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The Weak in the Hands of the Strong, 1939.

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THE WEAK IN THE HANDS OF THE STRONG

From Ancient Judea to Finland Today
— A Sermon for Chanukah



By

Dr. Abba Hillel Silver



At
The Temple

On
Sunday morning, December 10, 1939

My dear Friends:

The Festival of Chanukah has been gaining in increasing popularity among our people as the years go by. It has become one of the most beloved of the festivals in the Jewish calendar. Evidently the ancient Rabbis understood the real significance of the Holiday for our people, for they said that the lights of Chanukah will shine forever.

I suppose there were two reasons for it. The first is the fact that at all times our people was able to draw deep draughts of courage and pride from this Festival, and secondly, because of the ^{theme} ~~fact~~ of the Holiday, ~~them~~. The Holiday theme was ^{for} ever fresh, ~~was ever~~ applicable, ^{for} ~~was~~ ever recurrent in human experience. It tells us how our ancient people rose from degradation and defeat, how it beat back and expelled a powerful foe, how it recaptured its freedom and honor and resumed its mighty role on the stage of history. We ^{how it} ~~therefore~~ treasure ^{this} ~~such a~~ Festival because there are not many such heart-warming and spirit restoring moments in our history. In these, our own darkening days, the warm glow of these little Chanukah lights is especially welcome. They are the gleams of hope and faith in a nigh universal back-out. They are the little stars which shine and keep their faithful vigil in our dark and storm-swept skies.

"The miracle will yet happen again", these little lights seem to say to us. Sanctuaries that are now polluted may be cleansed, restored, ~~and~~ re-dedicated anew some day. New altars will be built in place of these altars which are now being defiled. The strong will again be delivered into the hands of the weak, ~~and~~ the many into the hands of the few. The clean, and the unclean may be delivered again into the hands of the/wicked into the hands of the righteous, and the Godless into the hands of the faithful.

And a small cruse of oil that was hardly adequate for the illumination of a single day will yet feed again a full season of the world's Festival

of light and freedom, may usher in again ^a ~~the~~ day of joy and song and happiness for mankind.

That is why Chanukah is a popular Festival among the young and the old - because of the courage which it restores to tired hearts, because of the pride rekindled. But it is also popular because of the utter appropriateness of its theme to every age, particularly to our own age, because of its perennial ~~destiny, its~~ ^{recency} fraternity. The elemental struggle which is raging in the world today is reflected or anticipated with amazing faithfulness of detail in the Maccabean struggle of Twenty-one Hundred years ago. That struggle of course was on a much smaller scale, in little Judea. The opposing forces were far fewer in number than those which are battling today upon the darkening plains of the world. That doesn't matter. What is important is that the issues ~~now~~ ^{then and now} are the same. The motives then and now are the same. The significance then and now is the same. That is not said by way of homiletics. ~~That is taken~~ ^{It is other,} ~~as clear and accurate historical facts.~~

Foreshadowed in the long and desperate struggle between the forces of Syria and Judea of the Second Century before the Common Era were all the wars ⁱⁿ ~~of~~ human freedom, for the spiritual independence of man and of men, ^{and} for the rights of smaller nations which have been waged ^{in the world} from that time on to this. The rebels under Mattathias and Judas Maccabeus - these rebels who challenged the great might of the powerful Antiochus, ruler of Western Asia and Egypt, were all the ancestors of all the soldiers who ^{even} fought against ^{great} odds ^{for the free} ~~the~~ spirit of man from ^{that} ~~their~~ day to this, ~~day~~.

X What was the struggle of the Maccabees against the ^{Syrian} Greeks which we are celebrating in this Festival of Chanukah? The Jews were not fighting for their political independence. They had lost it long before that time.

They had been a politically dependent nation for nearly two hundred years before that time under the Greeks and for more than one hundred years under the Persians. What, then, was this struggle? It was a resistance against an attempt ~~which was made~~ to establish totalitarianism in the world ~~then~~, an attempt to coordinate Judea and the Jewish people into the vast fabric of a uniform paganism. The Jews resisted this attempt at coordination, this effort at Gleichschaltung. They did not want to be paganized. They did not want to become just another Levantine nationality in the midst of a pagan empire. They abhorred not the political deficiencies or the intellectual deficiencies of paganism, but its spiritual and moral deficiencies. They abhorred its moral ~~conventions and its moral~~ corruption ~~S~~ although they appreciated fully some of its cultural, artistic and philosophic values.

