

HANUKKAH ...FEAST OF DEDICATION..FEAST OF FIRE..LIGHT BRIEF STORY OF CHANUKAH



Hanukkah was not written about in Lev. 23 because it happened historically long after that period of time. It lines up thematically with many things spoken of in the last days. Hanukkah is a nationalistic holiday about a historical event that took place. There is nothing wrong with it as a whole. Hanukkah is not contrary to the faith in Yeshua. It is not a pagan holiday like many others.

There is nothing in Yah's instructions that tells us we must keep the Feast of Hanukkah, but there is nothing wrong with keeping it either. There is lots to be learned in the thematic connections to Hanukkah. According to the scroll of **John 10:22-23** *And it was at Jerusalem the feast of the dedication (i.e., Hanukkah), and it was winter and Yeshua was walking in the temple in the portico of Solomon* **John 10:22-23** *"Then came Hanukkah in Yerushalayim. It was winter, 23 and Yeshua was walking around inside the Temple area, in Shlomo's Colonnade."* (CJB)
Why was Yeshua walking in the Shlomo's Colonnade?

He was there to celebrate Hanukkah. The Believers at that time were meeting at Shlomo's Colonnade, that's where they got together for many things, including Hanukkah.

Acts 5:12 *"Meanwhile, through the emissaries many signs and miracles continued to be done among the people. United in mind and purpose, the believers met in Shlomo's Colonnade;"* Yeshua celebrated Hanukkah like all the rest as stated in John and Acts.

The word "Hanukkah" (also spelled "Chanukah") actually means dedication, and refers to the rededication of the temple on 25 Kislev 165 BC, after it had been desecrated by the Syrian King Antiochus .

Hanukkah, or Feast Of Dedication, represents rebellion, the day when the people were delivered from sun god worship (Paganism/Hellenism) and the Temple was re-dedicated. Chanukah is a sequence of eight days (8 represents a new beginning) set aside to praise and thank Yahveh for His miraculous powers. **It takes place on the 25th day of Kislev to the 2nd of Teveth, usually around the middle of December.**

Very briefly, one of the first wars for religious freedom took place about 165 years before Yeshua's coming, when Jewish people in Israel were ruled by Emperor Antiochus Epiphanies of Syria. Antiochus came shortly after Alexander the Great, who when he died had his kingdom divided into four parts, one ruled over by Antiochus. He commanded everyone in his empire to worship Greek idols. Antiochus even emptied the Jewish Temple in Jerusalem of all its holy treasures and set up an idol on the altar of the Temple. Antiochus was a Greek heathen. He dedicated the Temple Of Yahveh to Zeus on Dec. 25. He further desecrated the Temple by bringing unclean animals into it and offering them up to Je-Zeus (Je-sus..food for thought). Soldiers of Antiochus then went to the small town of Modiin and tried to force the people there to worship idols, stop studying the Torah, give up observance of the Sabbath, and stop following the commandments. Those refusing to do so were put to death.

Mattathias, a member of a priestly family, along with his five sons and many others, decided to band together and fight for their beliefs. Mattathias was old and soon died, but his son, Judah Maccabee (the Hammer) became leader. His men were known as the Maccabees. They stood fast and defeated Antiochus's army, at that time the mightiest in the world.

The Maccabees went to Jerusalem and removed the idols and unclean animals from the Temple. As the story goes, there was an eternal lamp in the Temple that had to be re-lit to make the Temple holy again. Afterward, they held a service of dedication -- the first Hanukkah! According to the Talmud, when the temple was being restored, there was only enough oil found to last for one day, and yet, by some miraculous provision of Yah, the oil lasted for eight days --long enough for a new batch to be prepared. **This is just an "old wives tail", it is in fact not true.** The book of Maccabees does not mention anything about the miracle of the oil lasting for eight days. The Rabbis in the Talmud are the ones who made up this story which later on was accepted as a fact by those who followed the man-made traditions of the Talmud.

The true miracle of Hanukkah is not the myth about the oil lasting 8 days, it is the fact that Yahveh helped His chosen people once again defeat the enemy and re-establish the Temple in eight days. It is a celebration of spiritual rebellion against the worldly Hellenized culture. Hanukkah is a time when we honor the people who have stood up for Torah. Hanukkah is not a holiday that is substituted for Christmas. It represents the exact opposite of those pagan celebrations. It is about a time when people gave their lives to defend the observance of Torah. Those of us who are pursuing Torah had better stand up for the right to observe it.

1Mac. 4:50 and 2Mac.10:3 do mention that the menorah in the Temple was lit, but they also mention that the sacrifices were offered and the shewbread placed on the table. Yet there is no mention of the miracle of the magical oil. This is all the more surprising when we consider that 1 Maccabees describe events in great detail. If the reason for Chanukkah is not the miracle of the magical oil, then what is it?

1 Maccabees explains that the reason for the celebration by Judah the Maccabee and his men was the "dedication of the altar". It is clear why the Maccabees celebrated their dedication on the 25th of Kislev, but why did they celebrate it for eight days? Was this somehow related to the alleged miracle of the magical oil? It was not! 2 Maccabees explains the reason for the eight days of celebration: *And they celebrated it for eight days with rejoicing, in the manner of the feast of booths, remembering how not long before, during the feast of booths, they had been wandering in the mountains and caves like wild animals. (2Mac. 10:6)*

So according to 2 Maccabees the eight days of Chanukkah were intended to make up for the eight day celebration of the Feast of Booths which the Maccabees had been unable to observe while they were rebels in the mountains. Chanukkah was essentially a Sukkot Sheni (Second Booths).

Again, Chanukkah is referred to as "the Feast of Booths" in the month of Chislev, that is, Sukkot Sheni! So the eight days of Chanukkah had nothing to do with magical oil in the candelabrum or eight days of free fire. It was simply the first opportunity the Maccabees had to make their pilgrimage to the Temple and celebrate Sukkot for eight days.

Does Hanukkah have a personal message for all of us?

When Yeshua's people celebrate Hanukkah they are to be aware of their own Temple. Have we cleansed our temple from all wickedness? Have we cleansed ourselves from rebellion, self will and all the other sins that used to control our lives before we were born again?

When you think about it, the Maccabees were not the rebels. The rebels back then as now, are all those of the world who refuse to follow the Living Word of Yah. They are the rebels and they are guided by witchcraft. Rebellion is as witchcraft. We must all cleanse our own temple.

