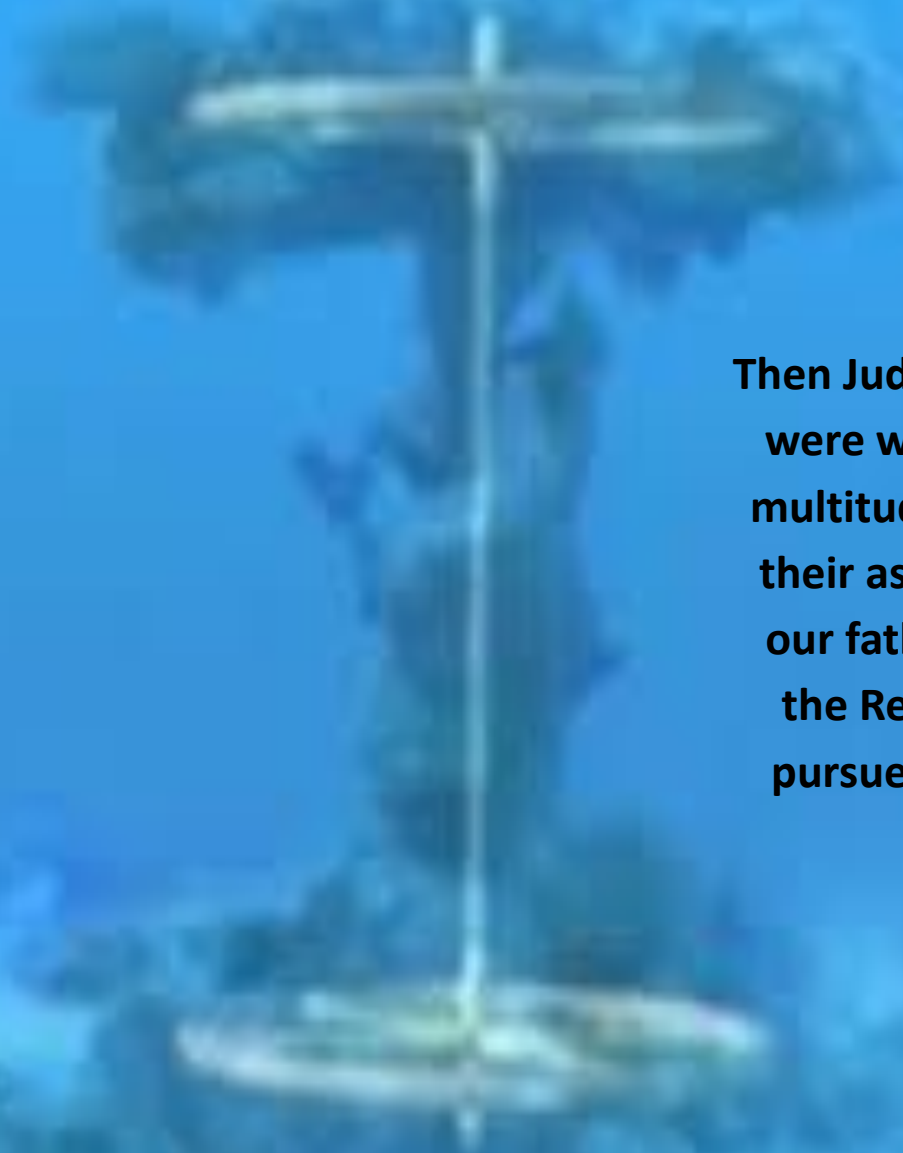
Now when Judas heard thereof, he himself removed and the valiant men with him, that he might smite the king's army which was at Emmaus, while as yet the forces were dispersed from the camp.

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."

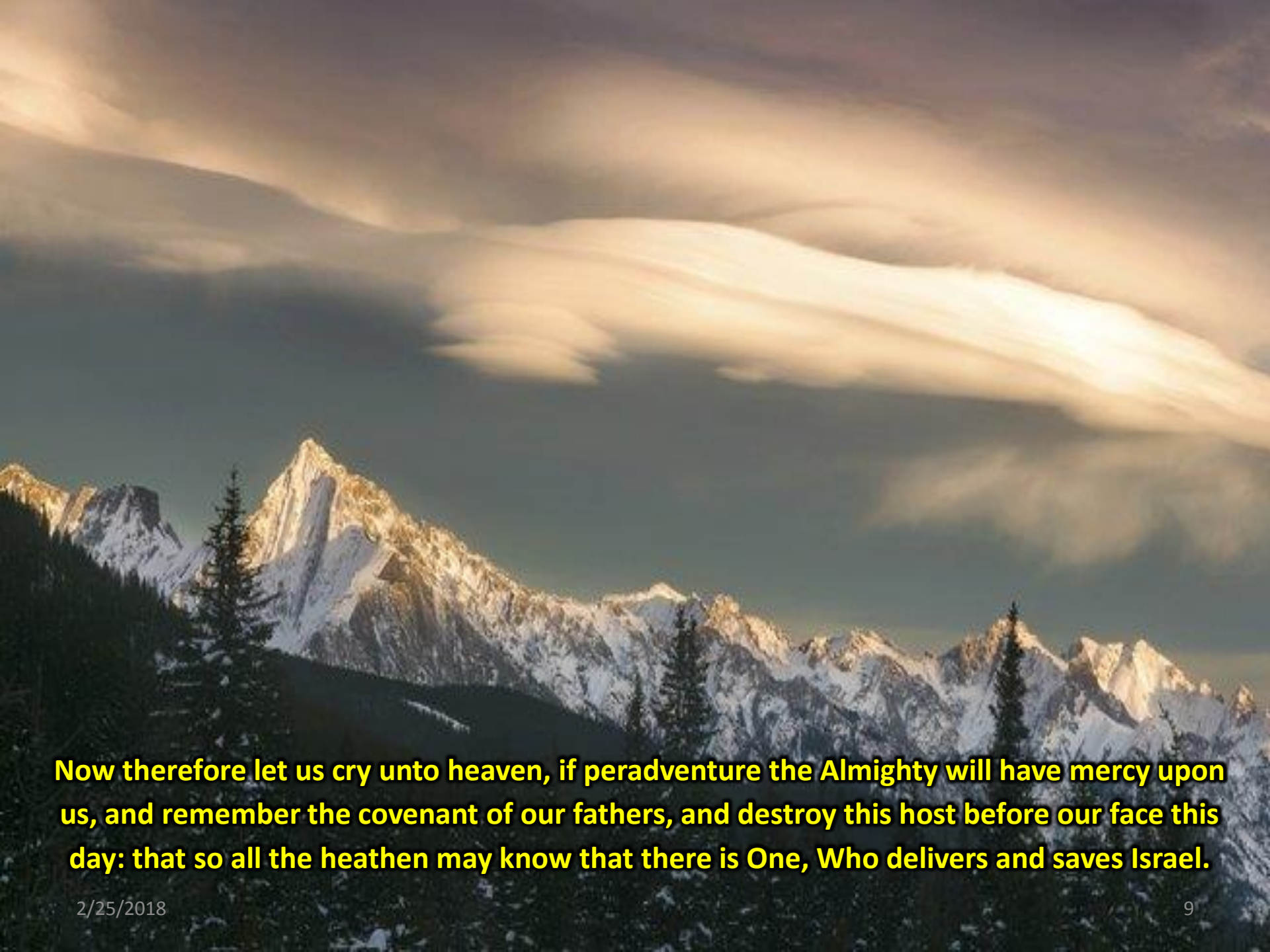
A photograph of a stone staircase on a hillside. The staircase is made of large, flat, rectangular stones set into a dirt path, ascending a slope. To the right of the path, there is a large, rectangular, light-colored rock. The surrounding area is covered with dry, brownish vegetation and some green bushes. The sky is clear and blue.

(C) BibleWalks.com

But as soon as it was day, Judas appeared in the plain with three thousand men, who nevertheless had neither armor nor swords to their minds. Then they saw the host of the heathen, that it was strong, and armed, and the horsemen compassing it round about; and these were expert of war.



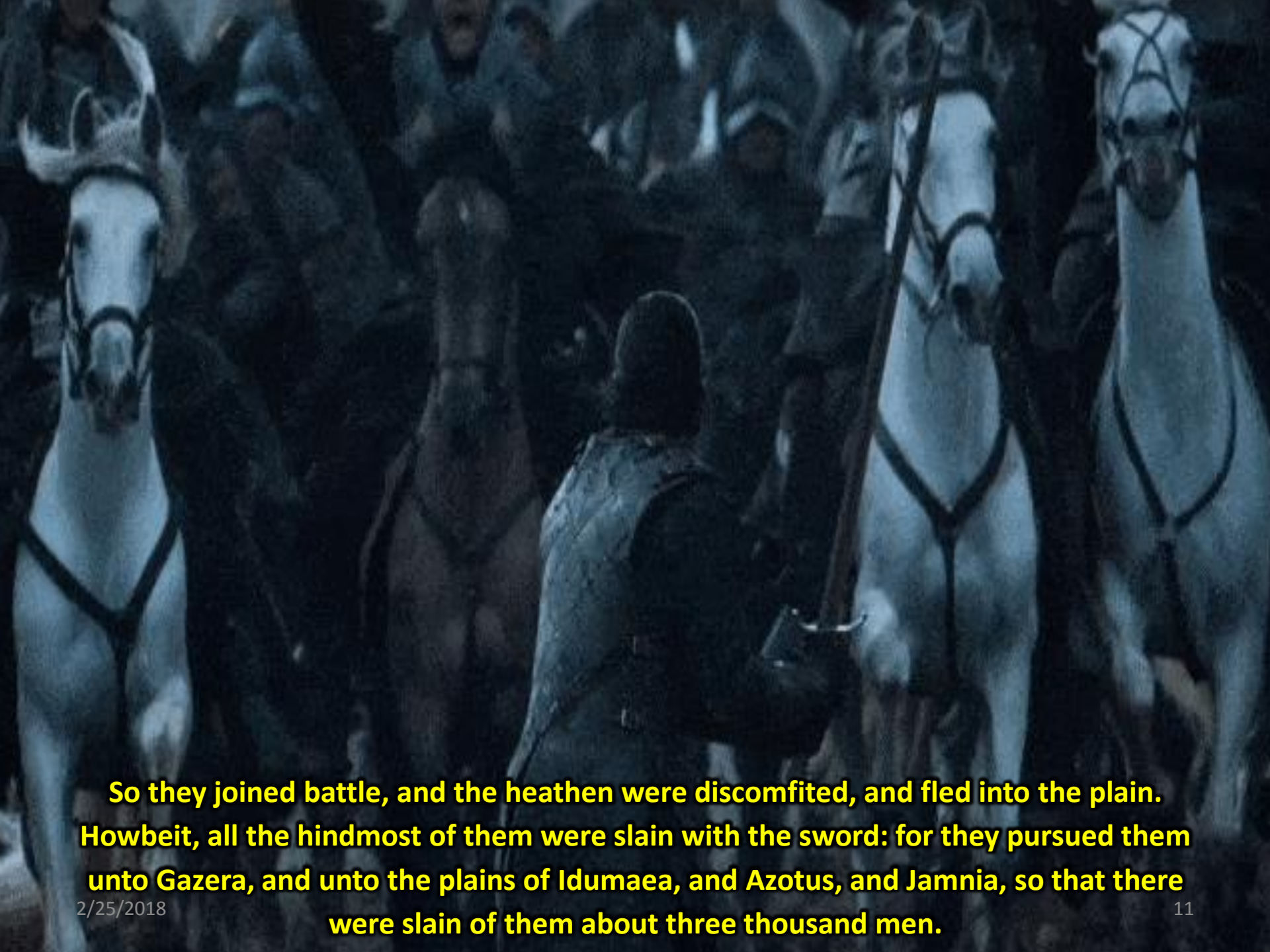
Then Judas said to the men who were with him, “Fear not the multitude, neither be afraid of their assault. Remember how our fathers were delivered in the Red sea, when Pharaoh pursued them with an army.