They resisted, ~~they hated~~ its materialism, its licentiousness, its cruelty, its system of slavery, its absorption ⁱⁿ and idealization of war, its contempt for the poor, ^{and} the weak.

The Jews had a superior faith than that of paganism. They had higher concepts of God and of men and of society. They ^{possessed} ~~believed in~~ a noble code of conduct, between individuals, ^{and} between nations. They were conscious of that superiority, even as they were conscious of their political inferiority. Politically they were not a conquering people. Politically they had no mission for mankind. They never hankered to ^{gain} ~~possess~~ political control over other nations. But spiritually they were superior. They had an ^{ideal} ~~idea~~, a humanitarian ^{ideal} which they wished all people to share, ~~in~~, and, ^{in which, they} ~~wherein~~ lay the salvation of mankind.

Antiochus, the head of ~~the~~ great conquering empire, bent ^{upon} ~~on~~ conquest, and ~~rather~~ worried about the rise of ~~the~~ ^{his} competing empire, that

of the Romans, attempted to regiment his empire still ^{farther} ~~more~~, to bind it still closer with ^{un} the iron bars of uniformity and ^{total} submission. He wanted to impose a complete gleichschaltung on all the numerous peoples within his far-flung empire. That was not a difficult task because in one form or another, all his people were heathen. ^{All} ~~His~~ people in one form or another were idol-worshippers. There was but one ~~dissentant note, one~~ non-conformist people which resisted this attempt at complete totalitarianism. That was the Jewish people. ~~And~~ Antiochus was not afraid of the political independence of this people. It possessed none. He was not afraid of the army of this people. it possessed none. He was afraid of the spiritual independence of this people and its implied challenge to ^{his empire, grounded in} paganism. He therefore attacked, not the political structure of ancient Judea, but its spiritual structure. So we learn in the Book of the Maccabees that

"King Antiochus wrote to his whole Kingdom
"that all should be one people
"And every one should leave his laws and his faith."

The heathen people offered no opposition. "All the heathen agreed according to the commandment of the King." No heathen ever died for his religion. No Greek or Roman ever suffered for his pagan faith. ~~That is~~

~~an important factor.~~

^{Even} ~~Paganism~~ ^{records no martyrs.}

~~And~~ many Jews of those days consented to the abandonment of their religion, and accepted the new faith and sacrificed to the idols. ~~That~~ The Book of the Maccabees called attention to ^{this} over and over again. Antiochus set about to liquidate Judaism in the same way as all tyrants ~~ever~~ set about to liquidate the Jewish people. He forbade the observance of the Sabbath and the Festivals. He forbade Temple services. He forbade ^{the} teaching Judaism in ^{the} ~~its own~~ schools. He burned all the Jewish books. ~~This is that~~ same

device ~~used by~~ ^{of} all totalitarian dictators. ~~And~~ ^{He} converted the Temple of Jerusalem into a Temple dedicated to Jupiter Olympus, into a pagan shrine. He set up altars and groups of idols and chapels of idols all over Palestine and reintroduced into Palestine the licentious and corrupt rituals which frequently ~~went with this practise of Vishnu~~ ^{accompanied them}, and he decreed death to those who disobeyed.

There were no concentration camps in those days. Death was decreed to all who disobeyed.

"There was very great wrath upon Israel". Many Jews fell away out of fear. Many had fallen away even before ^{the} persecutions of Antiochus. That is important to remember. It is written in the Book of Maccabaeus

"In those days went there out of Israel wicked men, who persuaded many, saying, let us go and make a covenant with the heathen that are found about us for since we departed from them we have had much sorrow." That sounds very modern. "Then certain of the people were so forward herein, that they went to the king, who gave them licence to do after the ordinances of the heathen...Whereupon they built a place of exercise at Jerusalem according to the customs of the heathen..and forsook the holy covenant..and joined themselves to the heathen, and were sold to do mischief.."