We have seen that Chanukkah was both a celebration of the "dedication of the altar" and a Sukkot Sheni. 2 Maccabees gives a third reason for Chanukkah which is something called "**Feast of the Fire**". The "Feast of the Fire" is not mentioned anywhere in the Tenach. 2 Maccabees itself explains that the Feast of the Fire is based on the biblical descriptions of fire descending from heaven and consuming sacrifices. This heavenly fire was a sign that YHVH accepted the sacrifice. The first time this is mentioned is in Lev 9:24. The heavenly fire is also described as consuming the offering of David (1Chr. 21:26).

Clearly the historical Chanukkah had nothing to do with the alleged miracle of the eight days of fire in the menorah, but the Chanukkah lamps themselves probably originate from a different source. The Romans celebrated a holiday called Saturnalia which was celebrated on the eight days preceding the winter solstice. One of the main rituals of Saturnalia was lighting candles. It is possible that the adoption of the lighting of lamps was far less deliberate. Both Chanukkah and Saturnalia were 8-day feasts held around the time of the winter solstice. It would not be surprising for aspects of one feast to influence the other.

When Jews came to America in the early 20th century they were inundated with the Christmas atmosphere created by the American toy industry. Most Jews prided themselves in their resistance of Christmas but at the same time they began a custom of exchanging gifts on Chanukkah, something which was unheard of only one hundred and fifty years ago!

In a sense, the gift giving was adopted to compete with Christmas, that is, to satisfy the children jealous of their idolatrous neighbors. But over time this was forgotten, and today Chanukkah is known among American Jews as a festival of gift giving.

When the Temple was destroyed, Chanukkah became less relevant as a "dedication of the altar" festival and the ritual of lighting the lamps became the central aspect of the holiday. Sometime between the destruction of the Second Temple and 200 CE the story of the magical oil burning for 8 days in the candelabrum was invented. And the rest, as they say, is history.

HANUKKAH'S PROPHETIC CONNECTION

As we all know, Yahveh often tells us in the beginning, what will happen in the end. He also shows us that sometimes biblical history can become prophetic of the future. There are a few verses that share this concept with us.

Eccl. 1:9 "That which has been is that which will be, And that which has been done is that which will be done. So there is nothing new under the sun."

Eccl. 3:15 " That which is has been already and that which will be has already been, for Adonai seeks what has passed by."

What happened back in the days of Antiochus is happening today.

To properly understand the prophetic connection of Hanukkah we must explain what really happened in the days leading up to the uprising of Hellenism being forced on people all over the world. The Jewish people were made to conform to the ways of the world, or else. These Jewish people, called the Maccabees, rebelled



against everything decreed by the Greek leader Antiochus. They refused to quit following torah and for that reason they were made outcasts and despised by the other people of the nations. They fled into the mountains and formed a resistance to the Hellenism around them. Their temple was overtaken and an unclean abomination was made on the temple altar.

1Mac. 1:28 *"So he and his sons fled into the mountains, and left all that ever they had in the city"* That which is going to happen in many cases has already happened in the past.

1Mac. 1:44-50 *"So they joined their forces, and smote sinful men in their anger, and wicked men in their wrath: but the rest fled to the heathen for succour. 45 Then Mattathias and his friends went round about, and pulled down the altars: 46 And what children soever they found within the coast of Israel uncircumcised, those they circumcised valiantly. 47 They pursued also after the proud men, and the work prospered in their hand. 48 So they recovered the law out of the hand of the Gentiles, and out of the hand of kings, neither suffered they the sinner to triumph. 49 Now when the time drew near that Mattathias should die, he said unto his sons, Now hath pride and rebuke gotten strength, and the time of destruction, and the wrath of indignation: 50 Now therefore, my sons, be ye zealous for the law, and give your lives for the covenant of your fathers."*

1Mac. 1:54-59 *"Now the fifteenth day of the month Casleu, in the hundred forty and fifth year, they set up the abomination of desolation upon the altar, and builded idol altars throughout the cities of Juda on every side; 55 And burnt incense at the doors of their houses, and in the streets. 56 And when they had rent in pieces the books of the law which they found, they burnt them with fire. 57 And whosoever was found with any the book of the testament, or if any committed to the law, the king's commandment was, that they should put him to death. 58 Thus did they by their authority unto the Israelites every month, to as many as were found in the cities. 59 Now the five and twentieth day of the month they did sacrifice upon the idol altar, which was upon the altar of Adonai."*

Antiochus was spiritually referred to as a god but the prominent god of the Greeks was Zeus.

Antiochus represented the anti-christ, the Greek system represented the beast, and the Jewish people Antiochus forced to obey, represented the Israelites, Yeshua's people. The conflict was between the god of the Greeks, Zeus, and the God of the Hebrew people. This is exactly what we will see in the end times at the time of the tribulation.

Zeus, in Greek mythology, was considered the Father of mankind and the God of Gods. The symbol of Zeus is the eagle. Zeus married Europa. In Greek mythology Zeus was often depicted as the bull that Europa rode. The European union today is symbolized as the uniting of Zeus and Europa. The European parliament building in Strasbourg France was built to look like the Tower of Babel. In front of it is a sculpture of Europa riding Zeus (a woman riding a bull). They are clearly making a statement that they are going to run things.

They are merging Europe with Zeus, the NWO system. They are asking that all the European Nations unite and give up their own laws and be in agreement as one unit, the European Union. This is exactly what happened in the days the Maccabees rebelled.

That idea is prophetic of the end of days. The same thing will happen in the last days when everyone is made to conform to the pagan ways of the world, the Hellenized world we now live in. They will be forced to obey the Beast. It is now called the New World Order. This NWO will be legislated under new International law. Every country will be expected to follow this system and therefore every individual will be likewise expected to go along with the NWO (UN, NATO, EU, etc), laws.

Celebrating Hanukkah is celebrating the rebellion against the society that wants you to conform to its ways. Your celebrating the fact that you are going to follow the Holy One of Israel regardless of what others in the world do. Your celebrating the victory of the rebellion that took place in the past with the Maccabees, and what will soon take place in the last days. This victory is equivalent to us celebrating "Remembrance Day", a time to think about our freedom.

