

By: Aron Ryan

It was the twenty-fifth day of Chislev, the Temple was being purified on the very day in which the Temple had been profaned by the foreigners three years earlier. Celebrating for eight festal days with rejoicing, in the manner of the feast of Tabernacles... Then, carrying branches, leafy boughs and palms, they offered hymns to Jahu'wah who had brought them through the tumultuous time. Decreeing by public edict, ratified by vote, the Hebrew nation would celebrate those same days every year.

At the time of this dedication, so the story goes, a miracle occurred that became the basis of the Chanukah tradition. According to the traditional story, when the Maccabees filled the Temple lamps with oil, they only had enough for one day's time. It would take eight days to secure more of the oil that had to be specially prepared. Miraculously, the one day supply of oil lasted the entire eight days.

This miracle of the lights is not recorded anywhere in the books of the Maccabees. It appears only in the Talmud (Shabbat 21b). Since the Talmud consists of oral traditions and was compiled

long after the events, many Jewish scholars believe the story of the miracle of the oil was made up after the fact. They believe this was done to stir up a sense of nationalistic pride.

Perhaps it was because the Maccabean dynasty (the forefathers of the Sadducees) eventually became entirely corrupt, and the Talmud (which grew out of Pharisaic tradition) did not want to draw much attention to them. Therefore the Talmud's statements, recorded centuries after the Maccabean rebellion, focus on the miracle of the oil rather than on the merits of the Maccabean resistance. Here's how the story reads in 2 Maccabees 10:1-8 (*The Jerusalem Bible*):

"Maccabaeus and his companions, under Jahu'wah's guidance, restored the Temple and the city, and pulled down the altars erected by the foreigners... They purified the sanctuary and built another altar; then striking fire from flints and using this fire, they offered the first sacrifice for two years, burning incense, lighting the lamps and setting out the loaves. When they had done this they threw themselves flat on the ground and implored Jahu'wah never again to let them fall into such adversity..."

The TRUE miracle of Chanukah is like the miracle of Purim. Chanukah is about the time the Hebrew people were almost exterminated. There was no Haman or Hitler here, but something more subtle, the temptation among the Hebrew people **to assimilate and adopt the ways and customs of the world.**



Great empires rose and fell. The Israelite prophet, Daniel, spoke of four kingdoms succeeding one another. Babylon fell even while Daniel was living there. The Medes and Persians arose and Persia covered almost the whole earth. Greece came later with the sudden and overwhelming conquests of Alexander as Daniel describes in his eleventh chapter. After the Greeks a fourth kingdom would rise, but only in the days of Jah'shua's birth.

Daniel said that Alexander would be a mighty king with great power. But his kingdom would soon be broken four ways after it arose. And two of the four parts of the Alexandrian legacy were

the Ptolemies of Egypt (*The Ptolemies were members of the final dynasty of Egyptian pharaohs, members of a Greek family based in Alexandria*) and the Seleucids of Babylon and Syria (*a dynasty of rulers who ruled Asia Minor from 312 to 64 b.c., after the death of Alexander the Great*). In between them were the people of Judah, those who had returned from exile in Babylon and dwelt with a rebuilt Temple in their midst.

All around Judah the world was changing. Hellenism (*To adopt Greek ways and speech; become Greek*) was the fashion. Cities built libraries, courts, temples, and places for discussion and learning and hippodromes for public chariot races and horse races. Stadiums were built for games and the fashion was for athletes to participate without clothes.

Races, wrestling, and other games entertained the people of the cities. Judah was a backwards sort of place and for the most part the people wanted nothing to do with Olympian Zeus, nude games, and the Greek way of life. But among the nobility, there were compromisers... people who wanted to see the old traditions disappear.

Circumcision, they said, was barbaric. It was embarrassing for Jewish young men to participate in nude games where all could see their circumcisions. Some had unreliable and dangerous surgeries to try and reverse their circumcision.



Many wanted to see the end of Torah study and Hebrew and Aramaic writing and conversation. The common Greek which was growing to be the world language was the language of sophistication. Meanwhile, the Seleucids came to rule over the territory of Judah and put the Ptolemies back into Egypt.

Eventually a new Seleucid monarch arose in 175 B.C.E., Antiochus Epiphanes (*the opposer*). Deluded by vanity, he considered himself to be divine and demanded that he be addressed as Antiochus Epiphanes (meaning "Antiochus the Visible God"). Greeks had no difficulty with this because their religion was pantheistic in nature, and one more god was no problem.

But it was a different situation with the Hebrews who were monotheists. They were outraged by Antiochus' claim of deity, so they gave him a derogatory title that was a play on words. They called him Antiochus Epimanes, which meant "Antiochus the Madman."