There remained but a few ^{faithful} scattered, harassed, hunted ^{very} and with a price on their heads. There remained a few to carry on what ^{we} ~~they~~ would call today an underground movement. It was an unequal contest, of course, the weak against the strong, the few against the many. There was not only war, as I indicated a moment ago. ^{Then} ~~It~~ was a civil war, also. They had to fight the enemy not only ~~from~~ ^{the enemy} without, but ~~from~~ within. But there did remain a few, a small determined band who challenged totalitarianism

who, unlike the Greeks and the Romans, knew that religion was something worthwhile dying for. With them it was all one whether their numbers were many or few, whether the prospects of victory were bright or dark. They believed that here was an inescapable challenge that could not go unanswered. There are challenges which ^{one} ~~you~~ cannot ignore. There are moments in life when caution is the wiser policy. But there are certain moments in life when an individual is confronted by a challenge which he cannot ~~turn aside~~ ^{ignore}, ~~and~~ which he must accept.

These few in ancient Judea felt that everything must be sacrificed, if need be. Their homes, their peace, their life, even, temporarily, the they were very laws/fighting to preserve - the sanctity of the Sabbath, for example, at first they refused to fight on the Sabbath - great slaughter - finally they realized that in order to save the Sabbath and Judaism itself, it was necessary ~~even~~ at the moment to desecrate even the Sabbath; the ^{spirit of the} Torah must not be destroyed. Its genius, ~~its concepts~~ must be saved. The genius of the race must not be slain. Its concepts of ^{spiritual} ~~human~~ mission and destiny, its standards of human justice, love, peace must not be lost to the world.

And so these few, intrepid spirits, led by Mattathias and his sons, unfurled their banner high, their spiritual banner. They summoned all the ^{of like faith} ~~and mettle.~~ ^{These} ~~remaining Jews together.~~ ^{armed and carrying on a guerrilla war} ~~They rallied them at first secretly, and from~~ ^{against} them made numerous sallies ~~on~~ their foes. They attacked small outposts ~~at first. They engaged in guerrilla warfare.~~ They pulled down altars. Their numbers grew. They joined in battle first with smaller units, and then larger, at first with Apollonius of Samaria, then with Seron of Syria, and then with Lysias at Emmaus.

Prior to each battle, when the people were ~~somewhat~~ ^{naturally} afraid, ~~and~~ ^{seeing that} their numbers were ^{so} few, Judah reminded them: "For the victory of battle standeth not in the multitude of an host, but strength cometh from heaven. They come against us with much pride and iniquity to destroy us, but we fight for our lives and our laws." "Fear ye not their multitude!" That was their slogan. "Fear ye not their multitude!" And they won! Spirit triumphed over force. The weak in number but the strong in faith triumphed over the strong in number but the weak in faith. That is the eternal miracle. "The meek shall inherit the earth."

Strange when you think of it. The powerful aggressor nations of today, whom do they pick on as their adversaries? Why these bloated, and powerful aggressor nations of our day pick upon the small and weak little nations - Italy on Albania, Ethiopia; Germany picks on Austria and Czechoslovakia; and Rissia picks on Finland. They are great bullies picking on small and helpless peoples. They are afraid of a war with a nation as strong as themselves. That kind of war they call acriminal war. If France and England fight Germany - why that is a criminal war. But when Russia fights Finland - that is a real war.

There is no glory and no splendor in this shameless and inglorious invasion of little peoples. But that is the nature of the bully, or of an individual picking on and beating up and robbing helpless little children. Think of a nation of eighty million people bearing down on a defenseless minority of six hundred thousand Jews in Germany.

Now Israel, on the other hand, always a small nation, picked out for its adversaries the greatest empires of antiquity. Little Judea picked as its adversary Assyria, Babylon, Greece, Rome - the greatest

nations of antiquity politically and challenged them in the field of the spirit. It was always the mighty nation which attempted to destroy Israel. In ancient days, in the Middle Ages it was Spain - a power empire, then Czarist Russia and now Nazi Germany - these have been our adversaries. What a compliment!