We should remember the Pharaoh coming after the Israelites at the time of the Exodus and Antiochus coming after the covenant keepers at the time of the Maccabees. This is exactly what will take place in the last days. It is all prophetic yet historic, a wonder only the Living Word can reveal.

What has happened in the past and is now biblical history can happen again, many years after the first or second event. He tells us the end in the beginning and takes us back to the beginning to see what happened in the end.

In many cases biblical history becomes prophesy.

Zech. 9:13b "And I will stir up your sons, O Zion, against your sons, O Greece" This simple single verse describes what happened many years ago, as biblical history, will again take place at the time of the end of days. This describes the Great Tribulation, the sons of Zion are symbolic of Yeshua's born again people on earth and the sons of Greece represent the worldly people on earth, those who are part of the beast system. The sons of Zion stand for the covenant that was made with Abraham, Isaac and Jacob.

Deut. 7:22 "Yahveh your Elohim will clear away these nations before you little by little; you will not be able to put an end to them quickly, for the wild beasts would grow too numerous for you." This is the torah describing what spiritually is referred to as the beast. The enemies of Israel that ruled over them in captivity were called the beasts of the field. This "wild beast" term is a Hebrew idiom.

Ezek. 34:5 "They were scattered for lack of a shepherd, and they became food for every beast of the field and were scattered."

This concept is repeated. **Rev. 13:1 And the dragon stood on the sand of the seashore. Then I saw a beast coming up out of the sea, having ten horns and seven heads, and on his horns were ten diadems, and on his heads were blasphemous names."**

As stated in Daniel to happen, has already happened in history. They (the beasts/Hellenized nation on earth) removed the daily sacrifices and placed the abomination on the altar. This once caused a revolt, and will once again cause a revolt. In Matt. 24:15 we see Yeshua speaking of something that already happened as prophetic of what will happen again.

Matt. 24:15 "Therefore when you see the abomination of desolation which was spoken of through Daniel the prophet, standing in the holy place (let the reader understand)," It is telling us what had already happened at the time of Antiochus would happen again in the last days. Matt 24:15 will happen again.

YESHUA'S BIRTH CONNECTION WITH HANUKKAH

To understand the conception connection between John the Baptist and Yeshua please revisit the detailed explanation on the previous pages associated with Yeshua's birth during the Feast of Sukkot.

Now working from the information about John's conception late in the third month, Sivan, and advancing six months, we arrive late in the 9th month of Kislev (Nov-Dec) for the time frame for the **conception** of Yeshua. It is notable here that the first day of the Jewish festival of Hanukkah, the Festival of Lights, is celebrated on the 25th day of Kislev, and Yeshua is called the "light of the world" (John 8:12, 9:5, 12:46). This does not appear to be a mere coincidence. I believe that Yeshua was conceived on the first day of the Feast of Dedication around the later part of December and born in a Sukkah during the Feast of Sukkot.

MYSTICAL SIGNIFICANCE OF THE LIGHT OF HANUKKAH

The following is an explanation of the mystical Jewish way of thinking about the light and darkness in regards to Hanukkah. I include this just so we can better understand better what Orthodox Jews consider when they celebrate the Feast of Dedication, or Feast of lights.

Darkness pre-seeded light at the time of creation. Darkness you might say is an incubator for light. Darkness is like a matrix from which light originates. In other-wards darkness is what light in your life is created from. Light is born out of, so to speak, darkness. Light had to be created and separated from darkness. The word light is used for the manifestation of divinity. Light is the metaphorical term for righteousness, Godliness.

Gen. 1:1-2 "In the beginning Yah created the heavens and the earth. 2 The earth was unformed and void, **darkness was on the face of the deep**, and the Spirit of Yah hovered over the surface of the water". Jewish tradition teaches that the light that was created when Yah said "**let there be light**" was referring to all potential physical and spiritual energy, the "hidden light" so to speak. He was not referring to the light of the sun. The light we are talking about there was a different entity, a divine light, from divine energy.

The Jews believe the sun was created and put in its place on the fourth day. They believe Adam and Eve were created on the sixth. Because the sun was only created on the fourth day, Adam and Eve experienced this divine light for 3 days (36 hours) until they sinned. This light was around until the end of the first sabbath.

Prior to the fall, Adam and Eve were supernatural beings. They had this "shek'hinah" type glory/light. They were light beings. After the Fall, their body appeared and obstructed the light inside, in the same manner as a lamp shade obstructs the pure light of the bulb it covers.

The divine light was removed and we ended up with only daylight. That divine spiritual light could, from that moment on, only be experienced by Yah's righteous people in His supernatural Kingdom of Yah's spiritual dimension.

If we look closely we see a thematic connection in regards to the ninth plague at the time of the Exodus being darkness for all mankind, but light for the Israelites. The radiance upon Moses when he came down from Mt. Sinai could also be thematically connected to this divine light.

When we test worldly things, (current events going on around us against the torah), it is because we are holding up these things to the light of the torah. We are looking at it through the light of the living word. We do so in the same manner as we use a "litmus test" to reveal whether something contains acid or alkaline.

Example: if we take a clear glass of pure water and compare it to a clear glass of water which contains clear poison they both appear the same. In order to tell the poison of the counterfeit spirit, from the pure ruach of Yah, we must compare them closely and establish which follows the torah way, and which doesn't.

Light makes us, our soul, feel good, it has a positive connotation compared to darkness. When we go outside on a nice sunny day, we feel much better than going out on a cloudy day. Our soul seems to know the difference as well as our physical body. Light simply stimulates us in every way.

This is one of the reasons it is common for Jewish people especially, to light candles on special occasions like weekly shabbat, or other feasts, especially Hanukkah, to bring light, joy, and peace, into their homes. As you may recall there was a lamp in the Temple that never went out, it was called the "everlasting light". It represented the shek'hinah light of Yah. Light is simply symbolic of holiness, happiness, positivity, joy, etc. Hanukkah is celebrated during the month of Kislev, the darkest time of year (winter solstice), that is why it is sometimes called the Feast of Lights.

From a worldly point of view, we can see there is even a disorder associated with lack of light. **SAD**; "seasonal affective disorder", is a disorder that has people depressed when there is less or no light outside or in their home.

When we stop and take a moment to think about darkness and light, we will understand the reason most of us talk about Yahveh and Yeshua being the "LIGHT OF THE WORLD". It also points us to the traditional "Illumination of the Temple" ceremony associated with the Feast of Tabernacles.

HANUKKAH CUSTOMS

Traditions and Observances of Hanukkah

There are many traditions associated with Hanukkah. It can be assumed that Messiah celebrated this Festival based on **John 10:22-23**, "*Then came Chanukkah in Yerushalayim. It was winter, and Yeshua was walking around inside the Temple area, in Shlomo's Colonnade.*" As Believers, we can observe this special Holiday, understanding the significance and symbolism. Below are just a few Hanukkah traditions:

A) The Hanukkiah is a special eight branched Menorah, one branch for the eight days of the Festival. One candle is lit, from right to left (just like reading Hebrew), for the eight days of Hanukkah. The distinguished ninth (center), candle, called the Shammash (Servant), is used to light the other candles and is symbolic of Messiah.

The most visible aspect of the observance of Hanukkah is lighting of the special Hanukkah Menorah, also called a Hanukiah. As opposed to the seven candlesticks of the Temple Menorah, the Hanukiah has nine candles (or sometimes oil lamps), the center one always stands out from the others, usually higher. Other than this there are no restrictions on the shape of a Hanukiah, so Jewish artists can exercise a great deal of creativity in designing them. You can find Hanukiot made of practically every material and in every shape and style you can imagine! The lamp which stands out, is called the Shamash in Hebrew, or Shamus in Yiddish. As on the seven lamp menorah, the shamash (center candle/lamp), represents Yeshua the light of the world from which all other light gets its source. The shamash is lit first and used to light the remaining lamps, one for each day that it took for the re-dedication of the Temple. The light is supposed to be displayed prominently -- in a window or on the porch/entrance -- where all who pass by will see it and be reminded of the Temple.

There are various customs commonly associated with the lighting of the Hanukiah menorah on Hanukkah. One custom (associated with the followers of Shami) has the 8 plus 1 candles lit on the first night

and then reduced by one candle each night for the eight day celebration. On the eighth day all nine candles are brightly burning for all to see. The other custom (associated with the followers of Hillel) is to light one candle on the first night plus the shamash candle, and add one candle each night for the following eight days.

It is a common tradition of many Jewish people to light the menorah starting on the farthest west side, representing the everlasting light, to the eastern side. This includes the Hanukkah menorah.

If we are living our spiritual lives according to Torah, we should stand out as the shamash, we are the wicks that the holy spirit (oil) uses to light up the world on Yah's menorah. As Yeshua is the light of the world, we are to reflect that light.

It is worthwhile, if you ever find yourself in Jerusalem over the holiday, to take an evening stroll through the religious neighbourhood of Mea Shearim, where you will find such lights beckoning from every home. It is from this practice that the Feast of Hanukkah derives its second name -- the Festival of Lights!

LIGHT AND DARK

Chanukah, it so happens, is the auspicious time to pour light into the world. Jewish law states that ideally, the Menorah should be placed outside your front door, on the left side as you enter, east to west. Besides doing a splendid job of publicizing the holiday, this also has deeper significance. Since the Mezuzah is traditionally located outside your door on the right side, by adding the Menorah to the left side, the home is now "surrounded by mitzvahs." What greater proclamation of Jewish pride could there be!

Chanukah takes place in the winter, the season when the least amount of light is physically present each day. Likewise, the events of Chanukah tell us about the Jewish people reconnecting to Yah at a time when a majority of the Jews felt lost in darkness. Each night, as we slowly increase the number of candles kindled on the Menorah, we symbolically increase our commitment to bring spiritual light into our lives.

B) Blessings are a very important part of Hanukkah. On the first night three blessings are recited, traditionally.

TRADITIONAL HANUKKAH BLESSINGS



Ha Berakhot (The Blessings)

1. Over the candles:

"Barukh atah Adonai, Elohaynu, melekh ha-olam asher keed'shanu b'meeztvotav v'tzeevanu l'had'lik neir shel Chanukkah (Amein)"

"Blessed are You, Adonai, our Elohim, King of the universe who has sanctified us with His commandments and commanded us to light the candles of Chanukkah (Amein)."

2. For Hanukkah:

"Barukh atah Adonai, Elohaynu, melekh ha-olam she-asah neeseem la-avotaynu ba-yameem ha-heim ba-z'man ha-zeh (Amein)"

"Blessed are you, Adonai, our Elohim, King of the universe who performed miracles for our ancestors in those days at this time (Amein)."

3. *Shehecheyanu* (first night only): "*Barukh atah Adonai, Elohaynu, melekh ha-olam she-hecheeyanu v'keey'manu v'heegeeyanu la-z'man ha-zeh (Amein)*"

"Blessed are you, Adonai, our Elohim, King of the universe who has kept us alive, sustained us, and enabled us to reach this season (Amein)."

1st Night of Hanukkah

1. Recite Blessings 1, 2, and 3.
2. Light the Shammash (Servant) and light the first candle on the far right.
3. Read Genesis 1:5, 1:14-18; John 1:1-9, 10:22-33

2nd Night of Hanukkah

1. Recite Blessings 1 and 2.
2. Light the Shammash (Servant) and light the first two candles on the far right.
3. Read John 3:16-21, 8:12

3rd Night of Hanukkah

1. Recite Blessings 1 and 2.
2. Light the Shammash (Servant) and light the first three candles on the far right.
3. Ps. 18:28, 27:1; Prov. 6:23

4th Night of Hanukkah

1. Recite Blessings 1 and 2.
2. Light the Shammash (Servant) and light the first four candles on the far right.
3. Job 18:5-6, 24:13; Ecc. 2:13

5th Night of Hanukkah

1. Recite Blessings 1 and 2.
2. Light the Shammash (Servant) and light the first five candles right to left.
3. Micah 7:8-9; Habakkuk 3:4

6th Night of Hanukkah

1. Recite Blessings 1 and 2.
2. Light the Shammash (Servant) and light the first six candles right to left.
3. Isa. 42:5-6; Matt. 5:14-16

7th Night of Hanukkah (also look for the New Moon)

1. Recite Blessings 1, 2 and New Moon blessing.
2. Light the Shammash (Servant) and light the first seven candles right to left.
3. Ps. 89:38, 104:19, 81:4; Isa. 60:1-3, 66:23

8th Night of Hanukkah

1. Recite Blessings 1 and 2.
2. Light the Shammash (Servant) and all eight candles right to left.
3. Romans 13:12; Eph. 5:8; 1Ths. 5:5; Rev. 22:5

C) Gelt (money), and gift giving is not a traditional part of the holiday, but has been added in places where Jews have a lot of contact with Christians. Many exchange gifts, one gift for each of the eight days. This has added a fun aspect to this holiday.