In the year 167 B.C. the temple and city were taken by Epiphanes. Epiphanes installed Jason as his own Kohen Gadol (*high priest*) after Jason offered King Antiochus a generous bribe to depose the Kohen Gadol and appoint him to the coveted position. Jason was not from the line of Aaron and although his Hebrew name was Joshua he changed his name to Jason to be more accepting among the Hellenists. It was the beginning of the end to the integrity of the Temple Priesthood.

The "High Priest" Jason erected a gymnasium near the Temple, and proceeded to corrupt his fellow Hebrews with pagan customs and licentious behavior. But before long, another Hellenized Hebrew, Menelaus, beat Jason at his own game and bought the High Priesthood with an even bigger bribe, financed with the golden vessels pilfered from the Temple.

Jason then amassed an army and attacked Menelaus in the Holy City, massacring many of his own countrymen. Antiochus interpreted this civil squabble as a revolt against his throne, and sent his armies into Jerusalem, plundering the Temple and murdering tens of thousands of Jews.

Epiphanes 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. He prohibited the Israelites from observing their religious rites concerning circumcision, the observance of the Shabbat, and laws pertaining to clean animals. He especially forbade the study of Torah. They adopted his pagan religion, offered sacrifices to idols, and **NO LONGER OBSERVED THE SHABBAT**.

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 so that they would **FORGET THE TORAH** and **CHANGE ALL OF THE ORDINANCES**.

He ordered them not to offer burnt offerings, grain offerings or drink offerings in the Sanctuary, and **COMMANDED THEM TO TREAT SHABBATS AND FESTIVALS AS ORDINARY WORKDAYS**. (*What we see proclaimed in America right now*).

Epiphanes profaned the Temple of Israel by installing a statue of Zeus, to Epiphanes the Elah of Israel was nothing. Full of contempt, he sacrificed a pig on the altar of the Temple to his Greek god Jupiter, then cooked the pig and poured the broth from it on to the Holy Scrolls of the Torah and upon the altar.

Strongly supporting the nobility in their desire to Hellenize the Israelites he had 40,000 killed and sold 40,000 more as slaves. But Epiphanes read the whole situation wrongly. The enthusiasm for Greek ways was only a pretense for nobles who aspired to greater wealth and power. This is similar to what we are seeing today in many movements, rich socialist elitist are inciting young people (*which they refer to as the useful idiots*) to do their bidding, in order to fulfill their agendas and obtain power.

The people of Judah were not in agreement with these changes. So, when an envoy came to the town of Modi'in to enforce the new ways the soldiers gathered the villagers together with their priests, and ordered them to sacrifice a pig on an altar to Zeus. An elderly priest from the Hasmonean family by the name of Mattathias refused to follow this order. But a turncoat Jewish priest offered to comply with the order.

At this point, Mattathias was seized by a holy rage. Taking a sword, this elderly priest killed the traitor and then turned on the commanding officer. Following their father's lead, Mattathias' sons joined him. They drew weapons and killed all the soldiers present.

The first blow of armed Hebrew revolt against Antiochus had been struck. The elderly priest Mattathias, who unwittingly became the revolts leader, guided his ever growing rag-tag army in a series of night time guerrilla warfare skirmishes. There were already Torah-faithful groups who had formed bands in the outlying areas of Israel. Mattathias and his sons became the leaders of these groups of **Hasidim, pious ones**. It would be Hasidim versus Hellenists in Israel.

The Hasidim quickly grew and the Hellenists would have been in trouble except that Epiphanes had the greatest armies in that part of the world. But Jahu'wah had already been at work and there was another factor in the favor of the Hasidim. The armies of Epiphanes and the wealth of Epiphanes had already been harmed by trouble with Rome. Rome was not yet an empire, but they were already a force to be reckoned with, having defeated Hannibal and the Carthaginians. Epiphanes' father had supported the wrong side and made an enemy of Rome. Rome had demanded a huge tribute from the Seleucids and had greatly reduced the military which Epiphanes had available.

Mattathias died about a year after the revolt started, the rigors of war combined with his old age caused his health to fail. Before he died he passed his leadership on to his son Judah. Judah quickly exhibited his skill as a military tactician and earned the title "Maccabee," a name derived from the Hebrew word for "hammer." During the next three years, while living in caves, the Maccabees, as they became known, gradually wore down the might and the will of Epiphanes' army.

The city and temple were recovered and the temple was purified with great pomp and dignity. The ceremony of purification continued through eight days, during which Judas celebrated and praised Jahu'wah with hymns and psalms... no fasting or lamentations were allowed.

1 Maccabees 4:52-59 "They decked, also, the forefront of the temple with crowns of gold and with shields, and the gates and chambers they renewed and hanged doors upon them:"

Since the people had missed Sukkot, one of the most important Holy Festivals, Chanukah was celebrated for eight days because it was in that year a late celebration of the Feast at the Temple.

Spiritual Warfare

Chanukah is a story about remaining committed to *the truth* in a society bent on removing Jahu'wah, and therefore an insane world. After all, since ultimate reality is the "handiwork" of a single, all powerful, all knowing, all loving, morally perfect, Elohim that has been revealed in the Scriptures, those who deny this reality are living in a state of delusion. In a sense the history of humanity, as expressed philosophically and politically, has been nothing less than the relentless collusion to redefine reality as something it isn't!

Psalms 2:1 Why do the nations rage, and the peoples meditate on a vain thing?

Psalms 2:2 The kings of the earth set themselves, and the rulers plot together, against Jahu'wah and against His anointed, saying,

Psalms 2:3 Let us break their bands in two and cast away their cords from us.



Spiritual warfare is therefore the fight for sanity and truth in a world that prefers madness and self-deception.



Hebrew believers defeated the *forces of assimilation* at work in their world. If it had not been for the Maccabean uprising, there might not have been a Hebrew people for Ha' Mashiach (*the Messiah*) to be born into. Heylel's (*satan*) ultimate hope! The covenant promises of Jahu'wah would perhaps have failed. But history will never work out this way. Jahu'wah's hand drives history in the direction of the world to come, nothing man does can change that fact.

In an end times scenario "Epiphanes" foreshadows the coming time of Ha' Mashiach *of Evil*, the anti-christ who will one day attempt to assimilate all of humanity into a **New World Order**.

2 Thessalonians 2:3 Let not anyone deceive you by any means. For that Day shall not come unless there first comes a falling away, and **the man of sin shall be revealed, the son of perdition,**

Revelation 13:7 And it was given to it to war with the saints and **to overcome them**. And authority was given to it over every tribe and tongue and nation.

Revelation 13:8 And **all dwelling on the earth will worship it**, those whose names have not been written in the Book of Life of the Lamb slain, from the foundation of the world.

Revelation 13:9 If anyone has an ear, let him hear.

He will appear at first to be a Savior to the world, in a time of violence. Brokering peace for Israel and the Mideast, but like his archetype Epiphanes, he will betray Jahu'wah's elect making decrees against the ways of Jahu'wah.

People will be tempted to go along with this due to the economic advantage and the pull of popular power. Yet, the final Victory of Jahu'wah will be established when Jah'shua returns to destroy this Mashiach of Evil.

But Jahu'wah promises that Israel in the last days will be circumcised in heart and will not give in to the wickedness of smooth things. In the history of Israel there have been some leaders who cried out for a renewal within.

The greatest of these was Jah'shua, the son of Joseph the Nazarene. On Chanukah He stood in the Temple and challenged His generation to a renewal which was far more important than war, kingdoms, and power. "*Who are your shepherds*" He asked His people, the kind who rob and steal or the kind who lay down their life for the sheep?

John 10:8 All who came before Me are thieves and robbers, but the sheep did not hear them.

John 10:11 I am the Good Shepherd. The Good Shepherd lays down His life for the sheep.

Jah'shua said that his sheep would hear his voice. His sheep would have the eternal life of the last days here and now. At Chanukah he declared that He was the good shepherd, the last David, who would bring his people home.



JAH'SHUA WALKED IN SOLOMON'S PORTICO



And the Feast of Dedication took place at Jerusalem, and it was winter. And Jah'shua walked in the temple in Solomon's Porch.

John 10:22-23

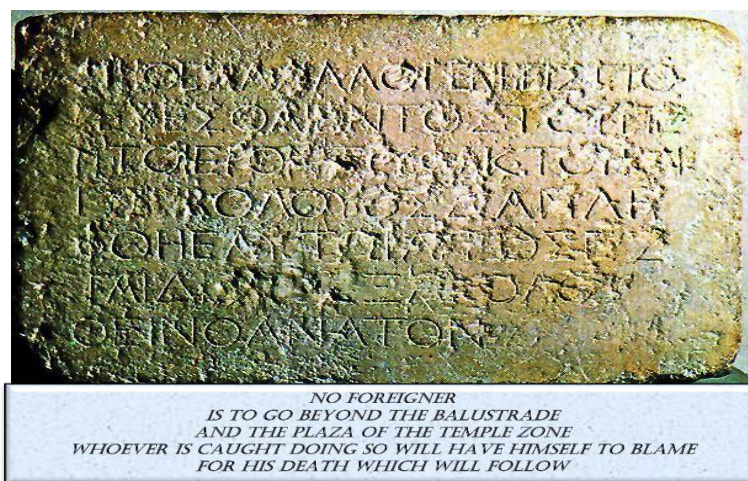
This important element of Herod's temple, preserving in its name a traditional connection with Solomon, is referred to three times in the Brit Chadasha- (*New Testament*). In these passages the Greek word stoa is translated "porch" but in the Revised Version margin of Acts 3:11 it is more correctly translated "portico".