In spite of it we have survived. Their empires have crumpled and disappeared. It is in the nature of a soulless empire ~~once it is shattered,~~ once it receives a terrific blow ~~that~~ it can never recover. But if a people possesses a soul, faith, vision, can rise from its ashes, ~~and~~ ^{it} can be resurrected over and over again, ~~and put its feet on the ground.~~

"Many kings have sat down upon the ground, but one that was never thought of hath worn the crown." That one had a dream and a vision.."

Weak in the hands of the strong! ^{seems to be} That ~~is~~ the situation in the world in ~~1939~~ ¹⁹⁴¹. The lot of the weak seems to be as tragic today as it ever was. Yet we Jews ought to ask ourselves even as Judah and his followers asked themselves, "Just how weak are we? Are we weak?"..

Many see a doom-filled world ~~about us~~, and see us finally broken. Many ~~of~~ see nothing but doom. The Jewish people is being liquidated with fire and sword. And yet, ~~my friends~~, ^{have never been weak} by all the records of history, ~~and~~ ^{all the destiny of history} we ~~are not weak~~ at all, but strong, so strong as to frighten the Antiochus^T of ~~our day~~ ^{our age, even} the modern exponents of ~~neo-~~ ^{totalitarianism and} paganism. The Jews are today, even as they were before the Second Century B.C.E. , the principal adversaries of these who would be dictators of mankind. They are afraid, here again, not of our political might, for we have none, ~~nor~~ ^{little} our wealth, for we have ~~none~~. What is they are afraid of? Why have they directed their most powerful weapons against us? Ask yourself

this and try to answer it. Why they are afraid, even as Antiochus of old, of this non-conformist people ^{because it refuses to} ~~which refuses to~~ be overwhelmed by the rising tides of neo-paganism, ~~of our day~~. They are afraid of our ^{ancient} ~~classic~~ and still vigorous ideas of freedom, rights of man, human brotherhood, peace. We are thwarting them. They want to destroy us because they want to destroy our spirit. If you think for a moment that this is merely the interpretation of a Jew primarily, let me tell you that it is also the thought of non-Jews who have also come to an understanding of this real basic issue.

I have before me a very thoughtful and stimulating essay written by the eminent Catholic philosopher Jacques Maritain. From this little provocative essay, I read you the following few sentences: It is called "The Spiritual Essence of Anti-Semitism".

"It seems to me that these considerations explain something of the spiritual essence of anti-Semitism.

"The diverse specific causes which the observer may assign to anti-Semitism, all the way from the feeling of hate for the foreigner, natural to any social group, down to religious hatreds - alas! that these two words may be coupled - and to the manifold inconveniences produced by some waves of immigration, mask an underlying spring of hatred deeper down. If the world hates the Jews, it is because the world clearly senses that they will always be outsiders in a supernatural sense, it is because the world detests their passion for the absolute and the unbearable stimulus which it inflicts. It is the vocation of Israel which the world execrates. To be hated by the world is their glory, as it is also the glory of Christians who live by faith.

"Thus hatred of Jews and hatred of Christians spring from a common

source, from the same recalcitrance of the world, which desires to be wounded neither with the wounds of Adam nor with the ^Wounds of the Savior, neither by the goad of Israel for its movement in time, nor by the cross of Jesus for eternal life. We are good enough as we are, says the world, we have no need of grace or transfiguration, we ourselves will accomplish our own happiness in our nature. This is neither Christian hope in a helping God, nor Jewish hope for a God on earth."

So the battle has again been ^{joined} ~~formed~~ in our day - the many against the few, the strong against the weak. Sanctuaries are again being defiled, altars ^{broken} ~~defiled~~, lights extinguished, ~~laws abrogated~~, and small nations ^{transmitted} are again being martyred.

