

[51] וישמו על השולחן את הלחם, ויפרשו את הפרוכת וישלימו את כל המלאכות אשר עשו.
[52] וישכימו בבוקר החמישה ועשרים בחודש השני, הוא חודש כסלו, בשנה השמונה וארבעים ומאה. [53] ויעלו קורבן כחוק על גבי מזבח העולה החדש אשר עשו. [54] בזמן וביום אשר בו חיללו אותו הגויים, בןיום] שהוא נחנך בשירים ובקטרונים, בכינורות ובמִצְלָתָיִם. [55] ופלו כל העם על פניהם, וישתחו, ויודו לשמים, אשר הצליחו בידם. [56] ויעשו את חנוכת המזבח ימים שמונה, ויעלו עולות בשמחה וזבח¹³ בחים שלמים ותודה. [57] ויקשטו את חזית¹⁴ המקדש בעטרות זהב ובמשִׁבְצוֹת¹⁵, ויחדשו את השערים ואת הלשכות ויתקינו להם דלתות.

[58] ותהי שמחה גדולה מאוד בעם, ותסור חרפת הגויים. [59] ויקבעו⁶¹ יהודה ואחיו וכל עדת ישראל, כייחגו ימי חנוכת המזבח בזמניהם, מדי שנה בשנה, ימים שמונה, מן החמישה ועשרים בחודש כסלו, בשמחה ובששון.¹⁷ [60] ויבנו בזמן ההוא את הר ציון סביב חומות גבוהות ומגדלים חזקים, פן יבואו הגויים ויהרסו¹⁸ אותם, כאשר עשו בראשונה. [61] ויעמיד [יהודה] שם חיל לשומרו ויבצר את בית-צור, למען תהיה מבצר לעם מפני אדום.

זרים עשויים מעץ או ממתכת מוזהבים על קיר במקדשי? רצונו ר' הלית ונית צור [60-61]

ה ביד גויים מגדפים וברברים. וקרה שביום אשר בו חולל המקדיש ביד הגויים, ביום
 ו ההוא היה גם טיהור והיכל, ביום עשרים וחמישה בחודש ההוא, הוא כסלו. ו בשמחה
 הם חגגו שמונה ימים באורח של (חג) הסוכות, בזכרם שלפני זמן קצר הם עשו את חג
 הסוכות כשדהם רועים במערות כדרך החיות. ולכן, בהחזיקם מַטות וענפים רעננים וגם
 ח (כפות) תמרים, הם העלו מזמורים למי שהצליח את דרכם לטיהור מקומו. והם קבעו,
 בצו משותף ובהחלטה לכל עם היהודים, לחגוג את הימים האלה שנה בשנה. ו

CHAPTER 8

HOW JUDAS SUBDUED THE NATIONS ROUND ABOUT: AND HOW SIMON BEAT THE PEOPLE OF TYRE AND PTOLEMAIS; AND HOW JUDAS OVERTHREW TIMOTHEUS, AND FORCED HIM TO FLY AWAY, AND DID MANY OTHER THINGS AFTER JOSEPH AND AZARIAS HAD BEEN BEATEN

count of its desertion, he and those that were with him began to lament, and were quite confounded at the sight of the temple; (318) so he chose out some of his soldiers, and gave them order to fight against those guards that were in the citadel, until he should have purified the temple. When therefore he had carefully purged it, and had brought in new vessels, the candlestick, the table [of shewbread], and the altar [of incense], which were made of gold, he hung up the veils at the gates, and added doors to them. He also took down the altar [of burnt offering], and built a new one of stones that he gathered together, and not of such as were hewn with iron tools. (319) So on the five and twentieth day of the month Casleu, which the Macedonians call Apelleus, they lighted the lamps that were on the candlestick, and offered incense upon the altar [of incense], and laid the loaves upon the table [of shewbread], and offered burnt offerings upon the new altar [of burnt offering]. (320) Now it so fell out, that these things were done on the very same day on which their divine worship had fallen off, and was reduced to a profane and common use, after three years' time; for so it was, that the temple was made desolate by Antiochus, and so continued for three years. (321) This desolation happened to the temple in the hundred forty and fifth year, on the twenty-fifth day of the month Apelleus, and on the hundred and fifty-third olympiad: but it was dedicated anew, on the same day, the twenty-fifth of the month Apelleus, in the hundred and forty-eighth year, and on the hundred and fifty-fourth olympiad. (322) And this desolation came to pass according to the prophecy of Daniel, which was given four hundred and eight years before; for he declared that the Macedonians would dissolve that worship [for some time].

7. (323) Now Judas celebrated the festival of the restoration of the sacrifices of the temple for eight days; and omitted no sort of pleasures thereon: but he feasted them upon very rich and splendid sacrifices; and he honored God, and delighted them, by hymns and psalms. (324) Nay, they were so very glad at the revival of their customs, when after a long time of intermission, they unexpectedly had regained the freedom of their worship, that they made it a law for their posterity, that they should keep a festival, on account of the restoration of their temple worship, for eight days. (325) And from that time to this we celebrate this festival, and call it Lights. I suppose the reason was, because this liberty beyond our hopes appeared to us; and that thence was the name given to that festival. (326) Judas also rebuilt the walls round about the city, and reared towers of great height against the incursions of enemies, and set guards therein. He also fortified the city Bethsura, that it might serve as a citadel against any distresses that might come from our enemies.

1. (327) When these things were over, the nations round about the Jews were very uneasy at the revival of their power, and rose up together, and destroyed many of them, as gaining advantage over them by laying snares for them, and making secret conspiracies against them. Judas made perpetual expeditions against these men, and endeavored to restrain them from those incursions, and to prevent the mischiefs they did to the Jews. (328) So he fell upon the Idumeans, the posterity of Esau, at Acrabattene, and slew a great many of them, and took their spoils. He also shut up the sons of Bean, that laid wait for the Jews; and he sat down about them, and besieged them, and burnt their towers, and destroyed the men [that were in them]. (329) After this he went thence in haste against the Ammonites, who had a great and numerous army, of which Timotheus was the commander. And when he had subdued them, he seized on the city Jazer, and took their wives and their children captives, and burnt the city, and then returned into Judea. (330) But when the neighboring nations understood that he was returned, they got together in great numbers in the land of Gilead, and came against those Jews that were at their borders, who then fled to the garrison of Dathema; and sent to Judas, to inform him that Timotheus was endeavoring to take the place whither they were fled. (331) And as these epistles were reading, there came other messengers out of Galilee, who informed him that the inhabitants of Ptolemais, and of Tyre and Sidon, and strangers of Galilee, were gotten together.

2. (332) Accordingly Judas, upon considering what was fit to be done with relation to the necessity both these cases required, gave order that Simon his brother should take three thousand chosen men, and go to the assistance of the Jews in Galilee, (333) while he and another of his brothers, Jonathan, made haste into the land of Gilead with eight thousand soldiers. And he left Joseph, the son of Zacharias, and Azarias, to be over the rest of the forces; and charged them to keep Judea very carefully, and to fight no battles with any persons whomsoever until his return. (334) Accordingly, Simon went into Galilee, and fought the enemy, and put them to flight, and pursued them to the very gates of Ptolemais, and slew about three thousand of them, and took the spoils of those that were slain, and those Jews whom they had made captives, with their baggage, and then returned home.