GIFTS AND TREATS

Children get "Hanukkah-Gelt" (Hanukkah Money) and/or Hanukkah presents at this time of year. It is a school holiday. Among the Ashkenazim (Jews of East European extraction), it is traditional to eat latkes (potato pancakes) and applesauce. In Israel, sufganiyot -- a kind of doughnut without the hole, covered in powdered sugar -- are also traditional at Hanukkah.

The giving of gifts on Hanukkah is a relatively new practice. This is in no way biblical. I believe the simple truth is that over the years those who celebrated Hanukkah were always doing so near the time of Christmas, so they took the pagan tradition of giving gifts at Christmas and included it in their celebration to sort of fit in better with the outside world. They celebrated Chanukah in a similar way the pagans celebrated Christmas. Most people simply associate the Jews with Hanukkah, but with this giving of gifts inclusion, the Jews sort of blended in a little better with the rest of the world. Wrong of course, but simply the fact. Traditions have a very powerful pull on society as a whole. Wanting to fit in with others has a serious affect on the way many people live their lives. We can either eat of the tree of life (torah) and be peculiar, or we can try to blend in with the rest of the lemmings, and rush off the cliff together while feeling briefly part of the masses. Rejection is a powerful emotion that many simply are unable to overcome, regardless of the reasons. Some people will sell their soul to "fit in" and feel a part of the accepted ways of society as a whole, even though they know what they are doing is immoral and inappropriate.

D) Dreidel is a little game that is played by the children and the adults who are young at heart. When it was forbidden to study Torah, tradition states that the people would gather and engage in some kind of game

that resembled gambling, and at the same time, they would discuss the Torah orally among themselves.

THE DREIDEL (SVIVON)

A well known symbol of Hanukkah is the dreidl. A dreidl is a four-sided toy like top with one of the Hebrew letters Nun, Gimel, Heh, and Shin on each side. The letters stand for the phrase Nes Gadol Hayah

Sham-- "A great miracle happened there." But they also stand for the instructions to a game which is played with the top, and so (or so they say), the dreidl was used as a teaching tool in disguise, because in times and places where the Jewish people were forbidden to teach their religion, the dreidl could be passed off as an innocent toy.

Amazingly, the four letters of exile - Nun, Gimmel, Shin, Hey - are the same four letters of the dreidel, and are also the same four letters of the word "Goshna." This is where Judah built the yeshiva in Egypt! Reversal of our exile is achieved through the light of Torah. There is a fascinating twist to this idea of dreidel letters. Dreidels in Israel today have one letter different - Nun, Gimmel, Shin, Pey, spelling "Nase Gadol Haya Po" - a great miracle happened HERE. So instead of the four letters forming the word "Goshna," an Israeli dreidel spells "Gofna" - meaning "wine." Amazingly, when Jacob blesses his sons before he dies, he gives the blessing to Judah - from which the Messiah descends - is a blessing of



"Gofna" (Gen. 49:10).

Dreidel Game

N (Nun) = "Nes" (a great) = neither win or lose

G (Gimel) = "Gadol" (miracle) = take everything

H (Hey) = "Hayah" (happened) = take half

and (Sheen) = "Sham" (there) = put one in

E) It is traditional to eat Latkes and other fried foods during Hanukkah because of the story of the miracle of the oil.

Here is a basic Latke recipe:

4 medium potatoes 1 medium onion, 2 eggs
3/4 cup matzah meal (flour or bread crumbs can be substituted)
salt and black pepper to taste, parsley
vegetable oil

Shred the potatoes and onion into a large bowl. Press out all excess liquid. Add eggs and parsley and mix well. Add matzah meal gradually while mixing until the batter is doughy, not too dry. (you may not need the whole amount, depending on how well you drained the veggies). Add a few dashes of salt and black pepper. (don't taste the batter -- it's really gross!). Don't worry if the batter turns a little orange; that will go away when it fries. Heat about 1/2 inch of vegetable oil in a medium pan. Form the batter into thin patties about the size of your palm. Fry batter in oil. Be patient: this takes time, and too much flipping will burn the outside without cooking the inside. Flip when the bottom is golden brown. Place finished latkes on paper towels to drain. Eat hot with sour cream or applesauce. They reheat OK in a microwave, but not in an oven unless you cook them just right.

F) Spending time with friends and family is the best part of Hanukkah. It is fun eating the foods connected with this Holiday. But most importantly, we are reminded of Yah's Divine protective hand over His people. We are reminded of the price that is paid when no one stands up for righteousness and the miracles that occur when Yahveh's people stand up for Truth.

Importance

Hanukkah is actually a relatively minor holiday on the Jewish calendar, and yet it is probably the best known among non-Jews, perhaps because the date often happens to coincide more-or-less with the Christmas season. Unlike Passover and Yom Kippur, which were Biblical holidays which Yah gave to Moses at Sinai, Hanukkah is a relatively new holiday, dating back only to 165 BC. It is not mentioned in the torah, as it commemorates an event which took place during the time between the closing of the Tanakh (what Christians call the "Old Testament") and the writing of the Renewed Covenant Scriptures about Yeshua and His followers. It does appear however in the Renewed Testament. By the time of Yeshua, Hanukkah had become a regular holiday, as is mentioned in the Gospel of John: **John 10:22** *And it was at Jerusalem the feast of the dedication* (i.e., Hanukkah), *and it was winter.*"

We know that Yeshua celebrated Hanukkah in the outer temple area called Solomon's court (porch). This was an area well known for celebrations to take place in the temple grounds. Again there is nothing wrong with keeping some traditions, and obviously Yeshua had no problem celebrating this Feast with those participating in the event. As long as the main focus was on the celebration of a mighty victory; "good over evil", I'm sure our Messiah enjoyed the celebration.