To whom belongs the victory? Ask these little tapers. They will tell you. The victory ^{will} ~~in 1939 and in years to come~~ belongs to those who can inscribe on their banners ^{ultimatum} ~~and say~~: "It is all one to God to help by the many or by the few." The victory ^{will} belongs to those who are ^{afraid} ~~not~~ to be small in ^{number} ~~size~~, if only strong in spirit, and purpose. "~~The bee is little among such as fly but his fruit is the chief of sweet things.~~" Victory, ^{will} ~~my~~ friends, belongs to those who are ready to suffer for the things which make life worthy of suffering. Victory ^{will} belongs to those who are prepared to hold their stationed watch upon the battlements of life in defense of those ideals which make life noble and death heroic. Victory ^{will} belongs to those whose destiny is bound up not with conquest but with progress, ^{not with enslavement} ~~with human~~ blessing, ^{but with the emanation of God - not with force & violence, but with spirit & God.} ~~but with the emanation of God - not with force & violence, but~~

Our friend, my dear friends, Judah the Maccabee ought to serve today to Jew and non-Jew as the model of ^{men} ~~a man~~ who refused to be intimidated. "Where passed a great one's steps, there lies the road." And Judah the Maccabee has shown ^{the} ~~the~~ road, the road of sacrifice and suffering, ~~perhaps~~,

^{new} *glory and triumph*
~~the road of martyrdom, but the road of the whole of mankind, and the road~~
~~for us Jews, particularly.~~

^{our} *valiant*
We have been attacked. ~~Hence the~~ answer should be a counter-attack, ^a
~~determined, powerful - upon all kinds of wickedness, shameful unjustness in~~

the world. Pull down the heathen altars. Don't be afraid. Don't hide
yourself in the crevices and nooks hoping that the wrath will pass away.

^{+ high} Life your spiritual banners ~~aloft~~ and summon ^{all} ~~other~~ men to join you in

this battle of the Lord. The victory, the tide of battle, as always *belongs to us.*
~~We are the undefeated and the invincible.~~
~~will turn in our favor. The mighty hosts of the totalitarian, and the~~

~~dictators and of the enemies of mankind - they are trapped. Courage,~~

~~challenge derives from this Festival of Chanukah: "The days of the life~~

of man may be numbered, but the days of Israel are innumerable. So we

read in our ancient texts. So it remains to the end of ~~all days.~~ *time.*

This is Zion

1. No demerit - Growing popularity - "C. lights will shine forever" -
Theme ever fresh - ever applicable - ever recurrent in human
experience.

Wish to draw

Draughts of Courage & Pride - Nation rose from degradation &
defeat - beat back and expelled a powerful foe - Recaptured
its freedom and honor - and resumed its mighty role
on the stage of history. We treasure that perfect, for
there are not many such heart-warming & spirit-re-
storing moments in our history - And in these
darkening days - the warm glow, the C. candles ~~are~~ as
esp. welcome. They are g. beams, hope & faith in a
rough universal black-out - stars that shine and
Keep their ^{faithful} ~~loyal~~ vigil in our dark and storm-swept
skies.

"The miracle will yet happen again" - they seem to say to us.
Scenes that are ^{now} ~~disfigured~~ - may yet be cleared & rededicated
altars that are ~~polluted~~ may yet be may, ^{yet} rise ^{again} in place
The ~~old~~ ^{new} and the polluted. ~~are~~

~~But~~
The strong may again be delivered with the humble, the weak.
per 10 42 p 127

The many - few - p 61 312 p 127

The Unclean - clean p 106 312 p 140

The humbled - uplifted p 23 312 p 140

Godless - faithful p 101 110/4 312 p 131

And the small cruel few oil - hardly adequate for a single
day elimination - may yet again feed a full season
of the world's Festival, light - & return song & joy to humanity.

2. C. is popular, ~~but not~~ not only because of the courage which it relates to the tired heart, a people, & the lands which it rekindles - but also because of ~~the~~ ^{its} utter appropriateness, its theme to every age & part. ^{to its perennial recovery} The elemental struggle, our day - on the high world-wide stage - is reflected or anticipated with amazing faithfulness, detail - in the Mass Struggle. The stage is smaller - the opposing forces far fewer in number than are today battling upon the darkening plains, the world. But the issues are the same - the motives are the same - the significance is the same. ^{It} Fore shadowed in the long & deep struggle bet the forces, the Syria & Jordan of the 2c. are all the wars for human freedom & sp. independence, ^{for the rights of smaller nations,} which have been waged from that time on to this. The rebels under Matth. & Judas Mac. who challenged the might ^{West.} of the powerful Antiochus, ruler of Asia & Egypt - were the ancestors, all the disgraced & soldiers ^{who fought against odds -} for the liberation of the spirit, men - ^{from their day} who followed them to this day -

3. Struggle of Mass was struggle against Totalitarianism - attempt to co-ordinate order into vast fabric of ^{circumvent +} a uniform paganism. ~~which permeated throughout his~~ Europe -

Jews did not want to be paganized - another Levantine nationality - they abhorred Paganism. ^{sp. dependencies of} ~~its conventions & its corruptions~~ altho they appreciated some, its cultural, artistic & philos. values -

① Materialism ② Heartlessness ③ Slavery ④ Cruelty ⑤ War ⑥ Contempt for Poor - weak -

63

Jews had a Superior Faith - Higher concepts, God & Man & Society -
Nobler codes, human conduct - bet. ind - bet. nations -
Conscious - missionary - "cover the sea"
Antiochus, heir to Empire, - Rome - regiment his
empire - impose "Gleichschaltung" on this one dissident,
un-compromist people -

He feared this sp. independence - + this implied challenge -
He: attacked not their Pol. Inst. - they had none - Sp. Independence.

"King Antiochus wrote to his whole kingdom
"that all should be one people.
"And every one should bear his laws.... One Regimented Faith!"

The heathen people offered no opposition - "all the heathen
agreed according to the commandment of the King" - no heathen,
no pagan ever died for his religion
Many, the Israelites consented to his religion - and
went back unto the idols -

liquidate Judaism - Sabbath - Festivals - Temple
service - Schools
Rent in Pieces the books of the Law and burnt
them - "Burning of Books" - Hitler -

Converted Temple to Jupiter Olympus - a Pagan Shrine
Set up altars & groves & chapels of idols - abominable
and heathen rituals -

Death to those who desecrated! - Dictators

4

Many Jews fell away - ant 7 year.

Many had fallen away even before persecution / autoheres

"In those days went there out of Israel wicked men, who persuaded many, saying, let us go and make a covenant with the heathen, that are round about us: for since we departed from them we ~~had~~ have had much sorrow."

Then certain, the people were so forward herein, that they went to the king, who gave them licence to do after the ordinances, the heathen.. Whereupon they built a place, exercise at Jerusalem according to the customs, the heathen ... and forsook the holy covenant... & joined themselves to the heathen, and were sold to do unchristianly

affairs & voluntary Association had provided compulsory Association + they fight with the

Then remained but a few - scattered - harassed - hunted
with a price on their heads - an underground movement

An unequal contest:- The Weak against the Strong - The few against the many. Not only a war - but a Civil War, as well. Against the Enemy without & within!

5/ But there ^{did} remained a small, determined band who challenged
Totipotamensis. - who chose death rather than formal their religion. ^{which}
~~was Greek or Roman~~ ^{and for her religion}
 with them it was all or - whether their numbers were many
 or few - whether prospects of victory bright or dark - whether
 Her was an unescapable challenge - cannot go unanswered.

Every thing must be sacrificed if need be - their peace. their (51)
homes - their lives - even temporarily the very laws
fighting to preserve - sanctity of Sabbath - but the
soul of Israel - must not be overwhelmed. The perils
the race must not be slain. Its will - its faith -
its way of life - its concept of human mission and
destiny - its standards of human justice - love -
holiness - peace - must not be lost to the world.

And so these few, ^{Math. 20:12} intrepid spirits, impulsed their
battles high - they summoned the loyal to follow
them. They rallied on canes, & secret places in the
wilderness. They made ^{numerous} ~~many~~ sallies. They attacked
small outposts - premises warfare - pulled down
altars - numbered men - joined in battle first
with smaller units - then larger - first apollonius
of Samaria, then Seron of Syria, then Lysias
at Emmaus.

Prior to ^{each} ~~that last battle~~ afraid : Judah reminded
"For the victory of battle standeth not in the multitude of an host,
"but strength cometh from heaven"
"They come against us with much pride and iniquity to destroy us"
"But we fight for our lives and our laws..."
At Emmaus "Fear ye not their multitude" Red Sea

6/ And they were! Spent disrupted over Force.