In architecture a "porch" is strictly an exterior structure forming a covered approach to the entrance of a building; a "portico" is an ambulatory (*a place for walking*), consisting of a roof supported by columns placed at regular intervals—a roofed colonnade. The portico bearing Solomon's name was that running along the eastern wall in **the Court of the Gentiles** of Herod's temple. Not only was the portico the scene of Christ's teaching at the Feast of the Dedication but was also flocked to by the multitude after the healing of the lame man.

Acts 3:11. And as the lame one who was healed held Kepha and John, all the people ran together to them in the *portico* that is called Solomon's, greatly wondering.

Also, there the apostles preached and performed other miracles

Acts 5:12 And many miracles and wonders were done among the people by the hands of the apostles; and they were all with one accord in Solomon's Porch



Before going on let's take a closer look at the work "Porch"

Porch- G4745 stoa *sto-ah'*-Probably from G2476; a *colonnade* or interior *piazza*: - porch.

-G2476 hist mi *his'-tay-mee*- A prolonged form of a primary word *sta* of the same meaning, and used for it in certain tenses; **to stand**, (literally or figuratively): - abide, appoint, bring, continue, **covenant**, **establish**, hold up, lay, present, set (up)...

Jah'shua preached in the Court of the Gentiles which Herod's builders had doubled in size and surrounded with an elaborate **Hellenistic** portico. This was the only place on the temple grounds where the Gentiles were allowed, which are the people to whom Jah'shua established a Covenant of His Father with after His own people rejected Him.

Josephus the Jewish historian wrote about the warning signs that were on the barrier that separated the court of the gentiles from the other courts in the Temple. Not until recent times did archaeologists actually discover one. Its seven line inscription read as follows:

The law did not require Israelites to be at the Temple in Jerusalem for the Chanukah celebration, as this was not one of the pilgrimage festivals. Every one observed it in his own place, not as a Mo'edim.

While Jah'shua walked in Solomon's portico... the priests, officials and people celebrated the historical cleansing of the temple while rejoicing in a current **defiled and corrupt temple** that was Herod's temple. Herod's Temple was called "the temple beautiful" and in front of the Holy Place hung an exquisite *Babylonian* curtain. This temple **was a re-designed version**, with altered dimensions. **The Ark of the Covenant and the Glory had long ago since departed.**



It is interesting that present-day Jews celebrate Chanukah or Lights: the dedication of a Temple no longer in existence. Simultaneously, Christians celebrate the annual, highly commercialized, feast



day of Christmas; celebrating the birth of Jah'shua on a day in which He was not born.

Solomon's Portico was the only remnant left of the original temple built by Solomon. It was the remnant of a temple designed by Jahu'wah.

Jah'shua deliberately chose the Portico for His walk because Solomon's Portico was an extension of the original, embracing and symbolizing everything it represented. This remnant of the original temple symbolizes the manner in which Jahu'wah extended His Covenant to **a Remnant People**. Because of the unbelief of the lost sheep, the Abrahamic Covenant was extended and became resident *in the Children of Faith*.

Galatians 3:7 Therefore know that those of faith, these are the sons of Abraham.

Solomon's Portico was preserved to symbolize the future rising up of the **Tabernacle of David** by **a Remnant** just as it was a remnant of the original. The shadow would make way for the substance, the Spiritual House built up of living stones.

1Kepha (Peter) 2:5 you also as living stones are built up a spiritual house...

Like a preserved remnant, Solomon's Portico made a prophetic statement. It was the Feast of Dedication and Jah'shua, the Author and Finisher of Faith, walked in the Portico. This was no casual walk, nor was Jah'shua walking to keep warm; He had higher things in mind.

Remember the temple officials were celebrating, cleansing and purging a **defiled temple**, but Jah'shua was dedicating the Remnant Portico for the Promise of the Father: the mighty Baptism of the Ruach Ha'Qodesh (*Holy Spirit*) and Fire. Here the Remnant, according to **the election of grace**, would obtain what Israel sought and did not obtain.

Romans 11:4 But what does the Divine answer say to him? "I have reserved to Myself seven thousand men who have not bowed the knee to Baal."

Romans 11:5 Even so then, also in this present time **a remnant according to the election of grace has come into being.**

Romans 11:6 But if by grace, then it is no more of works; otherwise grace is no more grace. But if it is of works, then it is no more of grace; otherwise work is no more work.