Yeshua, the “light of the world” was in a sense the menorah that lit up the homes and temple of that era. The light of the world wants us to focus on the rededicating of the altar as a major part of the celebration of Hanukkah, rather than any supposed miracle which may or may not have taken place. Putting the altar back up and consecrating it again was a main focus, not giving gifts and playing games as tradition has it. From this point on, because Yeshua was about to be redeemed for us, the celebration of Hanukkah was about the rededication of the altar, not the lights of the menorah. Yeshua was not recognized as the “light of the world” till after His death and resurrection. It was all prophetic. To this day the Orthodox Jews deny that Yeshua came at the time of Calvary.

Yeshua was the shamesh candle (center candle/lamp) of the menorah long before they even realized it. If we are watching closely we will see here as in many places in scripture, Dad shows us the end in the beginning, and the beginning in the end.

HANUKKAH, DANIEL, AND THE ANTIOCHUS CONNECTION

Hanukkah is another principal historic event that was foretold by the prophet Daniel. In the eighth chapter of the Book of Daniel, this wise man of Yah relates a dream he had in the year 551 BC, in the Days of Belshazzar, King of Babylon. Daniel 8 represents an amazing prophecy. Here we see the rise and fall of Alexander the Great, and the desecration of the Jewish people and the Land of Israel at the hand of Antiochus Epiphanes (God made manifest).

Dan. 8: 11-14. "It [Antiochus] vaunted itself against the very chief of the host [army]; on its account the regular offering was suspended [in the Temple], and His holy place [the Temple] was abandoned" How long will the regular offering be forsaken and the Temple desecrated because of the transgression? "2,300 evenings and mornings; then the sanctuary shall be cleansed." --

Let's have a real close look at Daniel's vision and how the events spoken of make the thematic and historical connection with Hanukkah. First let's look at the events (order) of the prophesy and then the actual scriptures. Then we can glean from them what Daniel was prophesying many years previous to the event ever taking place. A record of these events is found in the Books of the Maccabees, in the Apocrypha. I encourage you to read at least the first four chapters of the Book of Maccabees. It is of great historical value and as you can see, lines up with scripture as well.

This prophecy (Dan. 8) reveals three separate prophetic events.

(1) The onslaught of Antiochus in 170 BCE.

(2) The destruction of the Temple in 70 AD.

(3) The remaining prophetic events of the coming Anti-Messiah.

What were the goals of Antiochus? The following are the major areas of restriction and observance that were particularly targeted and emphasized:

1. Hellenism; To force Greek culture and lifestyle on the Jews.
 2. To force the Jews to abandon the faith of their forefathers and become 'westernized' [the western, Gentile mindset].
 3. The introduction of Hellenistic cults and the worship of a multitude of pagan gods.
 4. In 170 BCE a law was announced requiring all citizens to present themselves four times a year to pay formal homage to Antiochus Epiphanes as the senior “god” of the Seleucids. The day chosen for these periodic submissions was Shabbat.
 5. No observance of the Sabbath Day was allowed.
 6. No observance of *Rosh Chodesh* (monthly sliver of the moon sighting), or the Hebrew months, which marked the appointed *moedim* (holy-days) was allowed.
 7. Fathers were forbidden to circumcise their sons.
 8. All were forbidden to study, or even possess a Torah scroll.
 9. *Nashim* – Jewish Brides – were required to spend one night with the Greek general before she was permitted marriage.
 10. The formal introduction of “sports,” sporting events, and physical competition into the Hebrew culture.
- In addition, Antiochus Epiphanes dared to occupy Jerusalem, enter the Holy of Holies, and desecrate the sanctuary by offering unclean animals (swine) upon the altar of burnt-offerings. He polluted the entire building by sprinkling it with water in which flesh had been boiled. He dedicated the Temple itself to Jupiter Olympus, and erected the statue of that deity in the Temple. He also plundered the Temple treasures.

Those who accepted the new decrees were called Hellenistic Jews. They were called wicked and ungodly according to 1Mac. 1:11-13, 43, & 7:5. That encompassed the land of Israel.

This list of things (evil decrees) Antiochus forbid the Jews to do is almost the exact same list Christians use today to show that they have faith in their Messiah.

THE VISION OF DANIEL 8 (CORRECTLY CALLED CHAPTER 6)

How it ties in with Hanukkah

Dan. 8:1-27 (1) In the third year of the reign of Belshazzar the king, a vision appeared to me, Daniel,

subsequent to the one which appeared to me previously. **(the vision of the four beasts)**

Dan. 8:2 I looked in the vision, and while I was looking I was in the citadel of Susa, **(the capital of Persia)** which is in the province of Elam; and I looked in the vision and I myself was beside the Ulai Canal.

Dan. 8:3 Then I lifted my eyes and looked, and behold, **a ram (singular) which had two horns (representing two kings of medo-Persia: Darius the Mede and Cyrus)** was standing in front of the canal. Now the two horns [were] long, but one (Persia) [was] longer than the other, with the longer one coming up last.

Dan. 8:4 I saw the ram **(Darius-the king of Medo-Persia)** butting westward, northward, and southward, and no [other] beasts could stand before him nor was there anyone to rescue from his power, but he did as he pleased and magnified [himself].

Dan. 8:5 While I was observing, behold, a male goat was coming from the west over the surface of the whole earth without touching the ground; and the goat [had] a conspicuous horn between his eyes. **(symbolizing Alexander The Great)**

Dan. 8:6 He came up to the ram that had the two horns, which I had seen standing in front of the canal, and rushed at him in his mighty wrath.

Dan. 8:7 I saw him come beside the ram, **(Medo-Persia)** and he **(Alexander The Great)** was enraged at him; and he struck the ram and shattered his two horns, and the ram had no strength to withstand him. So he hurled him to the ground and trampled on him, and there was none to rescue the ram from his power.

Dan. 8:8 Then the male goat **(Alexander The Great)** magnified [himself] exceedingly. But as soon as he was mighty, the large horn was broken; **(Alexander The Great died at age 32)** and in its place there came up four conspicuous [horns] toward the four winds of heaven.

Dan. 8:9 Out of one of them came forth a rather small horn **(Antiochus Epiphanes)** which grew exceedingly great toward the south, toward the east, and toward the Beautiful [Land]. **(Israel)**

Dan. 8:10 It grew up to the host of heaven and caused some of the host and some of the stars to fall to the earth, and it trampled them down.

Dan. 8:11 It **(Antiochus Epiphanes)** even magnified [itself] to be equal with the Commander of the host; and it removed the regular sacrifice from Him, and the place of His **(Yah's)** sanctuary was thrown down.

