Tehillim XXX

1 מִזְמוֹר שִׁיר חֲנֻכַּת הַבַּיִת לְדָוִד׃
of David « the dedication of the house « a poem of « A song
2 אֲרוֹמִמְךָ ה״ כִּי דִלִּיתָנִי וְלֹא שִׂמַּחְתָּ אֹיְבַי לִי׃
my foes over me « and did not gladden « for you lifted me « Adonai« I will exalt you
3 ה״ אֱלֹהָי שִׁוַּעְתִּי אֵלֶיךָ וַתִּרְפָּאֵנִי׃
and you healed me « to you « I cried out « my God « Adonai
4 ה״ הֶעֱלִיתָ מִן שְׁאוֹל נַפְשִׁי חִיִּיתַנִי <מיורדי> מִיָּרְדִי בוֹר׃
from descending the pit « you revived me « my nefesh « from Sheol « you raised « Adonai
5 זַמְּרוּ לַה״ חֲסִידָיו וְהוֹדוּ לְזֵכֶר קָדְשׁוֹ׃
to his holy rememberance « and thank « his faithful« to the Adonai« Sing
6 כִּי רֶגַע בְּאַפּוֹ חַיִּים בִּרְצוֹנוֹ בָּעֶרֶב יָלִין בֶּכִי וְלַבֹּקֶר רִנָּה׃
joyous song « in the morning « a weeping rest « in the evening « is His (good)will « life(long) « is His anger « For a moment
7 וַאֲנִי אָמַרְתִּי בְשַׁלְוִי בַּל אֶמּוֹט לְעוֹלָם׃
ever « I won't be shaken « in my ease « said « And **I**
8 ה״ בִּרְצוֹנְךָ הֶעֱמַדְתָּה לְהַרְרִי עֹז הִסְתַּרְתָּ פָנֶיךָ הָיִיתִי נִבְהָל׃
terrified « I was « Your face « You hid « strong « my mountain « you made stand « in Your (good)will « Adonai
9 אֵלֶיךָ ה״ אֶקְרָא וְאֶל אֲדֹנָי אֶתְחַנָּן׃
I will plead « Adonai « and to « I will call « Adonai « To You
10 מַה בֶּצַע בְּדָמִי בְּרִדְתִּי אֶל שָׁחַת הֲיוֹדְךָ עָפָר הֲיַגִּיד אֲמִתֶּךָ׃
Your truth « will(?) tell « the dust « will(?) praise You « to the pit « in my descent « in my silence « What gain
11 שְׁמַע ה״ וְחָנֵּנִי ה״ הֱיֵה עֹזֵר לִי׃
a helper to me « will be « Adonai « and be gracious to me « Adonai « Hear
12 הָפַכְתָּ מִסְפְּדִי לְמָחוֹל לִי פִּתַּחְתָּ שַׂקִּי וַתְּאַזְּרֵנִי שִׂמְחָה׃
in joy « and clothed me « my sackcloth « You removed « to dancing « my mourning « You turned
13 לְמַעַן יְזַמֶּרְךָ כָבוֹד וְלֹא יִדֹּם ה״ אֱלֹהַי לְעוֹלָם אוֹדֶךָּ׃
I will thank You « forever « My God « Adonai « and not be silent « my being « will sing to You « So that

ז And how long does His anger last? One moment. And how long is one moment? R. Abin (some say R. Abina) says: As long as it takes to say Rega'. And how do you know that He is angry one moment? For it is said: For His anger is but for a moment [rega'], His favor is for a lifetime. … And when is He angry? — Abaye says: In those first three hours of the day, when the comb of the cock is white and it stands on one foot. Why, in each hour it stands thus? — In each other hour it has red streaks, but in this moment it has no red streaks at all.
In the neighborhood of R. Joshua b. Levi there was a Sadducee who used to annoy him very much with [his interpretations of] texts. One day the Rabbi took a cock, placed it between the legs of his bed and watched it. He thought: When this moment arrives I shall curse him. When the moment arrived he was dozing. [On waking up] he said: We learn from this that it is not proper to act in such a way.
Berachot 7a

ר R. Huna b. Ammi said in the name of R. Pedath who had it from R. Johanan: If one has a dream which makes him sad he should go and have it interpreted in the presence of three. He should have it interpreted!? Has not R. Hisda said: A dream which is not interpreted is like a letter which is not read? — Say rather then, he should have a good turn given to it in the presence of three. Let him bring three and say to them: I have seen a good dream; and they should say to him, Good it is and good may it be. May the All-Merciful turn it to good; seven times may it be decreed from heaven that it should be good and may it be good. They should say three verses with the word hapak [turn], and three with the word padah [redeem] and three with the word shalom [peace]. Three with the word 'turn': (i) Ps.;30:12 (ii) Jer. 31:13. (iii) Deut. 23:6. Three verses with the word 'redeem': (i) Ps, 55:19. (ii) Isa. 35:10. (iii) I Samuel 14:45. Three verses with the word 'peace': (i) Isa. 57:19. (ii) I Chron. 7:19. (iii) I Sam. 25:6.
Berachot 55b

ה The Holy One blessed be He said to him (David), "Even though you did not build it (the Temple), since you planned to build it, by your name I will call it. This teaches us that all who plan to do a mitzvah even if he is prevented from doing it, The Holy One blessed be He credits him as if he had done it.
Midrash Tehillim 62

ג What is Hanukkah? Our Rabbis taught: On the twenty-fifth ... the Greeks entered the Temple, they defiled all the oils, and when the Hasmonean dynasty prevailed against and defeated them, they searched and found only one cruse of oil which lay with the seal of the High Priest, but which contained enough for only one day's lighting; yet a miracle was made and they lit with it for eight days. The following year these [days] were appointed a Festival with [the recital of] Hallel and thanksgiving.
Shabbat 21b

ד They also rebuilt the sanctuary and the interior of the temple, and consecrated the courts. They made new holy vessels, and brought the menorah, the altar of incense, and the table into the temple. Then they burned incense on the altar and lighted the lamps on the menorah, and these gave light in the temple.
I Maccabees 4:48

ו When Mordechai rode on the horse he began to praise the Holy One blessed be He saying verses 2-4. His students then said v.5-6. Haman responded with v.7-8. v.9-10 were said by Esther and v.11-12 by the whole of the people of Israel.
Vayikra Rabbah 28:6

Rabbi Joshua Neely