

Chanukkah: The Moment of Truth for the תורה שבעל פה

Rabbi Dr. Jeffrey Woolf

1. משנה מסכת אבות פרק א משנה א

משה קבל תורה מסיני ומסרה ליהושע ויהושע לזקנים וזקנים לנביאים ונביאים מסרוה לאנשי כנסת:
הגדולה הם אמרו שלשה דברים הוו מתונים בדין והעמידו תלמידים הרבה ועשו סייג לתורה

2. I Maccabees Ch. 1

[41]Then the king wrote to his whole kingdom that all should be one people, [42] and that each should give up his customs. [43] All the Gentiles accepted the command of the king. Many even from Israel gladly adopted his religion; they sacrificed to idols and profaned the Sabbath. [44] And the king sent letters by messengers to Jerusalem and the cities of Judah; he directed them to follow customs strange to the land, [45] to forbid burnt offerings and sacrifices and drink offerings in the sanctuary, to profane sabbaths and feasts, [46] to defile the sanctuary and the priests, [47] to build altars and sacred precincts and shrines for idols, to sacrifice swine and unclean animals, [48] and to leave their sons uncircumcised. They were to make themselves abominable by everything unclean and profane, [49] so that they should forget the law and change all the ordinances. [50] "And whoever does not obey the command of the king shall die." [51]In such words he wrote to his whole kingdom. And he appointed inspectors over all the people and commanded the cities of Judah to offer sacrifice, city by city.[52] Many of the people, every one who forsook the law, joined them, and they did evil in the land; [53] they drove Israel into hiding in every place of refuge they had. [54]Now on the fifteenth day of Chislev, in the one hundred and forty-fifth year, they erected a desolating sacrilege upon the altar of burnt offering. They also built altars in the surrounding cities of Judah,[55] and burned incense at the doors of the houses and in the streets. [56] The books of the law which they found they tore to pieces and burned with fire. [57] Where the book of the covenant was found in the possession of any one, or if any one adhered to the law, the decree of the king condemned him to death. [58] They kept using violence against Israel, against those found month after month in the cities. [59] And on the twenty-fifth day of the month they offered sacrifice on the altar which was upon the altar of burnt offering. [60] According to the decree, they put to death the women who had their children circumcised, [61] and their families and those who circumcised them; and they hung the infants from their mothers' necks. [62]But many in Israel stood firm and were resolved in their hearts not to eat unclean food.[63] They chose to die rather than to be defiled by food or to profane the holy covenant; and they did die. [64] And very great wrath came upon Israel.

3. I Maccabees 2

[27]Then Mattathias cried out in the city with a loud voice, saying: "Let every one who is zealous for the law and supports the covenant come out with me!"[28] And he and his sons fled to the hills and left all that they had in the city.[29]Then many who

were seeking righteousness and justice went down to the wilderness to dwell there,[30] they, their sons, their wives, and their cattle, because evils pressed heavily upon them. [31] And it was reported to the king's officers, and to the troops in Jerusalem the city of David, that men who had rejected the king's command had gone down to the hiding places in the wilderness. [32] Many pursued them, and overtook them; they encamped opposite them and prepared for battle against them on the Sabbath day. [33] And they said to them, "Enough of this! Come out and do what the king commands, and you will live." [34] But they said, "We will not come out, nor will we do what the king commands and so profane the Sabbath day." [35] Then the enemy hastened to attack them. [36] But they did not answer them or hurl a stone at them or block up their hiding places, [37] for they said, "Let us all die in our innocence; heaven and earth testify for us that you are killing us unjustly." [38] So they attacked them on the Sabbath, and they died, with their wives and children and cattle, to the number of a thousand persons. [39] When Mattathias and his friends learned of it, they mourned for them deeply. [40] And each said to his neighbor: "If we all do as our brethren have done and refuse to fight with the Gentiles for our lives and for our ordinances, they will quickly destroy us from the earth." [41] So they made this decision that day: "Let us fight against every man who comes to attack us on the sabbath day; let us not all die as our brethren died in their hiding places." [42] Then there united with them a company of Hasideans, mighty warriors of Israel, every one who offered himself willingly for the law.

4. I Maccabees 4

[35] And when Lysias saw the rout of his troops and observed the boldness which inspired those of Judah, and how ready they were either to live or to die nobly, he departed to Antioch and enlisted mercenaries, to invade Judea again with an even larger army. [36] Then said Judah and his brothers, "Behold, our enemies are crushed; let us go up to cleanse the sanctuary and dedicate it." [37] So all the army assembled and they went up to Mount Zion. [38] And they saw the sanctuary desolate, the altar profaned, and the gates burned. In the courts they saw bushes sprung up as in a thicket, or as on one of the mountains. They saw also the chambers of the priests in ruins. [39] Then they rent their clothes, and mourned with great lamentation, and sprinkled themselves with ashes. [40] They fell face down on the ground, and sounded the signal on the trumpets, and cried out to Heaven. [41] Then Judah detailed men to fight against those in the citadel until he had cleansed the sanctuary. [42] He chose blameless priests devoted to the law, [43] and they cleansed the sanctuary and removed the defiled stones to an unclean place. [44] They deliberated what to do about the altar of burnt offering, which had been profaned. [45] And they thought it best to tear it down, lest it bring reproach upon them, for the Gentiles had defiled it. So they tore down the altar, [46] and stored the stones in a convenient place on the temple hill until there should come a prophet to tell what to do with them. [47] Then they took unhewn stones, as the law directs, and built a new altar like the former one. [48] They also rebuilt the sanctuary and the interior of the temple, and

consecrated the courts.... [52] Early in the morning on the twenty-fifth day of the ninth month, which is the month of Kislev, in the one hundred and forty-eighth year.