Dan. 8:12 And on account of transgression the host will be given over [to the horn] **(Antiochus)** along with the regular sacrifice; and it will fling truth to the ground and perform [its will] and prosper.

Dan. 8:13 Then I heard a holy one speaking, and another holy one said to that particular one who was speaking, "How long will the vision [about] the regular sacrifice apply, while the transgression causes horror, so as to allow both the holy place and the host to be trampled?"

Dan. 8:14 He said to me, "**For 2,300 evenings [and] mornings; then the holy place will be properly restored.**" This is 1150 days.



Dan. 8:15 When I, Daniel, had seen the vision, I sought to understand it; and behold, standing before me was one who looked like a man.

Dan. 8:16 And I heard the voice of a man between [the banks of] Ulai, and he called out and said, "**Gabriel, give this [man] an understanding of the vision.**"

Dan. 8:17 So he came near to where I was standing, and when he came I was frightened and fell on my face; but he said to me, "Son of man, understand that the vision pertains to the time of the end **(events that shall occur later)** ."

Dan. 8:18 Now while he **(Gabriel)** was talking with me, I sank into a deep sleep with my face to the ground; but he touched me and made me stand upright.

Dan. 8:19 He said, "Behold, I am going to let you know what will occur at the final period of the indignation, for [it] pertains to the appointed time of the end.

Dan. 8:20 "**The ram which you saw with the two horns represents the kings of Media and Persia.**

Dan. 8:21 "**The shaggy goat [represents] the kingdom of Greece, and the large horn that is between his eyes is the first king (Alexander The Great).**

Dan. 8:22 "**The broken [horn] and the four [horns that] arose in its place [represent] four kingdoms [which] will arise from [his] nation, although not with his (Alexander's) power.**

Dan. 8:23 "**In the latter period of their rule, When the transgressors (wicked Jewish people) have run [their course], A**

king will arise, Insolent and skilled in intrigue. (Antiochus of Epiphanes)

Dan. 8:24 "His power will be mighty, but not by his [own] power, (**Satan helps him**) And he will destroy to an extraordinary degree And prosper and perform [his will]; He will destroy mighty men and the holy people.

Dan. 8:25 "And through his shrewdness He will cause deceit to succeed by his influence; And he will magnify [himself] in his heart, And he will destroy many while [they are] at ease. He will even oppose the Prince of princes, (**as when the devil opposed Yahveh in the beginning**) But he will be broken without human agency.

Dan. 8:26 "The vision of the evenings and mornings Which has been told is true; But keep the vision secret, For [it] pertains to many days [in the future]." (**last days**)

Dan. 8:27 Then I, Daniel, was exhausted and sick for days. Then I got up [again] and carried on the king's business; but I was astounded at the vision, and there was none to explain [it].

The ram with two horns "pushing westward and northward and southward" is "**the Kings of Media and Persia.**" The goat coming from the west that smote the ram is "**Alexander The Great, the King of Greece,**" it's great horn being **the first king**".



The historical record reveals that the Persian kingdom pushed westward into what is now the Land of Israel, northward into Syria, and southward into Egypt. Then came Alexander the Great, the Greeks' first King, who defeated the Persians and destroyed their power in the east. "Then the male goat (**Alexander The Great**) magnified [himself] exceedingly. But as soon as he was mighty, the large horn was broken; (**Alexander The Great died at age 32**) and in its place there came up four conspicuous [horns] toward the four winds of heaven." (Verse 8) "**Four kingdoms shall stand out of the nation, but not in his power**" (Verse 22)

The four kingdoms that arose out of the empire of Alexander at his death were those of "the Seleucids at Antioch, of the Ptolemies in Egypt, of Lysimachus in Thrace, and of Cassander in Macedonia." Further, "out of them came forth a little horn, which waxed exceeding great," and profaned the altar in the sanctuary. (Verses 9-14) This refers to "a King of fierce countenance" (verses 23-25) whose name was Antiochus Epiphanes, the great persecutor of the Jews in the second century B.C. **Antiochus desecrated the altar in Jerusalem by erecting on it a heathen altar.** This altar remained for three years. Finally, the Temple was once again purified and the altar of Yahveh dedicated at a feast that lasted seven days, the "**first Hanukkah**".

An astonishing fact: It was exactly 2,300 evenings and mornings (1150 days) later, after the defeat of Antiochus, that the Temple was cleansed and rededicated. This commemorates the first Hanukkah.

THE ABOMINATION OF DESOLATION

The abomination of desolation talked about in Daniel, Matthew, Mark, and Revelation, all refer to what has happened, and will soon be happening in the Holy City of Jerusalem. For a little better understanding; the word "abomination", in Hebrew (Strong's #8441 "toebah") is considered the ultimate swear word.

Dan. 11:31 "Forces from him will arise, desecrate the sanctuary fortress, and do away with the regular sacrifice. And they will set up the **abomination of desolation.**

Dan. 12:11 "From the time that the regular sacrifice is abolished and the **abomination of desolation** is set up,

[there will be] 1,290 days.

Matt. 24:15 "Therefore when you see the **ABOMINATION OF DESOLATION** which was spoken of through Daniel the prophet, standing in the holy place (let the reader understand),

Mark 13:14 "But when you see the **ABOMINATION OF DESOLATION** standing where it should not be (let the reader understand), then those who are in Judea must flee to the mountains.

More food for thought: Antiochus Epiphanes deliberately desecrated the Temple with SWINE. **How many proclaimed churches do you know of that serve unclean SWINE (ham) during their professed charitable celebrations, yet claim it holy to the God they claim to serve? Total Hypocrisy!**

Micah 3:11 Her leaders pronounce judgement for a bribe, Her priests instruct for a price **And her prophets divine for money.** Yet they lean on Adonai saying, "Is not Yahveh in our midst? Calamity will not come upon us."