Romans 11:7 What then? Israel has not obtained that which it seeks, but the election obtained it, and **the rest were hardened**

Jah'shua is deliberately treading back and forth on the Remnant Solomon's Portico. This walk calls to mind, *Deut. 11:24 "Every place on which the sole of your foot treads shall be yours."*

Jah'shua is fulfilling every nuance of meaning in the Hebrew word, "treading or walking (^{H189})."
This word means... *to string a bow by treading on it in bending; to guide, to lead and to thresh.*

Here, He will begin threshing a Remnant out of Israel.

Here, He will guide through the Ruach Ha'Qodesh, Here, He will string His bow.

Here, He will begin the New Creation Temple--the New Jerusalem, His Bride.

Here, on this Remnant extension of the original temple on the Rock of Temple Mount, He will begin to build His Redeemed Church on the Eternal Rock, His own Person.

Here, the Master Teacher, the Ruach Ha'Qodesh will come to teach and guide His Elect.

Jah'shua's walk in the Portico was pointing to the teaching He gave in conjunction with the Portico. "I am the good shepherd and **I know My sheep**, and am known by My own. As the Father knows Me, even so I know the Father; and **I lay down My life for the sheep. And other sheep I have which are not of this fold (The Gentiles); them also I must bring**, and they will hear My voice: and there will be **one flock** and one shepherd."

Acts 10:1 And a certain man named Cornelius (*Gentile*) was in Caesarea, a centurion of the Italian cohort,

Acts 10:2 one devout and fearing Jahu'wah, with all his household, both doing many merciful deeds to the people, and praying continually to Jahu'wah.

Acts 10:3 About the ninth hour of the day he saw plainly in a vision an angel of Elah coming to him and saying to him, Cornelius!

Acts 10:4 And he was gazing at him, and becoming terrified, he said, What is it, master? And he said to him, Your prayers and your merciful deeds have come up for a memorial before Jahu'wah.

Acts 10:5 And now send men to Joppa and call for Simon, whose last name is Kepha.

Acts 10:6 He is staying with one Simon a tanner, whose house is by the seaside. He will tell you what you must do.

Acts 10:7 And when the angel who spoke to Cornelius departed, he called two of his servants and a devout soldier from those who waited on him continually.

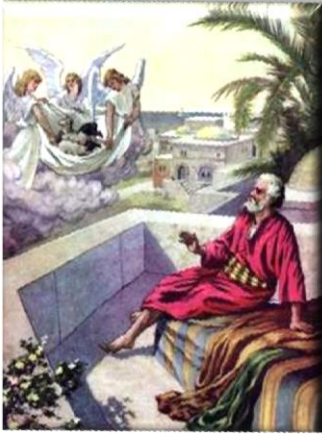
Acts 10:8 And explaining all things to them, he sent them to Joppa.

Acts 10:9 On the next day, as these went on the road, and drawing near the city, Kepha went up on the housetop to pray, about the sixth hour.

Acts 10:10 And he became very hungry and desired to eat. But while they made ready, an ecstasy fell on him.

Acts 10:11 And he saw the heaven opened and a certain vessel like a sheet coming down to him, being bound at the four corners and let down to the earth;

Acts 10:12 in which were all the four-footed animals of the earth, and the wild beasts, and the reptiles, and the birds of the heaven.



Acts 10:13 And a voice came to him, saying, Rise, Kepha! Kill and eat!

Acts 10:14 But Kepha said, Not so, Master, for I have never eaten anything that is common or unclean.

Acts 10:15 And the voice spoke to him again the second time, What Jahu'wah has made clean, you do not call common. (*Jahu'wah was not talking literally about food, but about the "unclean" Gentiles*).

Acts 10:16 This happened three times, and the vessel was received up again into the heaven.

Acts 10:17 And while Kepha doubted within himself what the vision which he had seen might be, even behold, the men who were sent from Cornelius had asked for Simon's house and stood on the porch.

Acts 10:18 And they called and asked if Simon whose last name is Kepha was staying there.

Acts 10:19 And while Kepha thought on the vision, the Ruach said to him, Behold, three men are looking for you.

Acts 10:20 Therefore arise and go down and go with them without doubting, for I have sent them.

Acts 10:21 And going down to the men, those sent to him from Cornelius, Kepha said, Behold, I am the one you are seeking. For what reason have you come?

Acts 10:22 And they said, Cornelius the centurion, a just man and one who fears Jahu'wah, and one of good report among all the nation of the Hebrews, was warned from Elah by a holy angel to send for you to come to his house and to hear words from you.

Acts 10:23 Then he called them in and lodged them. And on the next day Kepha went away with them, and certain brothers from Joppa went with him.

Acts 10:24 And the next day they entered into Caesarea. And Cornelius was waiting for them, **and had called together his kinsmen and near friends** (*All of them Gentiles*).