Now therefore let us cry unto heaven, if peradventure the Almighty will have mercy upon us, and remember the covenant of our fathers, and destroy this host before our face this day: that so all the heathen may know that there is One, Who delivers and saves Israel.



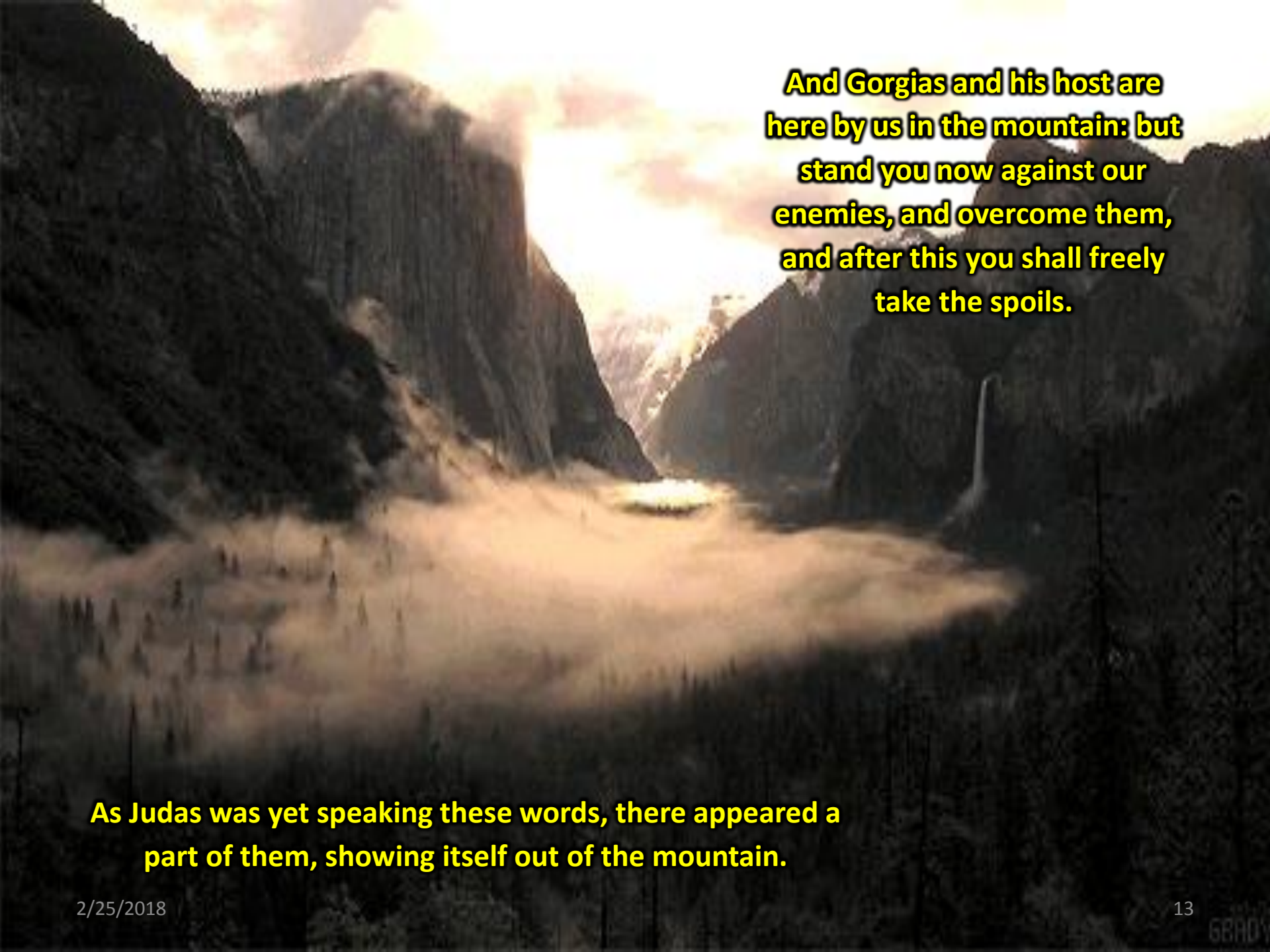
**Then the strangers lifted up their eyes,
and saw them coming over against
them. Wherefore, they went out of the
camp to battle; and they which were
with Judas sounded their trumpets.**



So they joined battle, and the heathen were discomfited, and fled into the plain. Howbeit, all the hindmost of them were slain with the sword: for they pursued them unto Gazera, and unto the plains of Idumaea, and Azotus, and Jamnia, so that there were slain of them about three thousand men.

**And Judas and his host returned again from pursuing them:
and said to the people, “Be not greedy of the spoils,
inasmuch as there is a battle before us.**



