

# START OF TEST (21) #3

וְהָיוּ הַיְיָ נִחְיָזִי הַמֶּלֶךְ וְיִקְרָא הָאֱלֹהִים וְיִשְׁמְרוּ אֶת הַמִּצְוֹת

they are fighting for religious freedom, but soon that will change.

הַמִּשְׁתַּחֲוִיָּאִים  
נִחְיָזִי הַמֶּלֶךְ וְיִקְרָא הָאֱלֹהִים וְיִשְׁמְרוּ אֶת הַמִּצְוֹת

they fought against the syrians but they were not heard about bec they weren't successful

the הַמִּשְׁתַּחֲוִיָּאִים were: "הַמִּשְׁתַּחֲוִיָּאִים" the very religious but they didn't know this הַמִּשְׁתַּחֲוִיָּאִים so they didn't fight on הַמִּשְׁתַּחֲוִיָּאִים. then the הַמִּשְׁתַּחֲוִיָּאִים learned this הַמִּשְׁתַּחֲוִיָּאִים and fought even on הַמִּשְׁתַּחֲוִיָּאִים.

In the הַמִּשְׁתַּחֲוִיָּאִים it says הַמִּשְׁתַּחֲוִיָּאִים & his father were הַמִּשְׁתַּחֲוִיָּאִים. It's not so clear if they were but we know he comes from the family of הַמִּשְׁתַּחֲוִיָּאִים.

הַמִּשְׁתַּחֲוִיָּאִים and his sons were in

(apostate = rejects their religion)

הַמִּשְׁתַּחֲוִיָּאִים → they ran away from Jerusalem to escape the Syrians

→ the Syrians thought that the best way to change all the Jews to become הַמִּשְׁתַּחֲוִיָּאִים is to go to the leader & change him first

so they went to הַמִּשְׁתַּחֲוִיָּאִים and told him they will give him gold if he does exactly what the king says

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ה'תתק"ח said no, even if all the jews go to your religion me & my sons wont

just then a פלפול comes and makes a קרבן on the altar just like the king ordered

ה'תתק"ח killed this jew and also an important person to the king

166: fighting brakes out between יהושפט and his sons. "ס'ח'ה'נ" → they gather anybody that is with ה'. All they want is to get rid of אשכנזים and be able to practice Judaism. they start off w/ Guerrilla Warfare

their family was called פלפול

this started the war - it was really a civil war b/c they were fighting against פלפול

they hit the syrians so hard like a hammer on a nail

יהושפט knew the land so it was a good strategy

- ① attack small parts
- ② surprise attacks

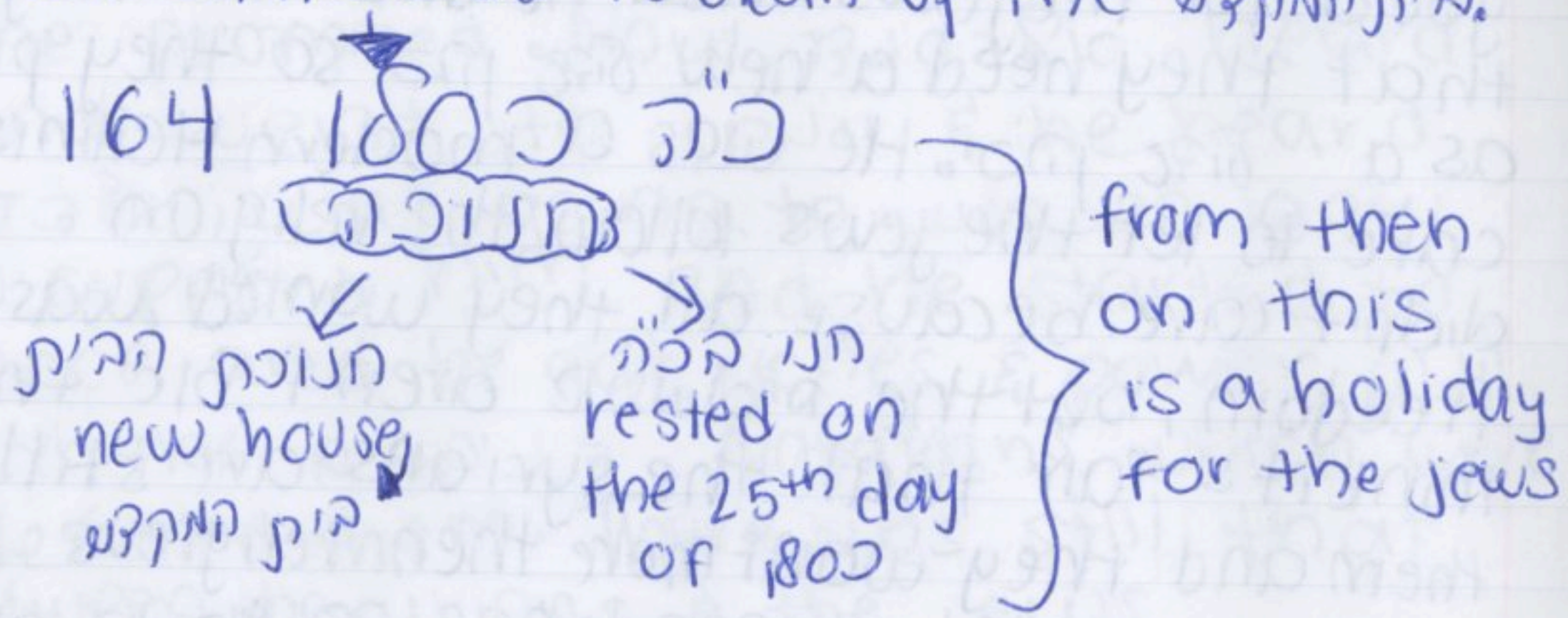
164: the Jews win & get rid of the syrians from סוריה (a lot of that was b/c יהושפט had good military strategy) This

everytime they were getting ready for war they would blow the תוף, & not only get their weapons ready but also prayed, they fasted

not only was it strategy it was also a religious war. יהושפט made a

was when the jews made תלמוד. → they want to go purify the מקדש & clean it all up. when they went in everything was destroyed, and burnt down. יהושפט took the אבן of the מזבח and put it in a special place so that maybe a future מלך will use it.

He chooses כֹּהֲנִים that are on his side b/c so many were still מִתְּוֹמִים and not on his side. So he chose good ones that were still on his side to clean up the בְּיַת הַמִּזְבֵּחַ.



now there was a problem b/c the מִלְחָמָה took all the oil and destroyed everything so now the Jews needed to light the מִזְבֵּחַ but what were they going to do? they ~~managed~~ managed to find כֶּמֶץ זָךְ → a little bit of oil that managed to last for 8 days. It doesn't say this in מִלְחָמָה 1/2 because that source only gives straight facts and not miracles, it was kind of a private miracle

פסוק

164-160  
158  
150

② the מִלְחָמָה are not finished rebelling. They still have another problem. מֶלֶךְ הַבְּלָגִים also had to fight the non Jews in בֵּית שֵׁשׁ that lived in the polis & they hated the Jews. So now מֶלֶךְ הַבְּלָגִים takes revenge, and these מִלְחָמָה helped out the Syrians, בֵּית שֵׁשׁ. He wants to go kill all those ~~people~~ מִלְחָמָה that were in בֵּית שֵׁשׁ.

מֶלֶךְ הַבְּלָגִים drops dead (he was defeated by מֶלֶךְ הַבְּלָגִים)  
The מִלְחָמָה are still there b/c nobody took them away and מֶלֶךְ הַבְּלָגִים comes along. His head advisor of the army לִישַׁיָּאס → Lysias, was in Israel trying to fight back for the control but he was called back to Antioch to solve a political problem

So he calls a peace treaty with the jews. Now they need to get rid of οιδακν as δίζε πρ because hes not good for the jews. Now he dies violently and after that they need a new δίζε πρ so they picked οινιπδ as a δίζε πρ. He was a modern Hellenist who didn't care to let the jews follow the religion. The αβων didn't care because all they wanted was religious freedom, but the αικωνων aren't b/c they don't think its fair that the syrians are still ruling over them and they want more then religious freedom, they want complete independence so αβων goes and fights again. He fights against αικωνων and ends up killing him

he was the general of the army.

The day that he killed αικωνων was αβων and it was a day of happiness & αβων

In a book called αβων it has a list of days you not allowed to fast and αβων was one of those days.

160 BCE: αβων went to war w/ another general called αβων → Bacchides he kills αβων in battle.

152-160 BCE  
 3 • αβων - Bacchides is still winning. αβων is now the leader of the jews - he wasn't only a war leader he was also a political leader. How did he get to power?

αβων fought against αβων for the crown. So they both went to αβων to get his help b/c they both knew he was strong & had a big army so they went. αβων got to him first and said that he'll give him power over

(25)

never believe in yourself until the day you die

סיצעו' ע'ק and he can also be סיצע, כ'ס. The מ'א'כ'נ in סיצעו' ע'ק were tired of fighting. so מ'י'י' started supporting ס'ר'ב'נ'א and he got what he promised. Now מ'י'י' heard about this and went to מ'י'י' & he heard that מ'י'י' was going to win so now he started to support him and he started to get independence and he got riches & power. מ'י'י' also fought with the מ'א'כ' = Nabateans which were arabs and he defeated them. There was still that connection between the syrians & the jews.

134-142

מ'י'י' = syrians recognize his power → he doesn't need anybody's approval, they see how he's so powerful. This is the first time in the history of the מ'י'י' that a leader has political and religious power. מ'י'י' = the jews declare that he is the official leader. But are both those powers good or bad?

ACCOMPLISHMENTS

BOTH → bad: b/c he had too much power & that causes corruption

good: b/c they have independence, and מ'י'י' has power from himself not given to him by the syrians.

It says that he wore all these colors and nice clothes → just like a king → מ'י'י' → they treated him like a king. That was good because there's peace & prosperity.

the King of Syria (Antiochus) gave permission to create their own currency → this shows complete independence and they used ancient Hebrew for it.

he captured the city, and he turned it into a Jewish city

they were exempted from all taxes from the Syrians

it was a port city, so he wanted Jews to control the ports

Antiochus and his 2 sons were assassinated. his only son left was:

Ἰσχυρίαν

→ Second generation Ἰσχυρίαν

this is a Greek name so it shows that he was very Hellenistic

He became the new leader.

Before Antiochus the Seleucids had a small part of Syria. After him it tripled in size. He conquered Judea and he made them convert or he would kill them.

There are 3 conditions for a full conversion. If any are questionable then it's not a full conversion.

the things that don't bring up on themselves all the time, it's like harming the Jewish people.

an other bad thing he did was higher mercenaries: paid soldiers - to help out the army. This is bad because they're not really faithful to the Jews, they can care less, but they support him - now that's good for him because he has protection that can defend him from the Jews rebelling against him.

(27)

never believe in yourself until the day you die



After all his years as being a faithful leader and jew as a religious and political leader he

אדם תומאין בעצמך עז יום חנוכה  
היה יורתו כה"ג שמש  
הכריזה 80 שנה ו8 ביום שמש  
doesn't believe + "שוק" ח  
חורה שביל סה

became a שוק someone wanted to be a שוק, and he was also, so he said היה, and he said that his mother was held captive by היה, so she was probably raped and its probably that his father isn't jewish so the

היה → the people that were following the היה, were lying to him and so you have to follow after the היה → people that don't follow the היה.

103-104 עבד המלך

ויהי זרה ארבעה עשר יום

- first he called himself king → power hungry
- was crazy : thought his mother was rebel so he starved her
- he killed ~~many~~ <sup>one</sup> of his brothers - he had a brother he love name ויצ'לק - many people told him that his brother wore nice clothing and was thinking he was going to be the next king

if he did come armed he was against him and rebelling

- so the king told ויצ'לק to come over and come unarmed but the ויצ'לק told him to come armed and so he did
- ויצ'לק told his soldiers that if he comes armed to kill him

- He came armed and they killed ויצ'לק when they saw him show up w/ an army they thought he was going to rebel
- He died soon after from heart brake from killing his brother

אדם אחד היה שם ויש לו אשה ששמה היה ~~משה~~  
משה בן יוסף. She is a widow so according to  
 תורה she needs to marry his brother. So she marries  
 103-16 משה בן יוסף. He became king and was a major  
 figure. He conquered a lot of lands. He was a very cruel  
 person, and he was a מלך → didn't listen to the תורה.  
 He persecuted and kill jews who were religious and  
 listened to התורה. One day during מלחמה, he was making  
 a מזבח on the מזבח. The rebelling jews came and  
 threw אבנים at him. The reason for this was because  
 there was a מזבח called מזבח מים where you pour  
 water on to the מזבח. But he didn't follow התורה  
 so he put water on the floor to show that he's not  
 listening to התורה. The jews didn't like this so they threw  
 those at him. He got his soldiers to kill them, and killed  
 6,000 jews. He was very upset at the השואה because  
 of this, and one of them was משה בן יוסף who happened  
 to be his brother in law. So משה runs away. Now  
משה was torn between her brother and husband.  
 He is now ~~keeping~~ killing people that just don't like him.

Why is he a מלך?

Once he had a party and he was wearing the  
 clothes of the מלך and a מלך said:

"כמה עסקיך נעשו לך הנה"

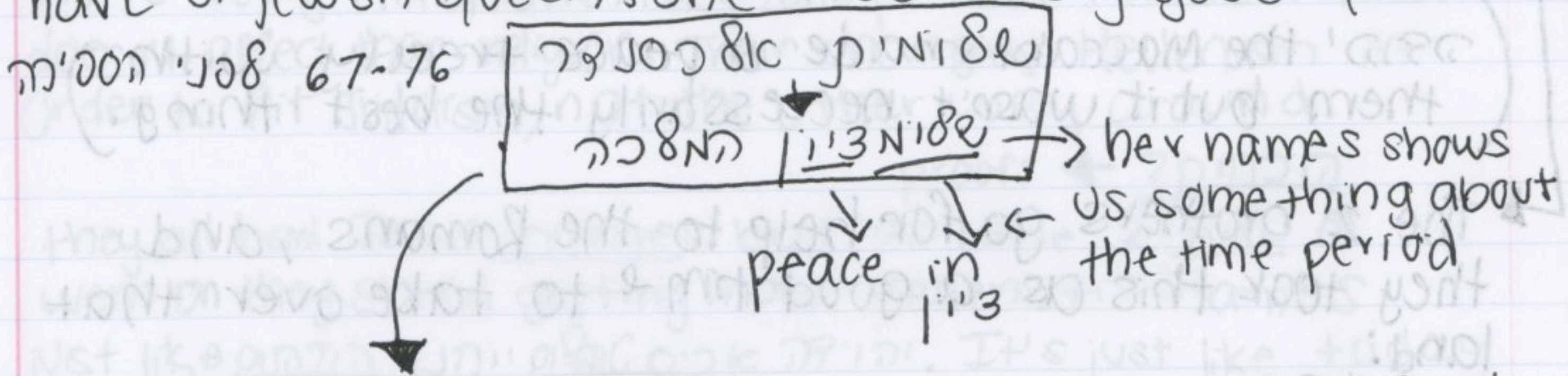
it's not enough that your  
 king you also have  
 to be מלך

→ let someone that is ~~not~~ from the family → questioning his ancestry  
 of מלך

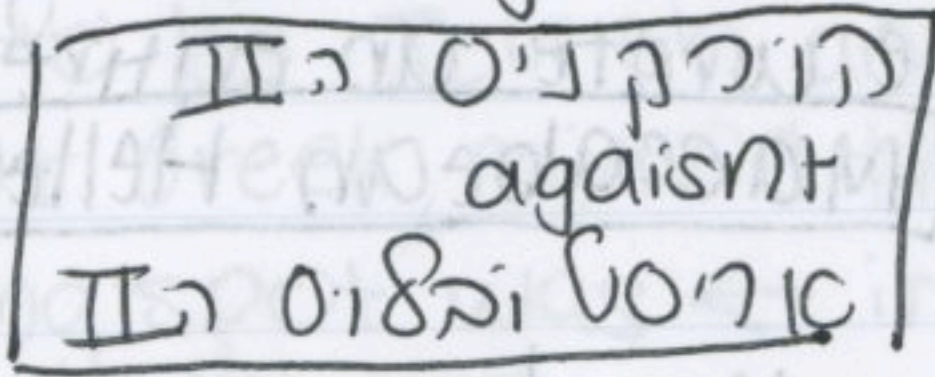
משה בן יוסף is sick in bed and his wife comes to him  
 and says everybody hated you and you persecuted everyone  
 when you die they going to take it out on me