The weak in members ^(who were strong in faith) over the strong in members ^{who were} weak in faith.

This is the mystery & the miracle of Toke Has only

7. Strong, when you come to think of it, the powerful aggressor nations / to-day - just as their adversaries small, weak nations -

- Italy: & thence - Albania
- Germany: Austria - Czechoslovakia - Poland
- Russia - Finland.

Essentially they are Bullies, preying on the weak.
Afraid of a man with a nation as strong as themselves

There is no glory or honor or splendor in these
shameless outrages injuries of small nations
Bullies beating up & robbing helpless little children..
There is glory in little Finland - David - Goliath

8. Israel picked out for its adversaries the greatest
empires of antiquity - & challenged them - Babylonia - Greece - Rome.

It was always mighty nations which attempted to
destroy it - Spain - Giant Russia - Nazi Germany
our enemies - always the most powerful -
And it survived them! A small - but empire was
shattered is never reconstructed - But a people

power, a soul - a faith - can rise from its ashes ^{Phoenix} ~~renewed~~
"many kings have sat down upon the ground - but one
that was never thought of hath worn the crown" - and
that one had a dream - and a vision...

7/ How weak are we?

Doom-filled word - see us finally broken - for never has the
"wrath been so great" - not yet drunk last drop of gall.

And yet - by all records of history - by all tests of nat. experience -

we are not weak at all - but strong

So strong - as to frighten the Antichrists of our day - the
experts of totalitarian neo-paganism ^{in the 20c,} ~~today~~.

The Jews are their chief adversaries; ^{our ideas of freedom -} ~~rights, mass~~ - ~~theoretical~~
Jacques Maritain: (p. 29) ^{Peace - Challenge -}
^{Must destroy us to de-}
^{stroy our spirit} - we thrust them!

Battle has been joined again - many against few - strong
against weak -

Sanctuaries desecrated - altars defiled - lights extinguished
for law abrogated - small nations weakened

8/ To Whom belongs the Victory! Ask these little tapes!
to those who can ^{inscribe} ~~write~~ - ^{"עֲזָרָה"}
" " " " ^{say} : "It is all on for God to help by
many or by few

6
To those who are not afraid to be small in size if great in spirit & purpose: "The bee is little among such as fly but his fruit is the chief of sweet things"

To those who are ready to suffer ~~for~~ for the things which alone make life worthy of suffering.

To those who are prepared to hold their stakehold watch upon the batterments of life - in defense of their ideas which make life worth death heroic.

To those whose destiny is bound up not with Conquest but with Progress - with Blessing - וְיָרֵם וְיִשְׁלַח

9/ Judah M. ^{shined} ~~is~~ ~~the~~ ^{model} he the exemplar for men to-day.

"When passed a great one's steps, then lies the road"

Forward in attack! Counter-attack!

"The days of the life, man may be numbered, but the days of Israel are innumerable"

device used by all totalitarian dictators. And he converted the Temple Jerusalem into a Temple dedicated to Jupiter Olympus, ~~into a pagan shrine.~~ He set up altars and groups of idols and chapels of idols all over Palestine and reintroduced into Palestine the licentious and corrupt rituals which frequently went with this practice of Victrix, and he decreed death to those who disobeyed.

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There remained but a ~~few~~ scattered, harassed, ^{and} hunted ~~and with a~~ price on their heads. ~~There remained a few to carry on what they would~~ ^{ed} call today an underground movement. It was an unequal contest, of course, the weak against the strong, the few against the many. There was not only war, ~~as I indicated a moment ago. It was a~~ ^{but} civil war, ~~also~~. They had to fight the enemy not only from without, but from within. But there did remain a few, a small determined band who challenged totalitarianism.

There were no concentration camps in those days. Death was decreed to all who disobeyed.

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There remained but a scattered, harassed, and hunted few to carry on what would be called today an underground movement. It was an unequal contest, of course, the weak against the strong, the few against the many. There was not only war, but civil war. They had to fight the enemy not only from without, but from within. But there did remain a few, a small determined band who challenged totalitarianism.