Acts 10:25 And as Kepha was coming in, Cornelius met him and fell down at his feet and worshiped.

Acts 10:26 But Kepha took him up, saying, Stand up! I also am a man myself.

Acts 10:27 And as he talked with him, he went in and found many who had come together.

Acts 10:28 And he said to them, You know that it is an unlawful thing for a man, a Jew to keep company with or to come near to **one of another nation**. But Jahu'wah has shown me **not to call any man common or unclean**.

Acts 10:29 Therefore I came without complaint, being sent for. I ask, then, for what reason have you sent for me.

Acts 10:30 And Cornelius said, Four days ago I was fasting until this hour. And at the ninth hour I prayed in my house, and behold, a man stood before me in bright clothing.

Acts 10:31 And he said, Cornelius, your prayer is heard, and your merciful deeds have been remembered before Jahu'wah.

Acts 10:32 Therefore send to Joppa and call here Simon whose last name is Kepha, he is staying in the house of Simon, a tanner by the seaside; who, when he comes, shall speak to you.

Acts 10:33 Therefore I immediately sent to you, and you have done well to come. Now therefore we are all here present before Elah to hear all things that are commanded you by Jahu'wah.

Acts 10:34 Then Kepha opened his mouth and said, Truly I see that Jahu'wah is not one who discriminates;

Acts 10:35 but in every nation he who fears Him and works righteousness is accepted with Him.

Kepha the messenger said;

Acts 11:17 "If therefore Elah gave them the same gift as He gave us when we believed on Mashiach Jah'shua, who was I that I could withstand Jahu'wah?"

Thus fulfilling the purpose of Jahu'wah, in the two elements needed (Israelite and Gentile) to create the new compound, the one New Man from the two: The New Creation Spiritual Temple, not a continuation of the earthly one.

Ephesians 2:15 Having abolished in **his flesh** the **enmity**, even the law of commandments contained in ordinances; for to make in himself of two one new man, so making peace;

His- ^{G848} *hautou*- self, him (-self), his (own), of it, thee, their (own), them (-selves), they.

Flesh- ^{G4561} *sarx* - Probably from the base of G4563; the *body*, or as the symbol of what is external, *human nature* (with its frailties (physically or morally) and passions)

G4563- meaning a broom; to sweep: - sweep.

Enmity- ^{G2189} *echthra*- Feminine of G2190; hostility; by implication a reason for opposition: - enmity, hatred.

G2190- *echthros*- From a primary word echth- to hate; usually as a noun, an adversary (especially Satan): - enemy, foe.

With these definitions in mind let's reread the scripture:

Having abolished in His flesh the enmity ...*He had swept out within Himself the frailties of human nature- hatred...* so that **in Himself** He might make **the two into one new man**, making peace between them;

The Remnant in any generation is not re-manufactured Judeo-Christianity, it is Israelite and Gentile re-newed into a New Creation in Mashiach Jah'shua.

THE TRUE LIGHT

The Gospel according to John mentions the concept of light as a description of Ha' Mashiach more than any other writer.



In John's first chapter we are introduced to Ha' Mashiach as the Word who was with Elah. Unlike Matthew's and Luke's account that begin with the circumstances surrounding the birth of Jah'shua... John begins with describing Jah'shua's beginning before becoming human. He begins with the truth about Jah'shua's unique connection -relationship to Elah. John seeks to explain just who this man was.

John also connects Jah'shua with Messianic terms like Lamb of Elah

John 1:29 The next day John sees Jah'shua coming to him and says, Behold the Lamb of Eloah who takes away the sin of the world!

The One Moses spoke about

John 1:45 Philip found Nathanael and said to him, We have found Him of whom Moses wrote in the Law and the Prophets, Jah'shua of Nazareth, the son of Joseph.

The Prophet

John 6:14 Then seeing the miracle that Jah'shua did, those men said, This is truly the Prophet, the One coming into the world.

Ha'Mashiach

John 4:25 The woman said to Him, I know that Ha' Mashiach is coming, who is called anointed. When He has come, He will tell us all things.

The Good Shepherd

John 10:11 I am the Good Shepherd. The Good Shepherd lays down His life for the sheep.

In contrasting Jah'shua to the prophet John the Baptist, John the gospel writer calls Jah'shua the *True Light* who brings life to all men. He is the only human who could be considered able to give life to men. In that sense he is the ultimate Light.

Light has some amazing properties. For life to exist there must be light. Light is a material that is both physical and spiritual. It exposes, makes visible, brings the truth out in the open, and helps one to see what is really there.

The more light - the more understanding. Light is a pure substance, it contains no impurities. Light is often associated with righteousness and goodness. For someone to be called the light means more than just being a good teacher who enlightens but rather someone who has no impurities.