5. משנה מסכת מידות פרק א משנה ו:

וארבע לשכות היו בבית המוקד כקטונות פתוחות לטרקלין שתיים בקדש ושתיים בחול וראשי פיספסין מבדילין בין קדש לחול ומה היו משמשות מערבית דרומית היא היתה לשכת טלאי קרבן דרומית מזרחית היא היתה לשכת עושי לחם הפנים מזרחית צפונית בה גנזו בני חשמונאי את אבני המזבח ששקצום מלכי יון צפונית מערבית בה יורדים לבית הטבילה:

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[36] And in his days things prospered in his hands, so that the Gentiles were put out of the country, as were also the men in the city of David in Jerusalem, who had built themselves a citadel from which they used to sally forth and defile the environs of the sanctuary and do great damage to its purity. [37] He settled Jews in it, and fortified it for the safety of the country and of the city, and built the walls of Jerusalem higher. [38] "In view of these things King Demetrius confirmed him in the high priesthood, [39] and he made him one of the king's friends and paid him high honors. [40] For he had heard that the Jews were addressed by the Romans as friends and allies and brethren, and that the Romans had received the envoys of Simon with honor.[41]" And the Jews and their priests decided that Simon should be their leader and high priest for ever, until a trustworthy prophet should arise.

7. בבלי, קידושין דף סו ע"א:

דתנאי: מעשה בינאי המלך שהלך לכוחלית שבמדבר וכיבש שם ששים כרכים, ובחזרתו היה שמח שמחה גדולה, וקרא לכל חכמי ישראל. אמר להם: אבותינו היו אוכלים מלוחים בזמן שהיו עסוקים בבנין בית המקדש, אף אנו נאכל מלוחים זכר לאבותינו, והעלו מלוחים על שולחנות של זהב ואכלו. והיה שם אחד איש ליץ לב רע ובליעל ואלעזר בן פועירה שמו, ויאמר אלעזר בן פועירה לינאי המלך: ינאי המלך, לבם של פרושים עליך! ומה אעשה? הקם להם בציץ שבין עיניך, הקים להם בציץ שבין עיניו. היה שם זקן אחד ויהודה בן גדידיה שמו, ויאמר יהודה בן גדידיה לינאי המלך: ינאי המלך, רב לך כתר מלכות, הנח כתר כהונה לזרעו של אהרן! שהיו אומרים: אמו נשבת במודיעים, ויבוקש הדבר ולא נמצא; ויבדלו חכמי ישראל בזעם.

8. רמב"ן בראשית פרק מט פסוק י:

וזה היה עונש החשמונאים שמלכו בבית שני, כי היו חסידי עליון, ואלמלא הם נשתכחו התורה והמצות מישראל, ואף על פי כן נענשו עונש גדול, כי ארבעת בני חשמונאי הזקן החסידים המולכים זה אחר זה עם כל גבורתם והצלחתם נפלו ביד אויביהם בחרב. והגיע העונש בסוף למה שאמרו רז"ל (ב"ב ג ב) כל מאן דאמר מבית חשמונאי קאתינא עבדא הוא, שנכתרו כלם בעון הזה. ואף על פי שהיה בזרע שמעון עונש מן הצדוקים, אבל כל זרע מתתיה חשמונאי הצדיק לא עברו אלא בעבור זה שמלכו ולא היו מזרע יהודה ומבית דוד, והסירו השבט והמחוקק לגמרי, והיה עונשם מדה כנגד מדה, שהמשיל הקדוש ברוך הוא עליהם את עבדיהם והם הכריתום: ואפשר גם כן שהיה עליהם חטא במלכותם מפני שהיו כהנים ונצטוו (במדבר יח ז) תשמרו את כהונתכם לכל דבר המזבח ולמבית לפרכת ועבדתם עבודת מתנה אתן את כהונתכם, ולא היה להם למלוך רק לעבוד את עבודת ה':

וראיתי בירושלמי במסכת הוריות (פ"ג ה"ב) אין מושחין מלכים כהנים, אמר רבי יהודה ענתוריא על שם לא יסור שבט מיהודה, אמר רבי חייא בר' אבא למען יאריך ימים על ממלכתו הוא ובניו בקרב ישראל (דברים יז כ), מה כתיב בתריה לא יהיה לכהנים הלויים (שם יח א). הנה שנו בכאן שאין מושחין מלכים מן הכהנים בני אהרן, ופירש תחלה שהוא לכבוד יהודה, שאין השררה סרה מן השבט ההוא, ולפיכך אף על פי שישאל מקימים עליהם מלך משאר השבטים כפי צורך השעה אין מושחים אותן שלא יהיה עליהם הוד מלכות, אלא כמו שופטים ושוטרים יהיו. והזכירו הכהנים שאף על פי שהן בעצמן ראויים למשיחה, אין מושחין אותן לשם מלכות, וכל שכן שאר השבטים, וכמו שאמרו בגמרא (הוריות יא ב) שאין מושחין אלא מלכי בית דוד. ורבי חייא בר אבא פירש שהוא מנוע מן התורה שלא יהיה לכהנים הלויים כל שבט לוי חלק ונחלה במלכות. והוא דבר ראוי והגון: