

Notes: December 4, 2021

Start: 10 AM

Order of service:

1. Meet and Greet
2. Introduction (if new people)
3. Ma Tov
4. Open in Prayer for service
5. Liturgy – Sh'ma +
6. Announcements
7. Praise and Worship Songs
8. Message
9. Aaronic Blessing
10. Kiddush
11. Oneg

Children's Blessing:

Transliteration: *Ye'simcha Elohim ke-Ephraim ve hee-Menashe*

English: *May God make you like Ephraim and Menashe*

Transliteration: *Ye'simech Elohim ke-Sarah, Rivka, Rachel ve-Leah.*

English: *May God make you like Sarah, Rebecca, Rachel and Leah.*

Introduction: Hanukkah Message – From Rededication to Resurrection

As our Hanukkah season is drawing to a close and we celebrate this time as a congregation, I want to share some words about Rededication in relation to what transpired in Y'hudah some 2200 years ago.

What is Hanukkah?:

In the Talmud, tractate Shabbat 21b, the Rabbis answer this very question.

What is 'Hanukkah? The rabbis taught: "On the twenty-fifth day of Kislev 'Hanukkah commences and lasts eight days, on which lamenting (in commemoration of the dead) and fasting are prohibited. When the Hellenists entered the sanctuary, they defiled all the oil that was found there. When the government of the House of Asmoneans prevailed and conquered them, oil was sought (to feed the holy lamp in the sanctuary) and only one vial was found with the seal of the high priest intact. The vial contained sufficient oil for one day only, but a miracle occurred, and it fed the holy lamp eight days in succession. These eight days were the following year established as days of good cheer, on which psalms of praise and acknowledgment (of God's wonders) were to be recited.

It is believed that focus shifted from the Maccabean triumph due to the later corruption that would ensue. So, the triumphant victory over the threat of extinction through assimilation was changed to become more about the miracle of the oil.

What greater miracle is there than to be delivered from those that persecute you, to be delivered in spite of

being greatly outnumbered or simply because the God of Avraham, Yitz'chak and Ya'akov has placed His name upon you and calls you His.

Is the Hanukkah story not one of being delivered, life from the dead. Pending destruction almost a certainty, at the hands of the world power of the day and this tiny nation, vastly outnumbered and certainly over powered, would triumph.

Rom 11:15 For if their casting Yeshua aside means reconciliation for the world, what will their accepting him mean? It will be life from the dead!

If certain defeat was overcome by unanticipated victory, victory snatched from the bowels of defeat, is this not a parallel to life from the dead.

Defeat is a type of death whereby liberty, freedom do not exist anymore. It is not alive but dead. Thus certain defeat, a death was resurrected into life by an unanticipated victory.

This pending defeat was established through the decree of Antiochus, who had become ruler over the Greek empire.

1 Maccabees Chapter 1

41-43 Antiochus now issued a decree that all nations in his empire should abandon their own customs and become one people. All the Gentiles and even many of the Israelites submitted to this decree. They adopted the official pagan religion, offered sacrifices to idols, and no longer observed the Sabbath.

44 The king also sent messengers with a decree to Jerusalem and all the towns of Judea, ordering the people to follow customs that were foreign to the country.

45 He ordered them not to offer burnt offerings, grain offerings, or wine offerings in the Temple, and commanded them to treat Sabbaths and festivals as ordinary work days.

46 They were even ordered to defile the Temple and the holy things in it.[e]

47 They were commanded to build pagan altars, temples, and shrines, and to sacrifice pigs and other unclean animals there.

48 They were forbidden to circumcise their sons and were required to make themselves ritually unclean in every way they could,

49 so that they would forget the Law which the Lord had given through Moses and would disobey all its commands.

50 The penalty for disobeying the king's decree was death.

<https://shamar.org/books/1stmacc.pdf>

The seed of revolt had been planted and it was the decree to purge yourself of all your own beliefs, practices and traditions and conform, assimilate yourselves into one state religion, one uniform practice of the empire, one world religion.

Yet, there were a small faction who voiced their concern and thus their objection.

2:19 Then Mattathias answered and spake with a loud voice, Though all the nations that are under the king's dominion obey him, and fall away every one from the religion of their fathers, and give consent to his commandments:

2:20 Yet will I and my sons and my brethren walk in the covenant of our fathers.

2:21 God forbid that we should forsake the law and the ordinances.

2:22 We will not hearken to the king's words, to go from our religion, either on the right hand, or the left.

A single voice, not crying out in the wilderness, but in the very center of the community. In the case of Matatyahu, where there were words, there was also action.

2:23 Now when he had left speaking these words, there came one of the Jews in the sight of all to sacrifice on the altar which was at Modin, according to the king's commandment.

2:24 Which thing when Mattathias saw, he was inflamed with zeal, and his reins trembled, neither could he forbear to shew his anger according to judgment: wherefore he ran, and slew him upon the altar.

2:25 Also the king's commissioner, who compelled men to sacrifice, he killed at that time, and the altar he pulled down.

2:26 Thus dealt he zealously for the law of God like as Phinees did unto Zambri the son of Salom.

2:27 And Mattathias cried throughout the city with a loud voice, saying, Whosoever is zealous of the law, and maintaineth the covenant, let him follow me.

2:28 So he and his sons fled into the mountains, and left all that ever they had in the city.

Thus paving the way for the rebellion to begin, a rebellion that would be a battle for the soul of the very nation, the soul of Adonai, His Word, His Mitzvot, Chukim and Mishpatim, His Laws, Commandments and Rulings.

2:31 Now when it was told the king's servants, and the host that was at Jerusalem, in the city of David, that certain men, who had broken the king's commandment, were gone down into the secret places in the wilderness,

2:32 They pursued after them a great number, and having overtaken them, they camped against them, and made war against them on the sabbath day.

2:33 And they said unto them, Let that which ye have done hitherto suffice; come forth, and do according to the commandment of the king, and ye shall live.

2:34 But they said, We will not come forth, neither will we do the king's commandment, to profane the sabbath day.

2:35 So then they gave them the battle with all speed.

A battle would ensue, the likes of David and Goliath, A small contingent would rebel against the world power of the time.

2:49 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:

2:50 Now therefore, my sons, be ye zealous for the law, and give your lives for the covenant of your fathers.

2:51 Call to remembrance what acts our fathers did in their time; so shall ye receive great honour and an everlasting name.

Call to remembrance that which our ancestors experienced when they trusted in Adonai.

2:52 Was not Abraham found faithful in temptation, and it was imputed unto him for righteousness?
2:53 Joseph in the time of his distress kept the commandment and was made lord of Egypt.
2:54 Phinees our father in being zealous and fervent obtained the covenant of an everlasting priesthood.
2:55 Joshua for fulfilling the word was made a judge in Israel.
2:56 Caleb for bearing witness before the congregation received the heritage of the land.
2:57 David for being merciful possessed the throne of an everlasting kingdom.
2:58 Elias for being zealous and fervent for the law was taken up into heaven.
2:59 Ananias, Azarias, and Misael, by believing were saved out of the flame.
2:60 Daniel for his innocency was delivered from the mouth of lions.
2:61 And thus consider ye throughout all ages, that none that put their trust in him shall be overcome.

Does this not sound like Hebrews 11?

Heb 11:1 Trusting is being confident of what we hope for, convinced about things we do not see.

Heb 11:2 It was for this that Scripture attested the merit of the people of old.

Heb 11:39 All of these had their merit attested because of their trusting. Nevertheless, they did not receive what had been promised,

Heb 11:40 because God had planned something better that would involve us, so that only with us would they be brought to the goal.

Heb 12:1 Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset *us*, and let us run with patience the race that is set before us,

Thus it is my perspective that Mattayahu exemplified such faith that he considered the battle to be Adonai's and thus the victory was at hand.

2:64 Wherefore, ye my sons, be valiant and shew yourselves men in the behalf of the law; for by it shall ye obtain glory.

2:65 And behold, I know that your brother Simon is a man of counsel, give ear unto him alway: he shall be a father unto you.

2:66 As for Judas Maccabeus, he hath been mighty and strong, even from his youth up: let him be your captain, and fight the battle of the people.

2:67 Take also unto you all those that observe the law, and avenge ye the wrong of your people.

Yet, it would be his son Y'hudah (Judas) who would be the one to lead the people.

3:1 Then his son Judas, called Maccabeus, rose up in his stead.

3:2 And all his brethren helped him, and so did all they that held with his father, and they fought with cheerfulness the battle of Israel.

3:3 So he gat his people great honour, and put on a breastplate as a giant, and girt his warlike harness about him, and he made battles, protecting the host with his sword.

3:4 In his acts he was like a lion, and like a lion's whelp roaring for his prey.

3:5 For He pursued the wicked, and sought them out, and burnt up those that vexed his people.

3:6 Wherefore the wicked shrunk for fear of him, and all the workers of iniquity were troubled, because salvation prospered in his hand.

Thus going out in faith, Y'hudah would lead a small army, yet those following him would even question their ability to do battle with such a great power and survive, let alone be victorious...

3:16 And when he came near to the going up of Bethhoron, Judas went forth to meet him with a small company:

3:17 Who, when they saw the host coming to meet them, said unto Judas, How shall we be able, being so few, to fight against so great a multitude and so strong, seeing we are ready to faint with fasting all this day?

Yet, Yhudah (Judas) responded in a manner mindful of that of Kalev...

Num 14:24 But my servant Kalev, because he had a different Spirit with him and has fully followed me—him I will bring into the land he entered, and it will belong to his descendants.

For Y'hudah (Judas) replied to those who doubted...

3:18 Unto whom Judas answered, It is no hard matter for many to be shut up in the hands of a few; and with the God of heaven it is all one, to deliver with a great multitude, or a small company:

3:19 For the victory of battle standeth not in the multitude of an host; but strength cometh from heaven.

3:20 They come against us in much pride and iniquity to destroy us, and our wives and children, and to spoil us:

3:21 But we fight for our lives and our laws.

3:22 Wherefore the Lord himself will overthrow them before our face: and as for you, be ye not afraid of them.

I want to encourage you to read the battle that ensued in that I have include a link to the 1 Maccabees.

<https://shamar.org/books/1stmacc.pdf>

We are made known of what would transpire upon the Davidian like Maccabees vs. the Goliath like Greeks.

Yet I want to now focus on the outcome of the battle that ensued.

4:36 Then said Judas and his brethren, Behold, our enemies are discomfited: let us go up to cleanse and dedicate the sanctuary.

4:37 Upon this all the host assembled themselves together, and went up into mount Sion.

4:38 And when they saw the sanctuary desolate, and the altar profaned, and the gates burned up, and shrubs growing in the courts as in a forest, or in one of the mountains, yea, and the priests' chambers pulled down;

4:39 They rent their clothes, and made great lamentation, and cast ashes upon their heads,

4:40 And fell down flat to the ground upon their faces, and blew an alarm with the trumpets, and cried toward heaven.

The death of the altar where sacrifices had stopped, alluded to by Daniel,

Dan 9:27 He will make a strong covenant with leaders for one week [*of years*]. For half of the week he will put a stop to the sacrifice and the grain offering. On the wing of detestable things the desolator will come and continue until the already decreed destruction is poured out on the desolator."

Will be purged of its defiled stones, rebuilt and thus rededicated, that is brought back to life. They would

cleansed the Temple of all the foreign elements that had defiled it through pagans worship.

We are talking the worship of other gods
Sacrifices to these other gods

Pigs sacrificed, their blood poured out to the Greek god Zeus

It would be brought back to life and then the “life blood” of the nation could flow again.

Lev 17:11 For the life of a creature is in the blood, and I have given it to you on the altar to make atonement for yourselves; for it is the blood that makes atonement because of the life.'

4:41 Then Judas appointed certain men to fight against those that were in the fortress, until he had cleansed the sanctuary.

4:42 So he chose priests of blameless conversation, such as had pleasure in the law:

4:43 Who cleansed the sanctuary, and bare out the defiled stones into an unclean place.

4:44 And when as they consulted what to do with the altar of burnt offerings, which was profaned;

4:45 They thought it best to pull it down, lest it should be a reproach to them, because the heathen had defiled it: wherefore they pulled it down,

4:46 And laid up the stones in the mountain of the temple in a convenient place, until there should come a prophet to shew what should be done with them.

4:47 Then they took whole stones according to the law, and built a new altar according to the former;

4:48 And made up the sanctuary, and the things that were within the temple, and hallowed the courts.

Thus, this is not the only death that occurred at this time.

4:49 They made also new holy vessels, and into the temple they brought the candlestick, and the altar of burnt offerings, and of incense, and the table.

4:50 And upon the altar they burned incense, and the lamps that were upon the candlestick they lighted, that they might give light in the temple.

4:51 Furthermore they set the loaves upon the table, and spread out the veils, and finished all the works which they had begun to make.

4:52 Now on the five and twentieth day of the ninth month, which is called the month Chislev, in the hundred forty and eighth year, they rose up betimes in the morning,

4:53 And offered sacrifice according to the law upon the new altar of burnt offerings, which they had made.

In one word “LIFE!!!”

That which was once desolate, dead is now active, alive.

Thus, this time of remembrance we call Hanukkah, meaning dedication / re-dedication, is a story not of a miracle of oil. It is not just about a battle where Y'hudah as an enormous underdog against the enormity of the Greek empire, the super power of the time.

Hanukkah is a story of resurrection. Life from the Dead.

Is there any reason why Yeshua would not be there at the Temple and at this time, representing the power of the Resurrection that is to come.

Messiah and Hanukkah:

We read in Yochanan 10:22 – 28, the only place where it is actually mentioned in scripture.

It was real, and significant to Yeshua to be in Jerusalem for it. It would be a time, like many others, that He is confronted about who He is...

Joh 10:22 Then came Hanukkah in Yerushalayim. It was winter,

Joh 10:23 and Yeshua was walking around inside the Temple area, in Shlomo's Colonnade.

Joh 10:24 So the Judeans surrounded him and said to him, "How much longer are you going to keep us in suspense? If you are the Messiah, tell us publicly!"

Joh 10:25 Yeshua answered them, "I have already told you, and you don't trust me. The works I do in my Father's name testify on my behalf,

Joh 10:26 but the reason you don't trust is that you are not included among my sheep.

Joh 10:27 My sheep listen to my voice, I recognize them, they follow me,

Not too long ago, during Sukkot, Yeshua had conveyed to many people, many religious leaders the truth of who He is, yet the ones He is speaking to now, still don't believe Him. Thus, I have also included a link to my sermon from 2019 conveying what I believe Yeshua's Hanukkah message might have been...

http://www.shalommaine.com/sermon_notes_pdf/Yeshua's_Hanukkah_Sermon.pdf

http://www.shalommaine.com/downloads/122819_Yeshua's_Hanukkah_Sermon.mp3

Thus, from now on when you think Hanukkah, don't just think about the many traditions centered around it, don't just think about the victory over oppression and thus the battle for liberation. All are important, yet the one thing we tend not to think about because we really don't see the connection.

We tend to associate Yeshua with the light of Hanukkah,

Joh 8:12 Yeshua spoke to them again: "I am the light of the world; whoever follows me will never walk in darkness but will have the light which gives life."

Yet, we don't even consider Hanukkah to be a message of resurrection.

Today, think about the light of Hanukkah and Resurrection. Rededication leads to Life and not just life but Life with Him and Life through Him.

Yet you cannot say you don't see it after today. So today you have a new understanding of rededication.