John 1:4 In Him was life, and the life was the light of men.

John 1:5 And the light shines in the darkness, **but the darkness has not understood it.**

In several ways the properties of light and darkness vividly portray the life of Jah'shua and the conflict He faced in testifying to who He was. He came to bring life in terms of forgiveness of sins, restoring man to Jahu'wah, exposing lies and clarifying the truth, and even overcoming death. John's gospel records a constant battle of unbelief and sin that sought to put out the light and yet Jah'shua shines through in the midst of it all.

That darkness has not understood the light could be interpreted in several ways. Jah'shua was rejected by his own people because he failed to be the kind of Mashiach they wanted. Due to the political oppression of the Romans, Hebrew leaders were looking for a military man, no doubt, another Judas Maccabee.

The hearts of the people were hungry for another uprising to gain political and national independence. There was a yearning in the hearts of people for another national hero. Jah'shua came preaching repentance and salvation from sin. *His message conflicted with their desires.* They wanted freedom from Rome but according to John, Ha' Mashiach was coming as a light to offer freedom from darkness.

Ultimately he became Mashiach in spite of the darkness that sought to prevent it.

John 1:9 The True light that gives light to every man was coming into the world.

There was darkness in the world in the first century just like there is darkness in our world in the 21st century. The darkness caused by sin is evident in the evil we hear about in the news each day: Terrorism, genocide, corruption, domestic violence, murders, kidnapping, oppression

of the poor... and so on. **Spiritually, this is rooted in our separation from Jahu'wah.** In response to this dark predicament comes Jahu'wah's promise to bring the kind of light we need. This light must be more than just a national hero. His light must bring hope, truth, understanding, freedom, and reconciliation with Jahu'wah. For this to happen, the light must deal with the problem of sin.

John 8:31-36 If you hold to my teaching, you are really my disciples. Then **you will know the truth and the truth will set free....** I tell you the truth, everyone who sins is a slave to sin... If the Son set you free **you will be free indeed.**

Jah'shua made it clear there could be **no ultimate freedom without first dealing with sin.** Interestingly, after Jah'shua makes reference to himself as the *Light of the World* we then see Him in Jerusalem at the temple during Chanukah.

One thing that the story of Chanukah should remind us of, is that Jahu'wah has called us to be *separate and apart from the world.*

1Kepha 2:9 But you are a chosen generation, a royal priesthood, a holy nation, a people for possession, so that you might **speak of the praises of Him who has called you out of darkness** into His marvelous light;

Just as the Maccabees resisted the attempt of Epiphanes to destroy their cultural and religious heritage, we must stand firm against the modern day pressures for us to conform to the pagan standards of the world. We must be in the world but not of it and submit to Jah'shua as king over our lives

John 17:11 And now I am in the world no longer, but these are in the world, and I come to You, Holy Father. Keep them in Your name, those whom You have given Me, so that they may be one as We are.

John 17:12 While I was with them in the world, I kept them in Your name. Those that You have given Me I have kept, and none of them is lost, but the son of perdition, that the Scripture might be fulfilled.

John 17:13 And now I come to You, and these things I speak in the world that they might have My joy fulfilled in them.

John 17:14 I have given them Your Word, and the world has hated them because they are not of the world, even as I am not of the world.

John 17:15 I do not pray for You to take them out of the world, but for You to keep them from the evil.

John 17:16 They are not of the world, even as I am not of the world.

**WE MUST STAND AGAINST THE SUBTLE PRESSURES TO ASSIMILATE OURSELVES
TO "MODERN WAYS"**



THE LIGHT OF THE TABERNACLE



Around 1440 B.C., approximately 2.5 million Israelite slaves were delivered by Jahu'wah from Egypt. As this new nation traveled from Egypt to the land they had been promised, they stopped for a number of months in the desert. It was here where Jahu'wah instructed them to build a portable structure called the Tabernacle.

Exodus 25:8 And let them make Me a sanctuary, so that I may dwell among them.

The Israelites were given detailed directions as to the making of seven major items of furniture to be placed in the Tabernacle.

Exodus 25:9 According to all that I show you, the pattern of the tabernacle, and the pattern of all the instruments of it, even so you shall make it.

After washing their hands and feet at the laver, the priests could enter the Holy Place, which was the first room in the tent of the tabernacle. There were three pieces of furniture in the Holy Place: the menorah, the table of showbread and the golden altar of incense.

The menorah, also called the "golden lampstand" or "candlestick," stood at the left side of the Holy Place. It was hammered out of one piece of pure gold. Like for the laver, there were no specific instructions about the size of the menorah, but the fact that it was fashioned out of one piece of pure gold would have limited its size.

