

הפטרה לשבת שניה של חנוכה

HAFTORAH OF SECOND SHABBOS CHANNUKAH

This Haftorah is taken from the First Sefer Melochim, Chapter 7, Pessukim 40 — 50.

If there are two Shabbosos Channukah, this Haftorah is read on the second.

These special Haftorahs of Channukah replace the Haftorah of the Week, the Haftorah of Rosh Chodesh (if Rosh Chodesh falls to be on Shabbos Channukah) and they replace the Haftorah read on Shabbos Erev Rosh Chodesh.

This Haftorah is the same as the Haftorah for Sidra Pekuday according to the Sefaradi custom (which is the Haftorah of Vayakhel according to the Ashkenazi custom).

[Please see the Haftorah Sheets to Vayakhel and Pekuday.]

1. Channukah is the Rabbinically-ordained festival which commemorates the victory of the Jewish People under the leadership of the Chashmono'im and the rededication to the Service of HaShem of the Second Beis HaMikdash after its deliberate defilement by the idol-worshipping Syrian Hellenists. As such, it is fitting to have as the Haftorah of a Shabbos Channukah the account of the making of the First Beis HaMikdash by King Shlomo and his craftsmen, and its dedication. There is even a mention of the golden Menorah — another point of connexion with Channukah, which is, indeed, the festival of the Menorah.
2. The Haftorah describes how Chirom, a king of Tyre (he was born of a Jewish mother but from a non-Jewish father) a master coppersmith, collaborated faithfully with King Shlomo in the work of the Beis HaMikdash, bringing to the task his consummate skills and great expertise. The work was carried out to perfection and the colossal sacred undertaking was a marvellous example of how all man's talents and skills are to be utilized in the Service of HaShem.
3. This account of the construction of the First Beis HaMikdash gives full and everlasting credit to the conscientiousness of the non-Jewish King Chirom and his efforts to erect a Holy Temple to the Glory of HaShem. Five hundred years later, the rebuilding of the Second Beis HaMikdash likewise was due in no small measure to the nobility of King Cyrus of Persia who not only gave permission for the Jewish People to return to Eretz Yisroel after the seventy years of the Babylonian Exile but indeed encouraged and even donated towards the rebuilding of the House of G-d in Yerushalaim.
4. The choice of this Haftorah highlights how both Botei Mikdash are a credit to these noble non-Jewish kings, Chirom and Cyrus, who both honoured HaShem and who both stand in such marked contrast to the wicked and destructive Nevuchadnetzar, king of Babylon, who destroyed the First Beis HaMikdash and the later Roman vandals who in an act of wanton destruction and hatred of all things spiritual and holy, burned the House of G-d to the ground.
5. In this way, the festival of Channukah brings to mind and affords us all, Jew and non-Jew, an opportunity to rededicate ourselves to the proper worship of HaShem and to show respect and dignity to those locations, whether they be grand edifices or humble abodes, which are set aside to be places dedicated to the pure worship of HaShem, the G-d of all Mankind.