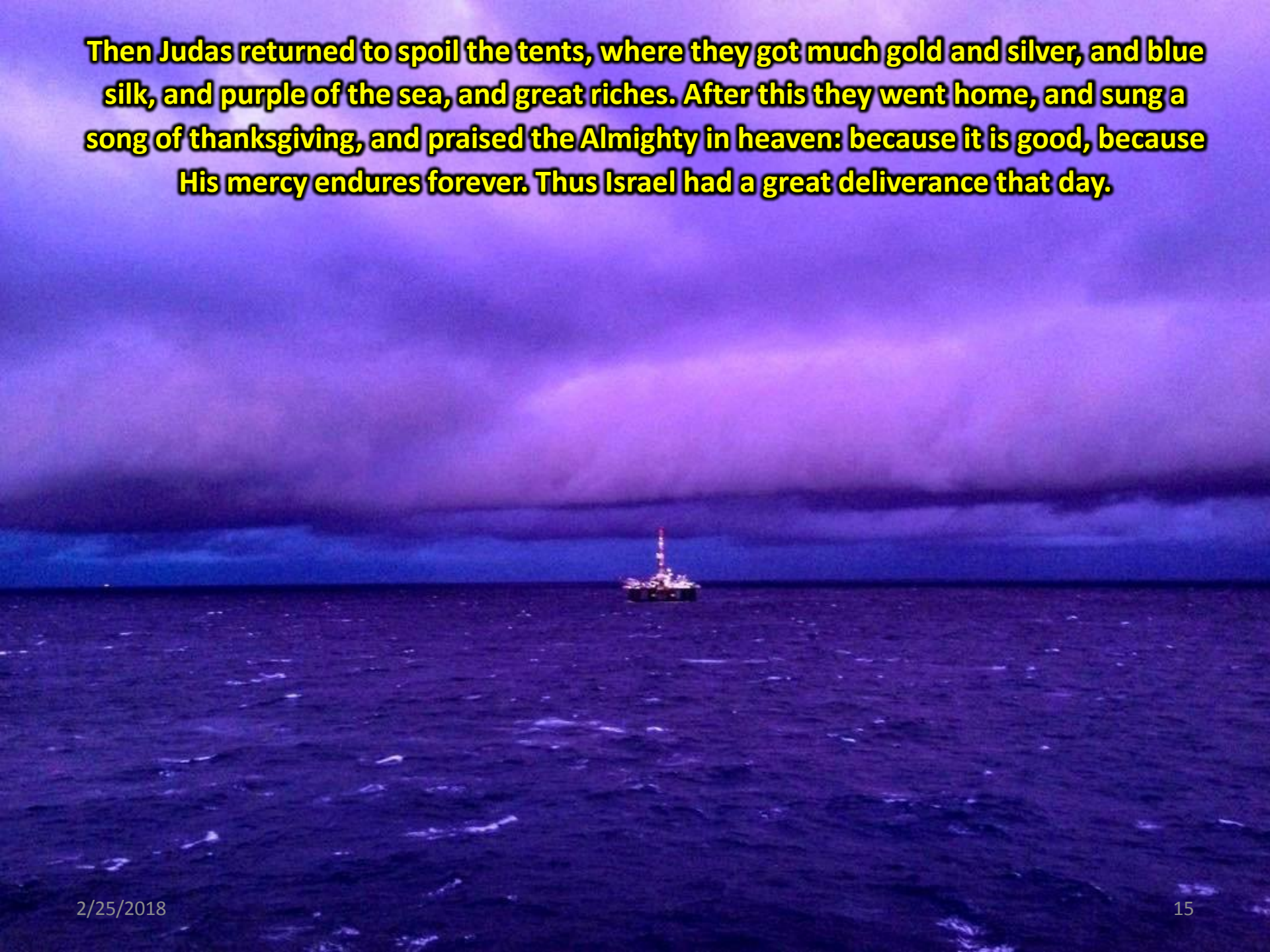


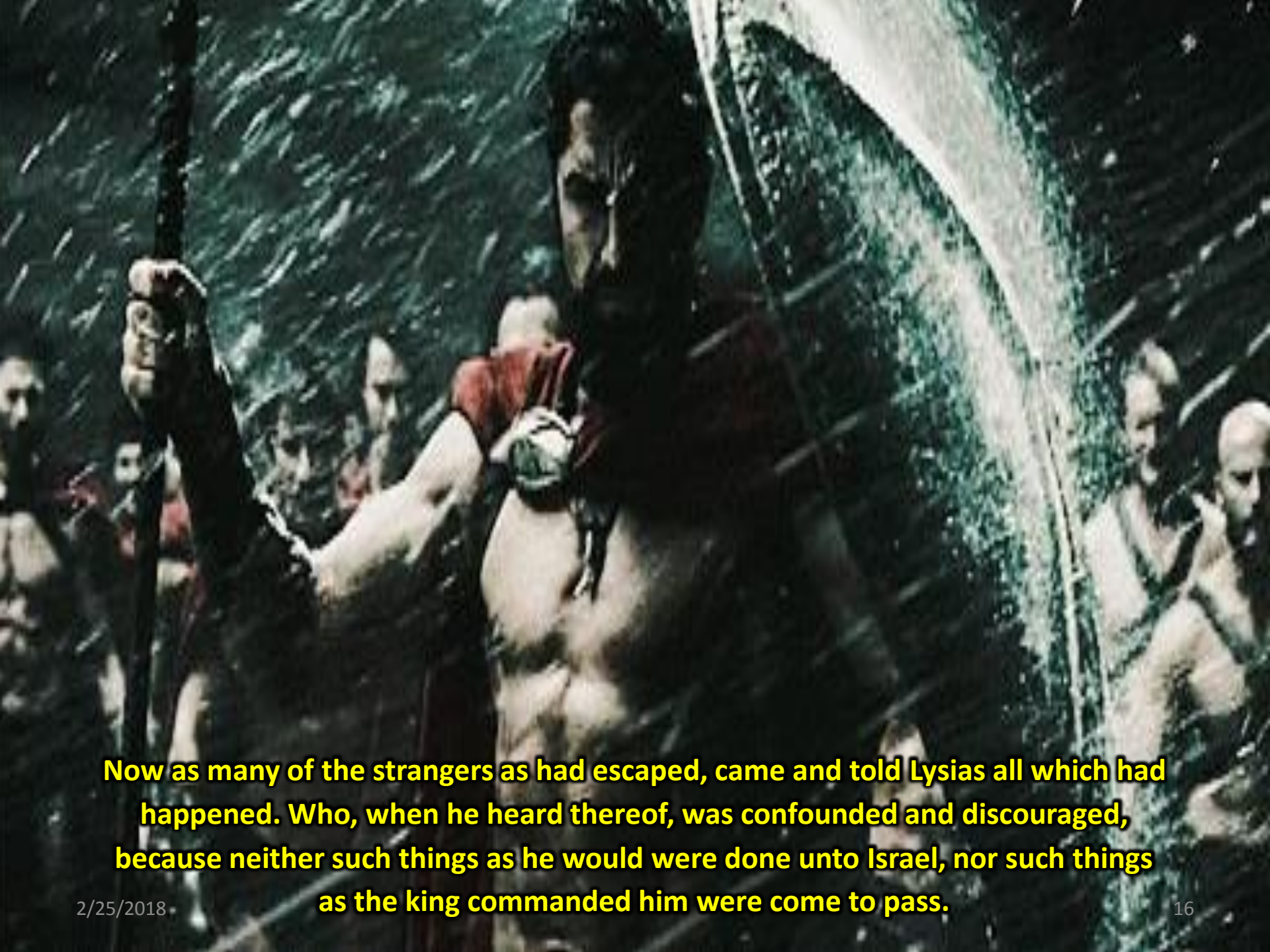
And Gorgias and his host are here by us in the mountain: but stand you now against our enemies, and overcome them, and after this you shall freely take the spoils.

As Judas was yet speaking these words, there appeared a part of them, showing itself out of the mountain.

And they perceived that their host had been put to flight, and that the Hebrews were burning the tents; (for the smoke which was seen declared what was done) when therefore they perceived these things, they were sore afraid, and seeing also the host of Judas in the plain ready to fight, they fled every one into the land of strangers.

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. After this they went home, and sung a song of thanksgiving, and praised the Almighty in heaven: because it is good, because His mercy endures forever. Thus Israel had a great deliverance that day.



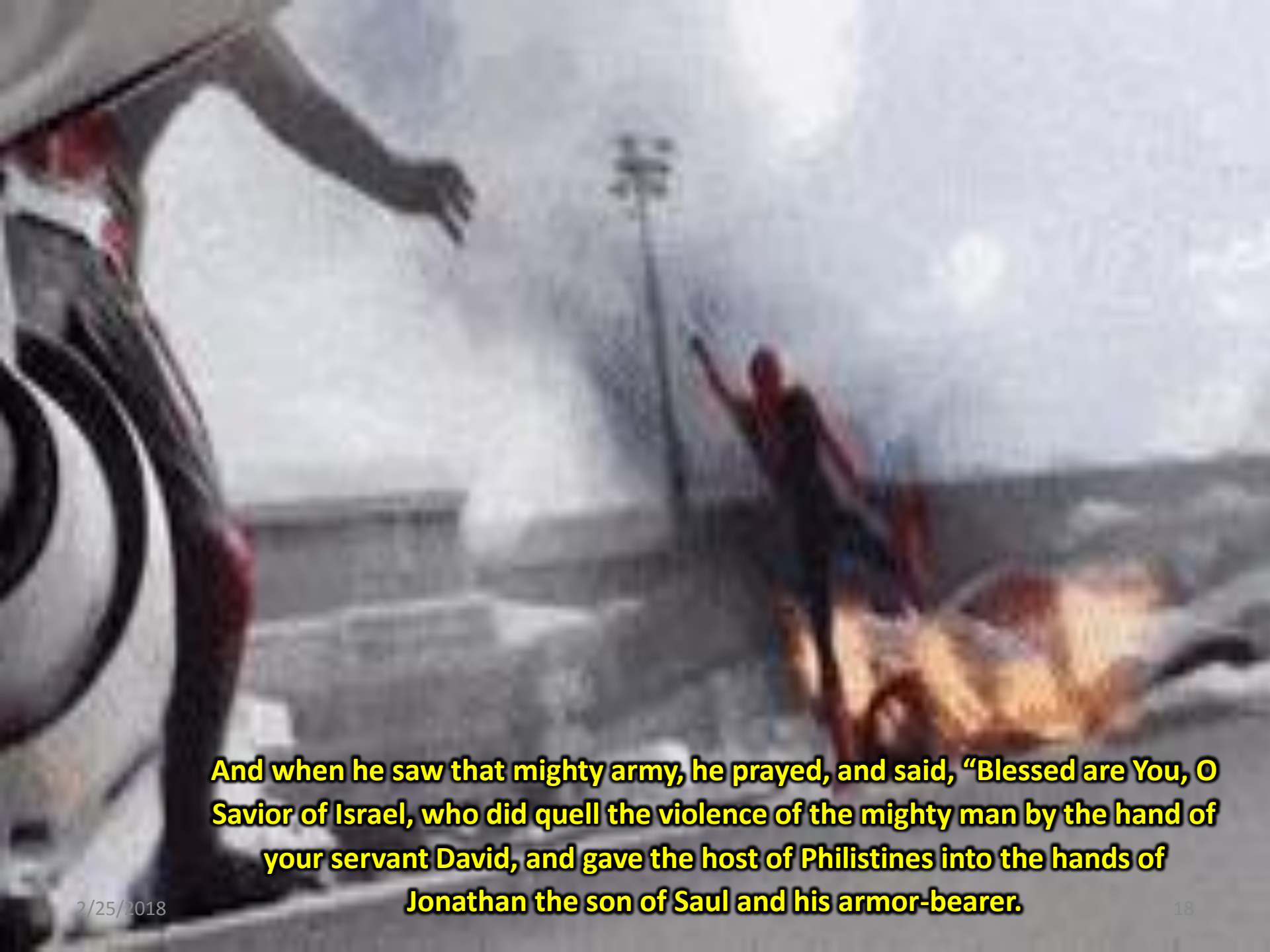


Now as many of the strangers as had escaped, came and told Lysias all which had happened. Who, when he heard thereof, was confounded and discouraged, because neither such things as he would were done unto Israel, nor such things as the king commanded him were come to pass.