He says to her that he made a mistake by not listening to the דברים, and when he dies she should start following them. She became queen. This is the first time in Jewish History that you have a Jewish queen, she was a very good queen.



she listens to her husband's advice and the first thing she does is invite the דברים, specifically שְׁמֵהּ הַזֶּה, to her palace and they become as powerful as they ever will be - at the climax. It was a very peaceful time. They punished the דברים that persecuted them. It was a time of שְׁמֵהּ הַזֶּה it always rained & that's a huge שְׁמֵהּ הַזֶּה. Everything is just wonderful. There was peace with all other countries → foreign policy. But there was a problem within her own family. She had 2 sons:



quote

שְׁמֵהּ הַזֶּה She ruled for 9 years, she was 73; she never showed signs of weakness even though she was a woman. She died and left a problem because her 2 kids were fighting over who will be king and שְׁמֵהּ הַזֶּה. The more charismatic and interesting and interesting was שְׁמֵהּ הַזֶּה and שְׁמֵהּ הַזֶּה was very blah and not interesting. So שְׁמֵהּ הַזֶּה thought he should be king and שְׁמֵהּ הַזֶּה.

Now they both have armys fighting against each other to come into power. But then comes the

Romans ← [ס'לונ'י]

(the Maccabi made a peace treaty with them but it wasn't necessarily the best thing.)

The 2 brothers go for help to the Romans, and they took this as a good time to take over that land:

ס'לונ' 63 → Pompus: ס'לונ' → comes and decides to give ארץ to be ס'לונ' because he is the less charismatic and less likely to rebel b/c he is so weak. They give him a ס'לונ' → a helper → אנט'פטר → Antipater who was one of the ס'לונ' that ארץ made convert and this turns into something horrible b/c his son is Herod.

ה'קמ"א: He said before that the jews asked for the ס'לונ'. He wrote an entire book on

[Maccabean Hellenism]

contradicting?

ס'לונ' וס'לונ' ס'לונ' וס'לונ'  
ס'לונ' וס'לונ' ס'לונ' וס'לונ'  
it was a mixture between judaism and hellenism

ס'לונ' וס'לונ' ס'לונ' וס'לונ'  
they were against Hellenism

Moderate Hellenism  
you never see an abandonment of ס'לונ' & ס'לונ' (just like today)

(31)

ירמיהו says that the only way a tree that's standing up straight, and that's skinny, to survive a storm is not to stay in place but to bend with the wind. So to with the Maccabean Hellenism, in order to survive around the whole world being Hellenistic, they took parts of Hellenism that doesn't affect their religion. Their changing Hellenism in order to fit Judaism, not the other way around.

proofs ← הוכחות?

they all had Jewish names but as time ← שנים ① went on they started getting more Hellenistic names just like הורוס, ארכימדיס, ארכימדס. It's just like today we have English names

coins - the מלכות are issuing these ← מטבעות ② coins and started making their own currency. they chose things like the קארנאקופיה, etc. → these chose symbols that were neutral that symbolized Jewish & Hellenism, and on the other side was a מלך. On the coins they put both languages, Greek and Hebrew. → instead of using the regular Hebrew that came from the Assyrians (אכדית), they used קטן which was the old Hebrew. They are showing a sense of nationality because they are proud to be Jewish and to live in Israel, but they also put Greek, mixing the both.

מלך  
מלכות  
↑

their vacationing spot was ← יריחו ③ Jericho, that's where they went to relax and have a good time. There, there was a בנין. They mixed Hellenism in because they used that architecture and made a beautiful place but they added Judaism to it and בנין by adding a בנין.