Hanukkah and the Last Days

The Renewed Testament, though written after the time of Antiochus and the Maccabees, makes allusions to the book of Daniel that show similar events would occur again. Yeshua Himself warned about "the abomination that causes desolation spoken of through the prophet Daniel" as something yet to take place. (Matt 24:16) Indeed, in 70 AD the Romans again desecrated the Temple, first by placing pagan images there, and then by completely destroying the building. The Renewed Testament book of Revelation refers to images of "the beast" (Antichrist, or the ultimate false Messiah) which will be erected. (Rev. 13:14)

MESSIANIC SIGNIFICANCE OF HANUKKAH

Some Messianic scholars see in the Holiday calendar a parallel to Yahveh's plan for human history. Passover, of course, is closely related to the offering of Yeshua as the Ultimate "Pesach," (Passover lamb) and Shavuot corresponds to the giving of the Holy Spirit (Ruach Ha Kodesh) and the beginning of the Renewed Covenant. Just as before Messiah, Shavuot (Pentecost) stood for the giving of the Torah and the beginning of the Early/Old Covenant. These connections are clear from the Renewed Covenant Scriptures, but some thinkers have extended the parallel between the biblical holidays and such milestones of history on into the future. The Feast of Trumpets is thus paired with the coming Exodus Part 2 (rapture), and Sukkoth with the coming Kingdom of Messiah. Hanukkah is sometimes associated with Eternity in the "New Heaven" to be created after the end of the Messianic Kingdom (Rev. 20:7) which could be thought of as the cleansing and "re-dedication" of the entire Universe as the new Temple of Yahveh. Who will be there in eternity with Yah? Let's look back at what Yeshua said in the temple one Hanukkah.

The Jews gathered around Him saying, **John 10:27-29** "How long will you keep us in suspense? If you are the Messiah, tell us plainly.": Yeshua answered, "My sheep listen to my voice; I know them, and they follow me. I give them eternal life, and they shall never perish; no one can snatch them out of my hand. My Father, who has given them to me, is greater than all; no one can snatch them out of my Father's hand. "

Yeshua clearly believed that He was more than "a good teacher," but the very key to eternal life. It is also interesting that the book of John, the only Renewed Testament book to mention Hanukkah, is also full of references to "light." Yeshua Himself is identified as the "Light of the World." (John 8:12, John 9:5) His story would be fascinating reading for the Festival of Lights!

Summary of the history and meaning of Hanukkah

What would you do if the government said you could not study Torah, observe the Sabbath, or worship the One true Yah upon punishment of death? This is exactly what the people of Israel faced about 2,200 years ago.

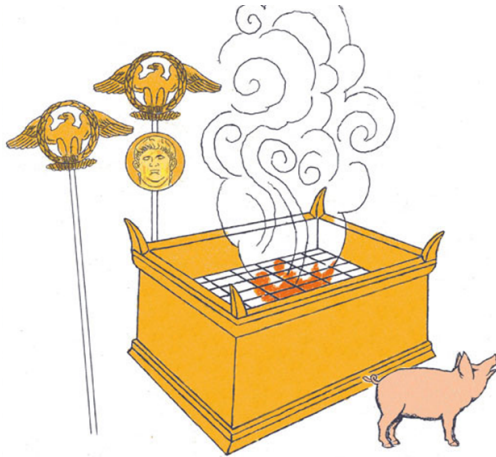
Antiochus Epiphanes, in the year 167 BCE, conquered Jerusalem, sacrificed a pig on the altar, erected a statue of Zeus, and desecrated the Temple (Josephus, page 324; 1 Maccabees 1). This action led to a Jewish revolt, under Judas Maccabees "The Hammer," where the Temple was recaptured and a new altar was constructed. They then rededicated the Temple.

1Maccabees 4:59 "Moreover, Judas and his brothers with the whole congregation of Israel ordained that the days of the dedication of the altar should be kept in their season from year to year by the space of eight days, from the five and twentieth day of the month of Casleu, with mirth and gladness."

Hanukkah means "dedication," and commemorates a time when Yahveh delivered His people from persecution. Hanukkah is a time of dedication, a time of celebration, and a time to thank Yah for His continued faithfulness during perilous times.

"HOLOCAUST MIRACLE: CANDLES ON THE TRAIN"

December 25, 1938 was a day for celebration around the world. For many it was Christmas, for some it



was Chanukah - and for the Geier family it was the day they would escape the murderous clutches of the Germans. Shortly after Kristallnacht, the Geier's had received their passports and visas to leave Germany for the United States.

It was a sunny but cold day as their train bound for Holland pulled out of the Berlin station. The Geier's shared their second-class compartment with two very stern looking Germans. Arnold Geier, age 12, and his sister, 15, sat quietly with their parents. In a whisper, Arnold overheard his mother reassure his father that Yahveh would forgive him for not lighting his menorah that night. Mr. Geier was a cantor and a devout Jew and had packed a small menorah and some candles in his briefcase. "Not long after darkness," recalls Arnold, "the train slowed and puffed its way into a special railway station at the German, Dutch border. We braced ourselves for our final encounter with the German police, Nazis, and Gestapo. Just a few more miles and our old lives would be behind us."

The train sat in the station and the Geier's watched as the Border Police and the Gestapo carefully compared lists and prepared to check everyone's passports and papers. "Finally, small groups of officers boarded the train for their inspection. Papa looked tense and broke out in a sweat. I was afraid. Suddenly, without any warning, all the lights in the station and on the train went out. A number of people lit matches for light and the glow on their faces was an eerie sight.



I felt like screaming."

In the confusion, Mr. Geier stood up, managed to find his overcoat, and pulled eight small candles out of his coat pocket. He struck a match and lit one candle. Using that candle he warmed the bottoms of the other candles and lined up all eight candles on the window sill of our compartment. He quietly recited the Chanukah blessings, and lit the candles. "For the first time in a long time, I saw a smile appear on Papa's face. Then someone shouted, 'There's light over there!' The Border Police and the Gestapo men soon came to our compartment and used the light of the candles to conduct their checking of the passports and papers. One of the officers commended Papa on his resourcefulness for thinking ahead and packing 'travel candles.' "About a half hour passed and then, as suddenly as they had gone off, the lights flickered on again. The officers thanked Papa and left our compartment to finish their work throughout the train." "Remember this moment," Papa said to me, "like in the time of the Maccabees, a great miracle happened here."

I hope that the things revealed in this book have in some way enlightened any and all those who have taken the time to read it. If I have in any way enlightened you with the truth of Yah's Living Word, then my mission has been accomplished. May Yah bless all who read this and take it to heart.

DASYD MINISTRY "DO AS YESHUA DID" dasydministry.org Jerry Hennig (Jan/25)
Excerpt from Feasts Book.