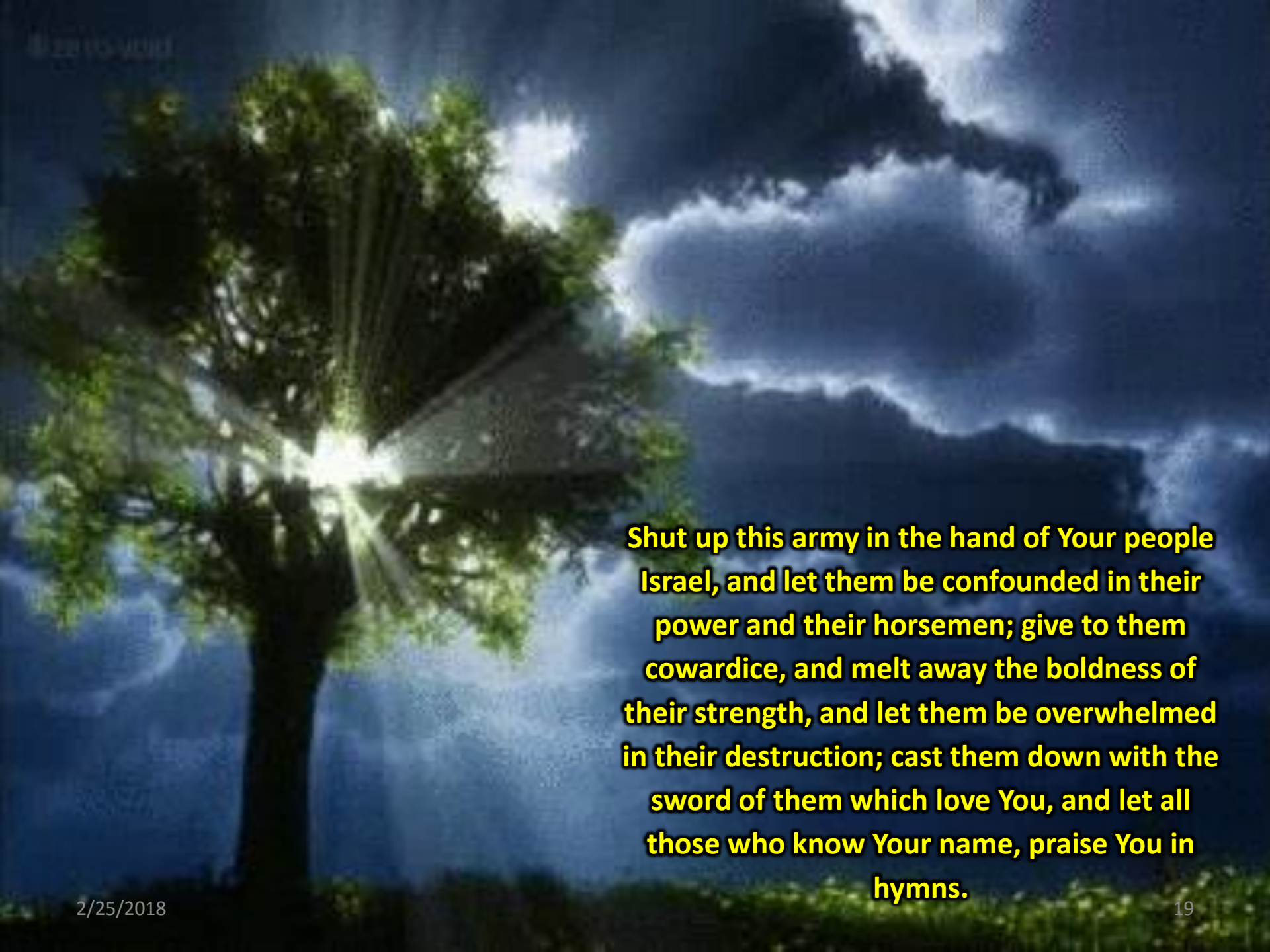
The next year therefore following, Lysias gathered together threescore thousand choice men of foot, and five thousand horsemen, that he might subdue them.



So they came into Idumaea, and pitched their tents at Bethsura, and Judas met them with ten thousand men.

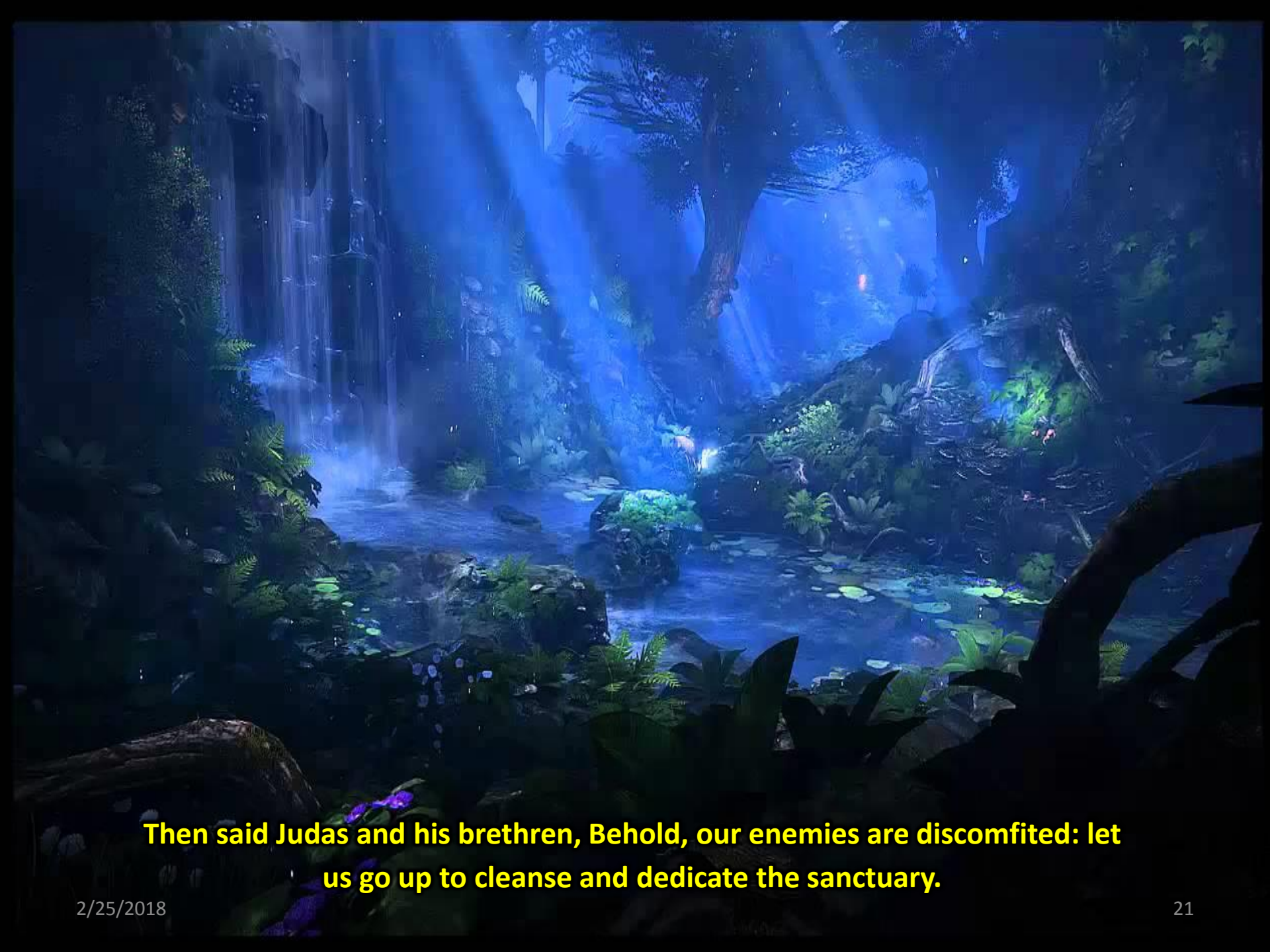


And when he saw that mighty army, he prayed, and said, “Blessed are You, O Savior of Israel, who did quell the violence of the mighty man by the hand of your servant David, and gave the host of Philistines into the hands of Jonathan the son of Saul and his armor-bearer.



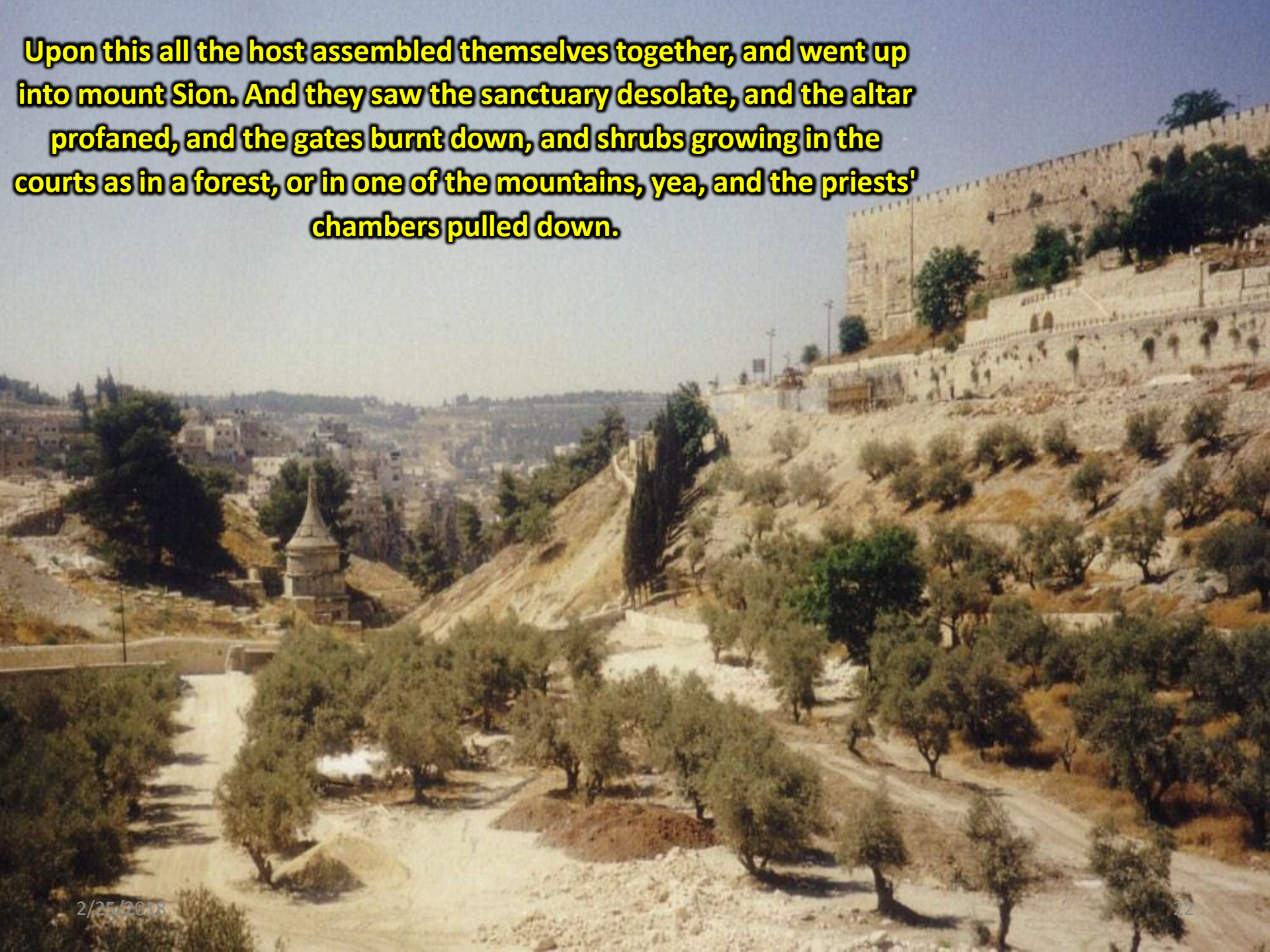
Shut up this army in the hand of Your people Israel, and let them be confounded in their power and their horsemen; give to them cowardice, and melt away the boldness of their strength, and let them be overwhelmed in their destruction; cast them down with the sword of them which love You, and let all those who know Your name, praise You in hymns.

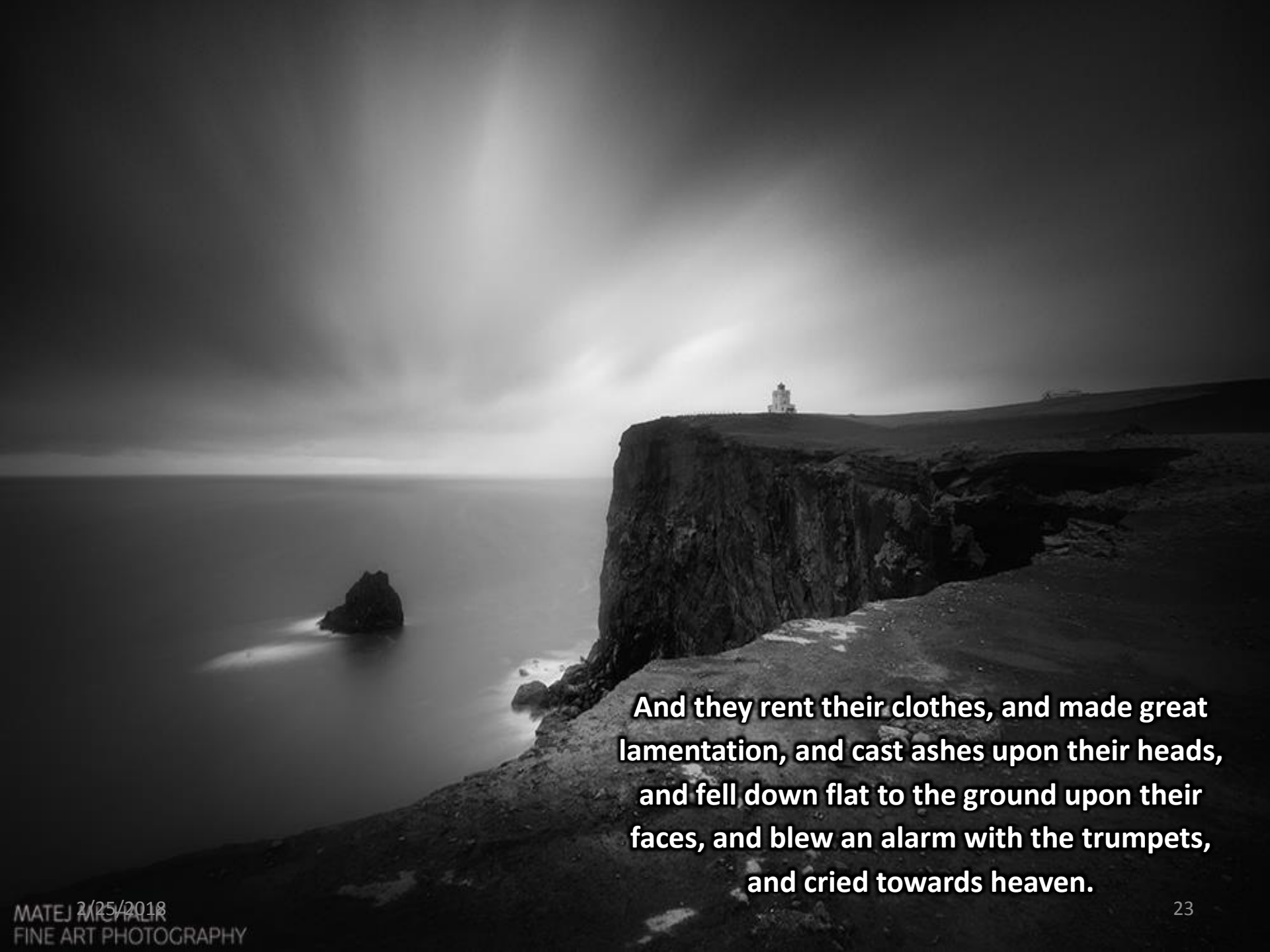
So they joined battle; and there were slain of the host of Lysias about five thousand men, even before them were they slain. Now when Lysias saw his army put to flight, and the manliness of Judas' soldiers, and how they were ready either to live or die valiantly, he went to Antiochia, and gathered together a company of strangers, and having made his army greater than it was, he purposed to come again into Judaea.



Then said Judas and his brethren, Behold, our enemies are discomfited: let us go up to cleanse and dedicate the sanctuary.

Upon this all the host assembled themselves together, and went up into mount Sion. And they saw the sanctuary desolate, and the altar profaned, and the gates burnt down, and shrubs growing in the courts as in a forest, or in one of the mountains, yea, and the priests' chambers pulled down.





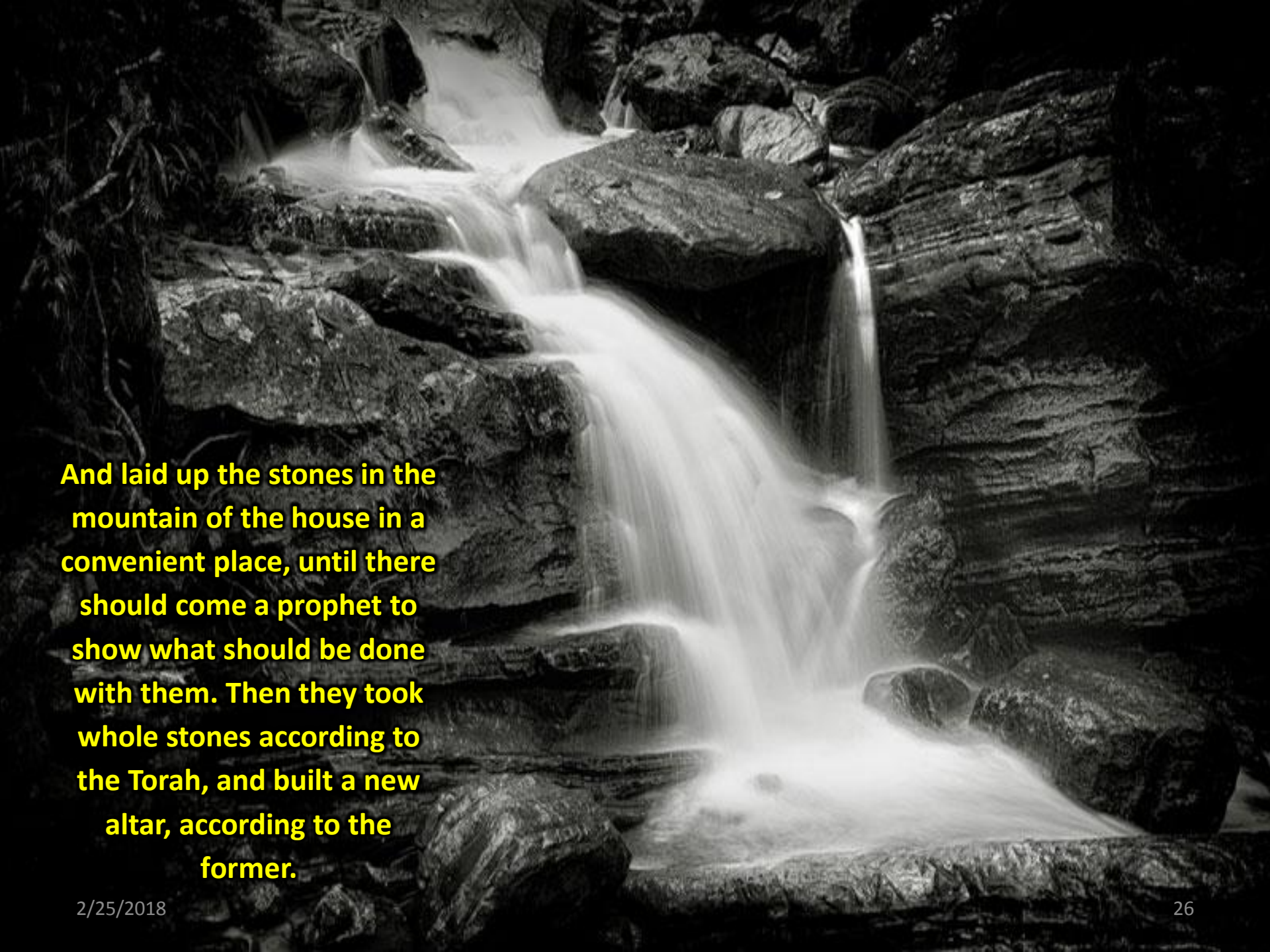
And they rent their clothes, and made great lamentation, and cast ashes upon their heads, and fell down flat to the ground upon their faces, and blew an alarm with the trumpets, and cried towards heaven.

Then Judas appointed certain men to fight against those who were in the fortress, until he had cleansed the sanctuary. So he chose priests of blameless conversation, such as had pleasure in the Torah: and they cleansed the sanctuary, and threw out the defiled stones into an unclean place.



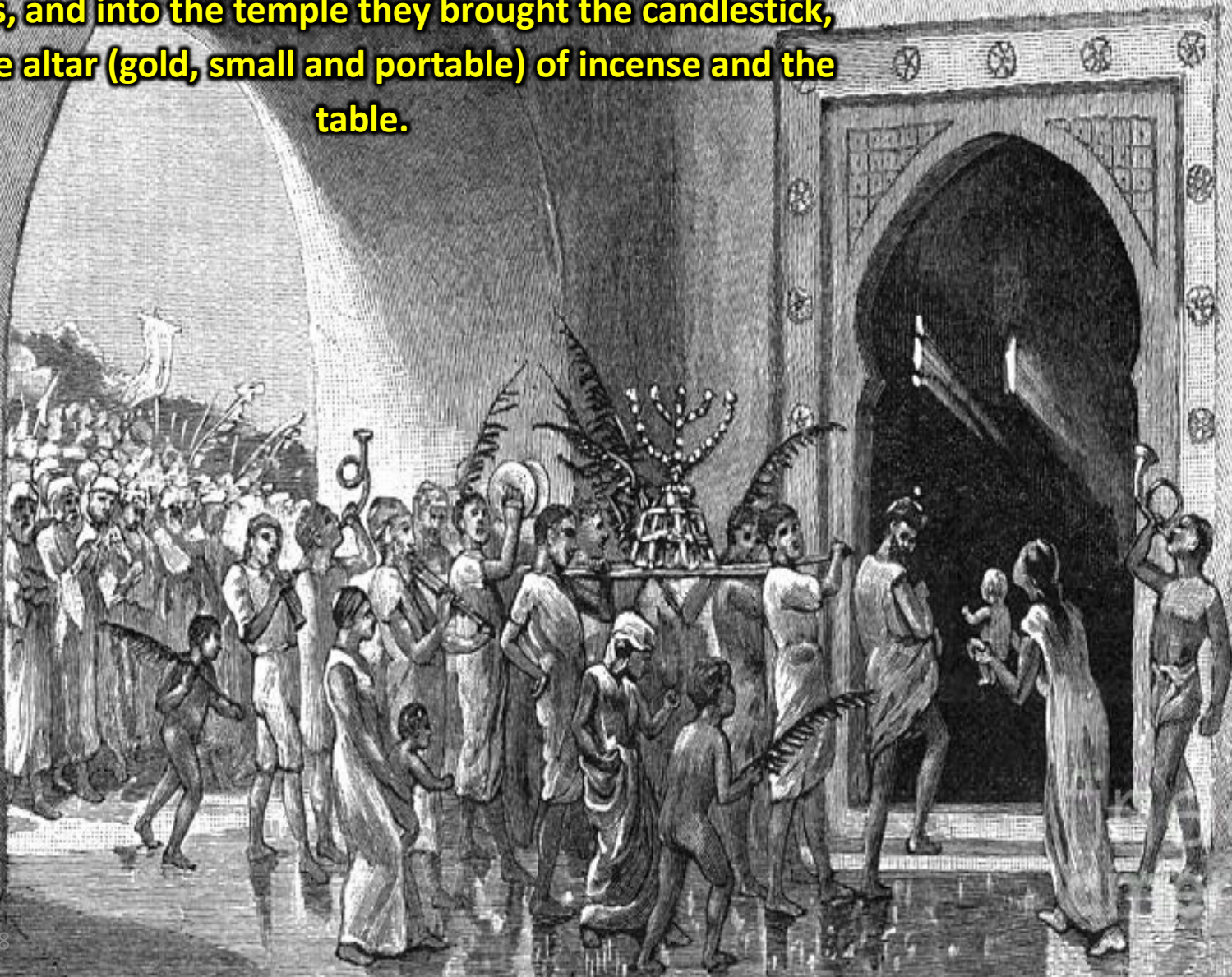
And as they consulted what to do with the altar of burnt- offerings which was profaned; a good counsel came into their minds to pull it down, lest it should be a reproach to them, because the heathen had defiled it; wherefore they pulled it down.





And laid up the stones in the mountain of the house in a convenient place, until there should come a prophet to show what should be done with them. Then they took whole stones according to the Torah, and built a new altar, according to the former.

And built up the sanctuary, and the inner parts of the house, and consecrated the courts. They made also new set-apart vessels, and into the temple they brought the candlestick, and the altar (gold, small and portable) of incense and the table.



1880 KILBURN

KILBURN



And upon the altar they burnt incense, and the lamps which were upon the candlestick they lighted, and they gave light in the temple. Furthermore, they set the loaves upon the table, and spread out the veils (hangings), and finished all the works which they had begun to make.

Now on the five and twentieth day of the ninth month, (which is called the month Casleu, Nov/Dec), in the hundred forty and eighth year, they rose up in the morning.




And offered sacrifice according to the Torah, upon the new altar of burnt-offerings, which they had made. At what time (three years), and what day the heathen had profaned it, even in that was it dedicated with songs, and citherns (like a lute), and harps, and cymbals.



**Then all the people
fell upon their faces,
worshipping and
praising the
Almighty of heaven,
who had given them
good success. 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.**

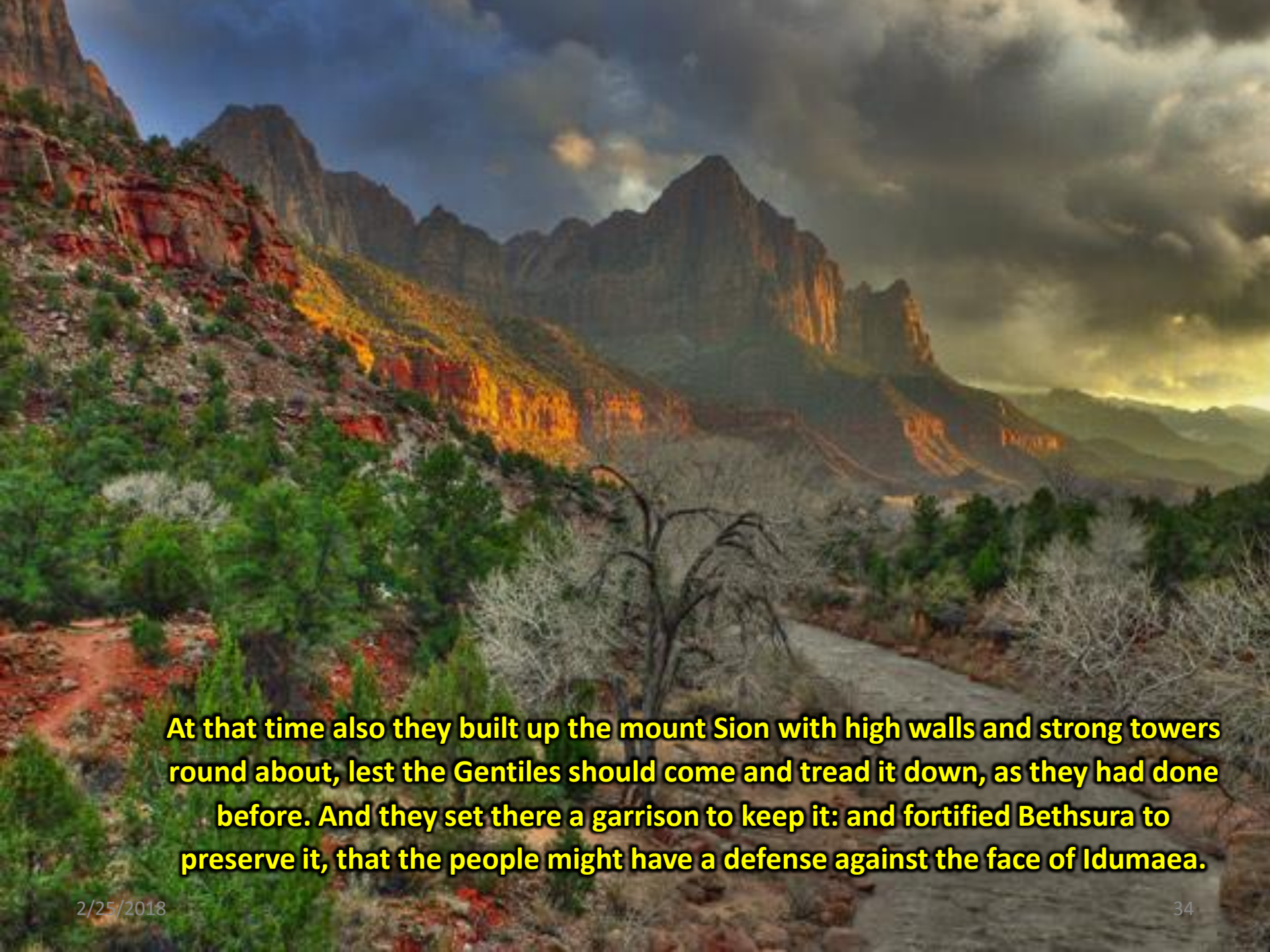




They decked also the forefront of the temple with crowns of gold, and with small shields; and the gates and the chambers they renewed, and hanged doors upon them. Thus was there a very great gladness among the people, for that the reproach of the heathen was put away.



Moreover, Judas and his brethren, with the whole congregation of Israel, ordained that the days of the dedication (festival of lights) of the altar should be kept in the season from year to year, by the space of eight days, from the five and twentieth day of the month Casleu, with mirth and gladness.



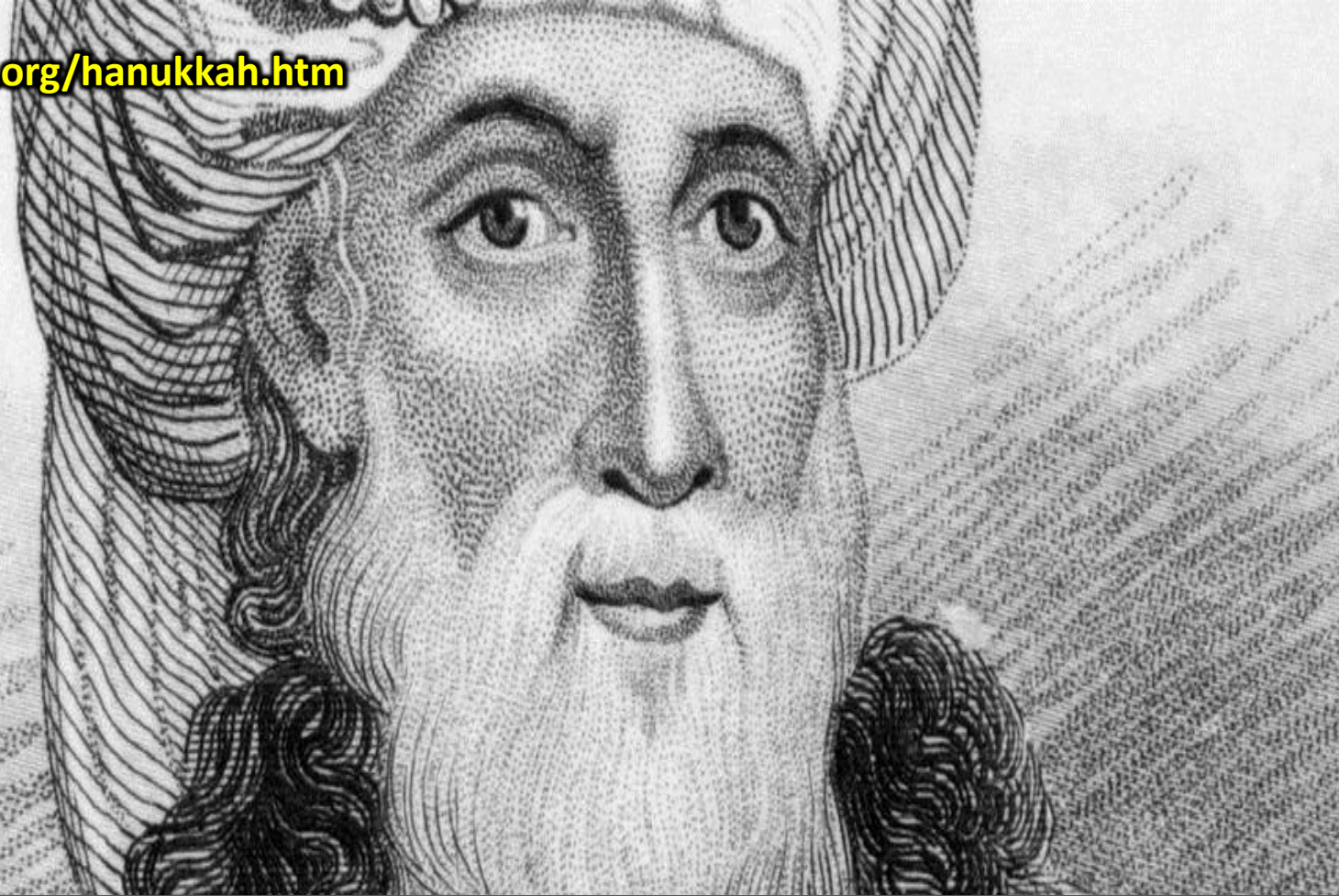
At that time also they built up the mount Sion with high walls and strong towers round about, lest the Gentiles should come and tread it down, as they had done before. And they set there a garrison to keep it: and fortified Bethsura to preserve it, that the people might have a defense against the face of Idumaea.

CELEBRATE CHANUKAH




<https://www.myjewishlearning.com/article/hanukkah-how-to-celebrate-the-festival-of-lights/>

Was it about Maccabees fighting Greeks, rededicating the Jerusalem temple or oil that lasted eight nights? All of the above. Get a quick overview here. *And learn about the miracle of the oil (which is not mentioned in either book of Maccabees, but was added in the Talmud) here.* For more details, you might want to check out the first and second books of Maccabees, but don't look for them in the Bible (unless you have a Catholic one).



Hanukkah is celebrated for eight days, which is the length of the celebration recorded in the First Book of Maccabees and which is affirmed by Josephus. In Talmudic times there was related a story of the miracle of finding a small amount of ritually pure oil that beyond expectation burned for eight days. Neither the books of Maccabees nor Josephus, however, tell this story, although that cannot be taken to mean Josephus does not know it. But Josephus also does not describe any ritual lighting of a menorah as part of the annual celebration of Hanukkah; for him, the "miracle of Hanukkah" refers not to burning oil but to the gaining against all odds of the freedom to worship and to follow ancestral customs.

A white rabbit is sitting at a desk in an office-like setting. It is looking towards a computer monitor on the left. The rabbit's right hand is raised towards its face. The background is slightly blurred, showing office shelves and equipment.

Well actually Hanukkah didn't start until the rededication of the Temple, but if you will remember in Scripture, Solomon dedicated the 1st Temple for 8 days. This was the protocol for dedicating or rededicating Temples. But again, being asleep and allowing others to rule us, has always been a mistake!

2/25/2018

The story of Chanukkah begins in the reign of Alexander the Great. Alexander conquered Syria, Egypt and Palestine, but allowed the lands under his control to continue observing their own religions and retain a certain degree of autonomy. Under this relatively benevolent rule, many Jews assimilated much of Hellenistic culture, adopting the language, the customs and the dress of the Greeks, in much the same way that Jews in America today blend into the secular American society.



You may ask,
how did this tradition get started?

Definition of TRADITION

1a : an inherited, established, or customary pattern of thought, action, or behavior (such as a religious practice or a social custom)

b : a belief or story or a body of beliefs or stories relating to the past that are commonly accepted as historical though not verifiable

More than a century later, a successor of Alexander, Antiochus IV was in control of the region. He began to oppress the Jews severely, placing a Hellenistic priest in the Temple, massacring Jews, prohibiting the practice of the Jewish religion, and desecrating the Temple by requiring the sacrifice of pigs (a non-kosher animal) on the altar. Two groups opposed Antiochus: a basically nationalistic group led by Mattathias the Hasmonean and his son Judah Maccabee, and a religious traditionalist group known as the Chasidim, the forerunners of the Pharisees (no direct connection to the modern movement known as Chasidism). They joined forces in a revolt against both the assimilation of the Hellenistic Jews and oppression by the Seleucid Greek government. The revolution succeeded and the Temple was rededicated.



According to tradition as recorded in the Talmud, at the time of the rededication, there was very little oil left that had not been defiled by the Greeks. Oil was needed for the menorah (candelabrum) in the Temple, which was supposed to burn throughout the night every night. (It is also said that the reason for the 8 days is because that is how long it takes to make the olive oil)



The process of making olive oil. Olive mills are used for making oil. There have been many of these instruments for the manufacture of oil located in Israel. Oil-presses comprised, in addition to the vat, an upright stone with a large hole in it. In this hole a beam was inserted. This beam rested on the olives which were to be pressed, extending far beyond the receptacle containing the olives, and weights were hung on the end farthest from the stone. The Garden of Gethsemane was in reality an olive orchard, and the word, "Gethsemane," means "Oil-Press."

2/25/2018


[http://www.bible-](http://www.bible-history.com/links.php?cat=39&sub=783&cat_name=Manners+%26+Customs&subcat_name=Olives+and+Olive+Oil)

[history.com/links.php?cat=39&sub=783&cat_name=Manners+%26+Customs&subcat_name=Olives+and+Olive+Oil](http://www.bible-history.com/links.php?cat=39&sub=783&cat_name=Manners+%26+Customs&subcat_name=Olives+and+Olive+Oil)

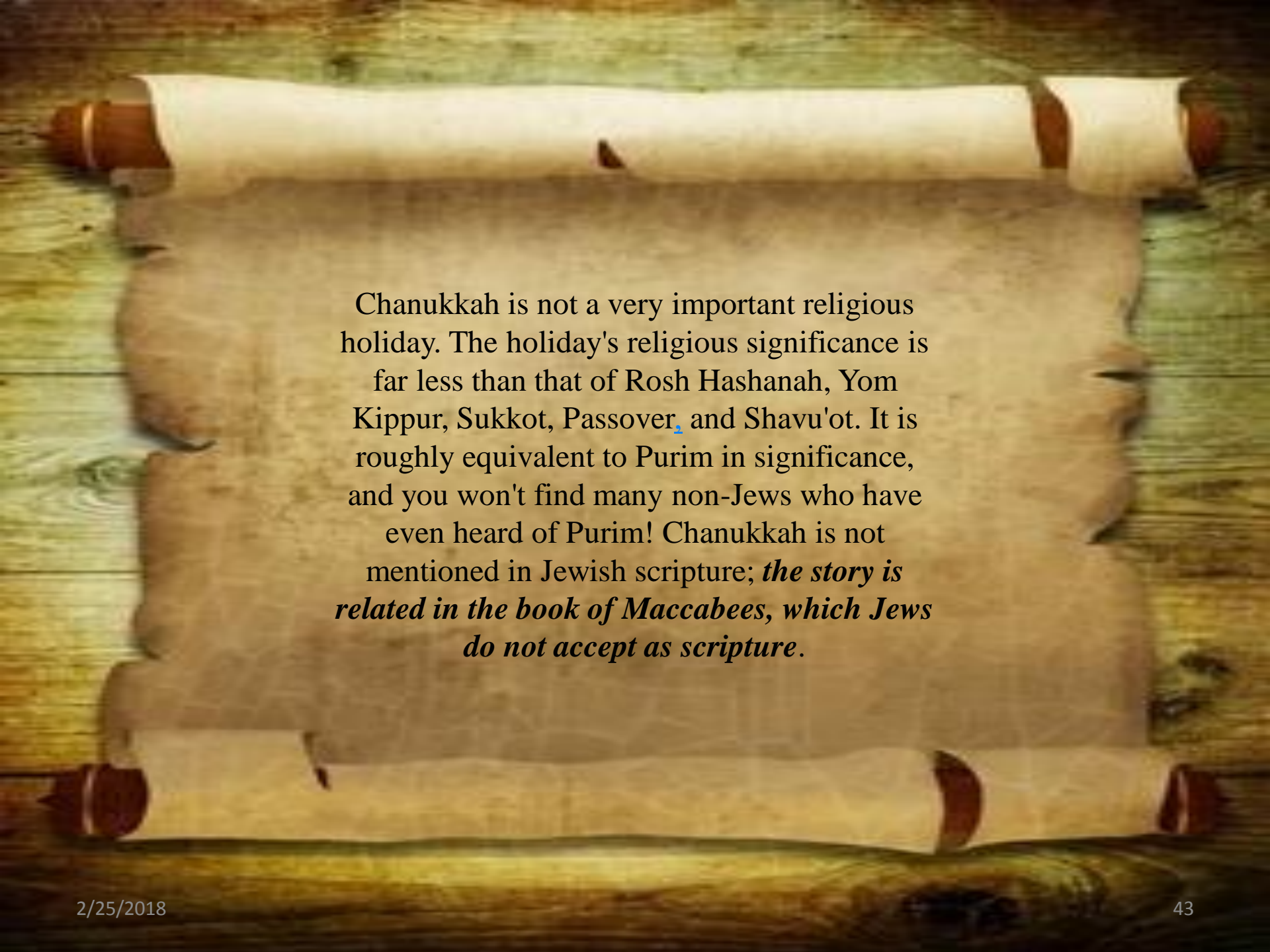
There was only enough oil to burn for one day, yet miraculously, it burned for eight days, the time needed to prepare a fresh supply of oil for the menorah. An eight day festival was declared to commemorate this miracle. Note that the holiday commemorates the miracle of the oil, not the military victory: Jews do not glorify war.

So, which is it? Candles or oil? Why would the tradition now be lighting the candles, when the point of the so called miracle was they didn't run out of oil?

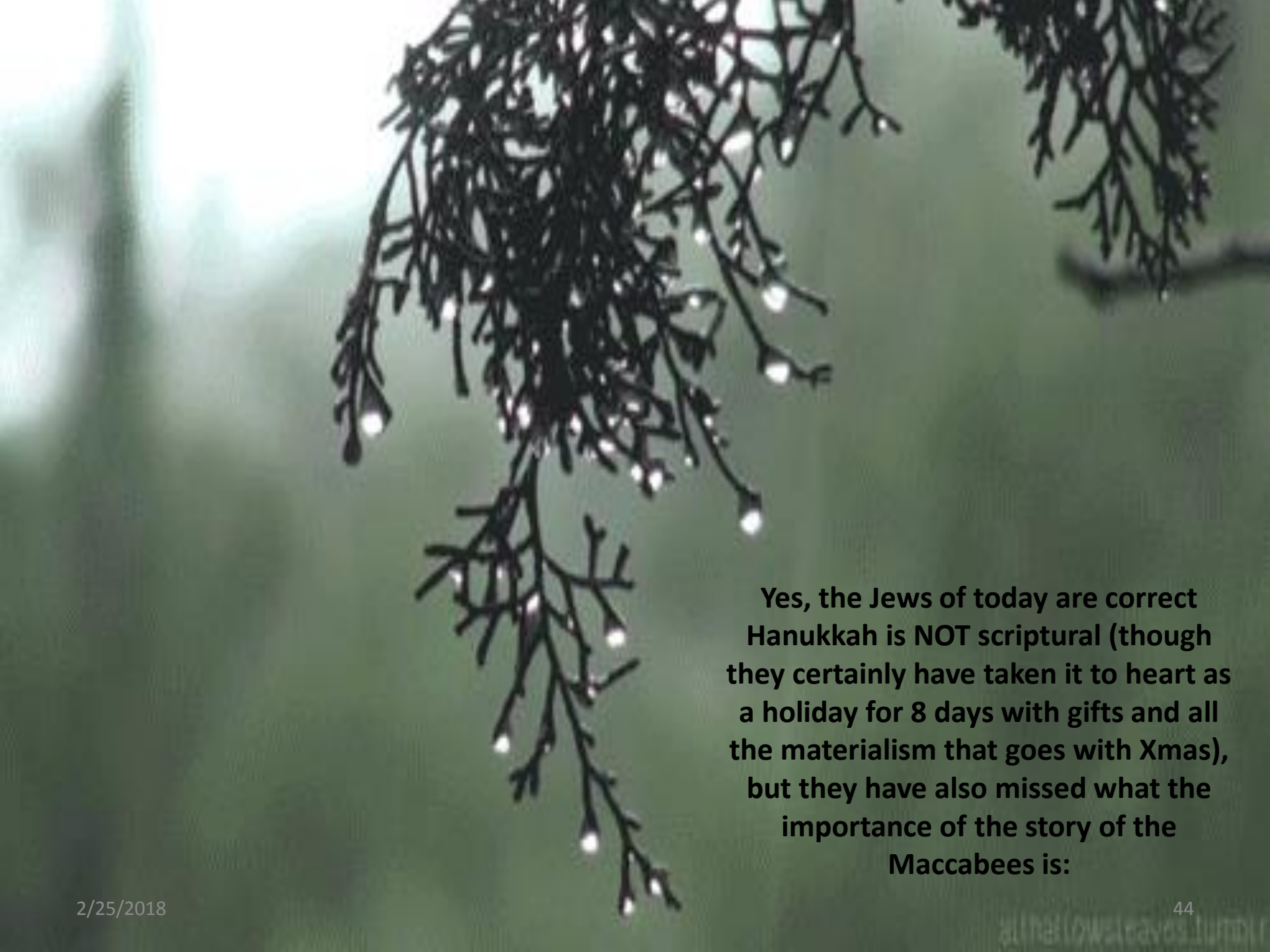
Our rabbis taught the rule of Chanukkah (HanukkiYah): ... on the first day one [candle] is lit and thereafter they are progressively increased ... [because] we increase in sanctity but do not reduce. -Shabbat 21b, Babylonian Talmud

The image shows a lush olive grove. In the foreground, a large, thick, gnarled tree trunk dominates the left side. The ground is covered in green grass and some low-lying plants. In the background, several other olive trees are visible, and a small, simple building with a blue door is nestled among them. The sky is bright and clear.

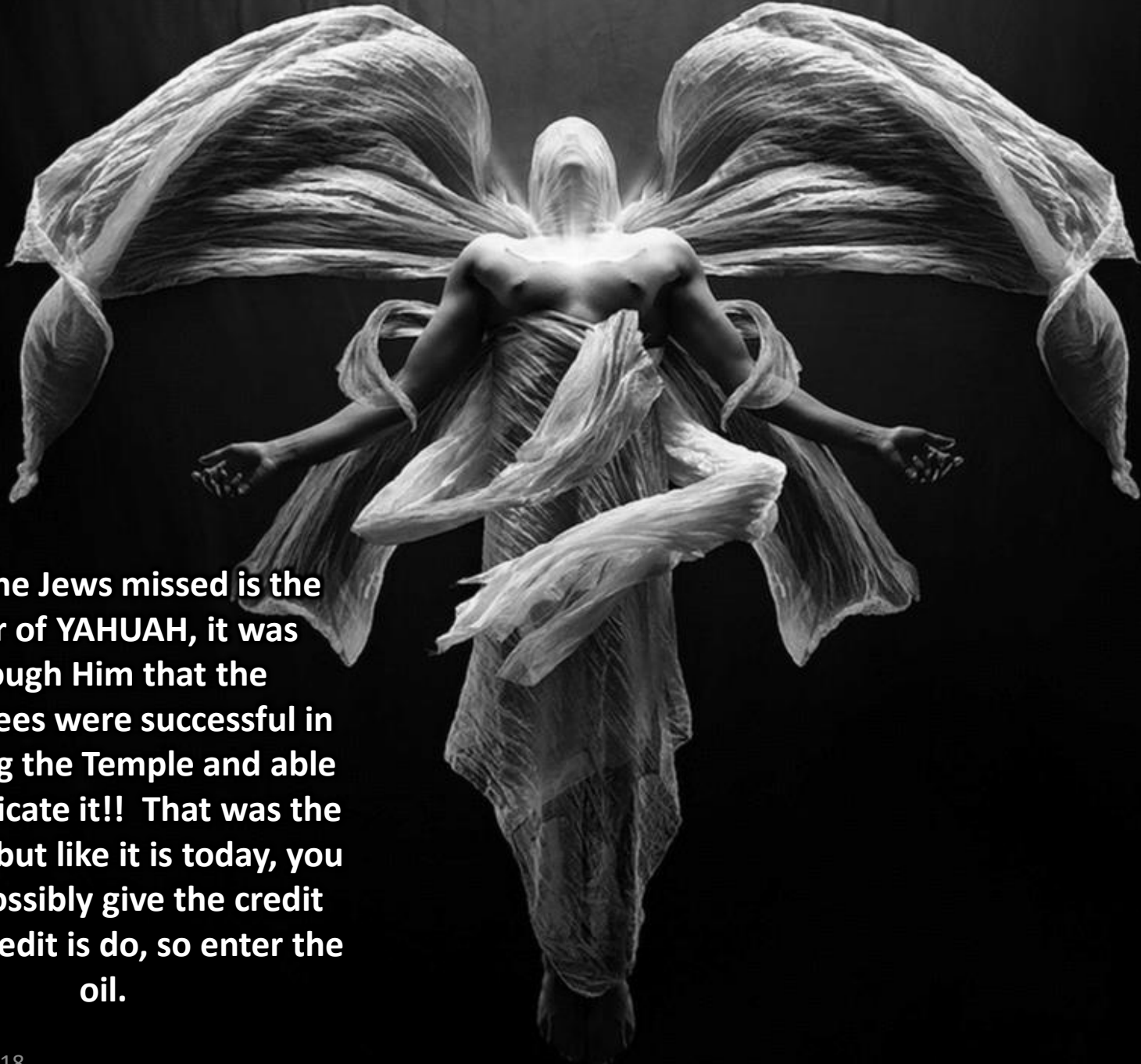
I have looked to see how long it takes to make olive oil, since the “tradition” for HanukkiYAH stated that the miracle of the oil had to do with taking 8 days to get more of it. Not seeing that anywhere, you’re going to get oil as soon as you start squeezing it!.

A scroll of parchment is unrolled across a wooden surface. The parchment is aged and has a mottled, yellowish-brown color. The text is written in a black, serif font. The scroll is held in place by four wooden pegs, two at the top and two at the bottom. The background is a dark, textured wood with visible grain and knots.

Chanukkah is not a very important religious holiday. The holiday's religious significance is far less than that of Rosh Hashanah, Yom Kippur, Sukkot, Passover, and Shavu'ot. It is roughly equivalent to Purim in significance, and you won't find many non-Jews who have even heard of Purim! Chanukkah is not mentioned in Jewish scripture; *the story is related in the book of Maccabees, which Jews do not accept as scripture.*



**Yes, the Jews of today are correct
Hanukkah is NOT scriptural (though
they certainly have taken it to heart as
a holiday for 8 days with gifts and all
the materialism that goes with Xmas),
but they have also missed what the
importance of the story of the
Maccabees is:**



What the Jews missed is the power of YAHUAH, it was through Him that the Maccabees were successful in regaining the Temple and able to rededicate it!! That was the miracle, but like it is today, you can't possibly give the credit where credit is do, so enter the oil.

**NEXT UP – PART 4 OF
THE 2ND BOOK OF
MACCABEES**



Fair Use

Excerpts of copyrighted material may, under certain circumstances, be quoted verbatim for purposes such as criticism, news reporting, teaching, and research, without the need for permission from or payment to the copyright holder.