The lampstand had a **CENTRAL BRANCH**, from which three branches extended from each side, forming a total of seven branches. Seven lamps holding olive oil and wicks stood on top of the branches. Each branch looked like that of an almond tree, containing buds, blossoms and flowers. The priests were instructed to keep the lamps burning continuously.

Exodus 25:31 And you shall make a lampstand of pure gold. The lampstand shall be made of beaten work; its shaft, and its branches, its cups, its knobs, and its blossoms, shall be from it.

Exodus 25:32 And six branches shall come out of the sides of it-- three branches of the lampstand out of the one side, and three branches of the lampstand out of the other side.

Exodus 25:33 Three almond-like cups on the one branch, with knob and blossom; and three almond-like cups on the one branch, *with* knob and blossom, so for the six branches, those going out of the lampstand.

Exodus 25:34 And in the lampstand shall be four almond-like cups, with their knobs and their blossoms;

Exodus 25:35 and a knob under two branches of it, and a knob under two branches of it, and a knob under two branches of it, according to the six branches, those going out of the lampstand.

Exodus 25:36 Their knobs and their branches shall be of it, all of it one beaten work of pure gold.

Exodus 25:37 And you shall make the seven lamps of it. And one shall light the lamps of it, so that they may give light on its face.

Exodus 25:38 And the tongs of it, and its pans shall be of pure gold.

Exodus 25:39 One shall make it of a talent of pure gold, with all these vessels.

Exodus 25:40 And see that you make them after their pattern, which was shown you in the mountain.

Leviticus 24:1-3 Jahu'wah said to Moses, 'Command the Israelites to bring you clear oil of pressed olives for the light so that the lamps may be kept burning continually. Outside the curtain of the Testimony in the Tent of Meeting, Aaron is to tend the lamps before Jahu'wah from evening till morning, continually.

Why, were the bowls - lamps made like that of almonds? The answer is found in:

Numbers 17:8 And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.

And why seven bowls? Seven lamps to remind us of the Creation.

Genesis 2:2 And on the seventh day Jahu'wah ended his work which he had made...



But also-

Isaiah 11:1 And a **Shoot goes out from the stump of Jesse**, and a Branch shall grow out of his roots.

Isaiah 11:2 And the **Spirit of Jahu'wah** shall rest on Him, the spirit of **wisdom** and **understanding**, the spirit of **counsel** and **might**, the spirit of **knowledge** and of the **fear of Jahu'wah**.

Revelation 1:4 John to the seven churches which are in Asia. Grace to you and peace from Him who is and who was and who is coming; and from the **seven spirits** which are before His throne;

We all know that **the shoot** (*branch*) that grows out of the roots of Jesse is a reference to Ha' Mashiach Jah'shua!

A strange story is told about the Menorah and its Servant Lamp in the Jerusalem Talmud – Yoma 43:3 tells us that the Servant Lamp stopped burning about 40 years before the Romans destroyed the Temple in 70AD. The Servant Lamp simply refused to burn.

The Jewish Encyclopedia however tells us the reason - it says that the Lamp went out upon the death of Simeon the Righteous who was the high priest in those days. Could Simeon the Righteous be the same Simeon who was in the Temple when Jah'shua was brought in by Joseph and Mary for His Redemption of the Firstborn ceremony?

Remember, the one presiding over the Redemption of the Firstborn ceremony had to be a priest, usually the High Priest.

Luke 2:25 And behold, there was a man in Jerusalem whose name was Simeon. And this man was just and devout, waiting for the Consolation of Israel. And the Ruach Ha'Qodesh was on him.

Luke 2:26 And it happened to him, being instructed by the Ruach Ha'Qodesh, he was not to see death before he would see Ha' Mashiach.

Luke 2:27 And he came by the Ruach into the temple. And as the parents brought in the child Jah'shua, to do according to the custom of the Law concerning Him,



Luke 2:28 even he received Him in his arms and blessed Elah, and said,

Luke 2:29 Jahu'wah, now You will let Your servant depart in peace, according to Your word.

Luke 2:30 For my eyes have seen **Your Salvation**

Luke 2:31 which You have prepared before the face of all the peoples,

Luke 2:32 a **LIGHT for revelation to the nations** (*Gentiles*), and the glory of Your people Israel.

Luke 2:33 And Joseph and His mother marveled at those things which were spoken by him.

Luke 2:34 And Simeon blessed them and said to Mary His mother, Behold, this One is set for the fall and rising again of many in Israel, and for a sign spoken against

Was it a fulfillment of the Message of the Menorah?

The lampstand was the only source of light in the Holy Place, so without it, the priests would have been *stumbling around in the dark*.

The lights of the Menorah shone upon the table of showbread and the altar of incense, enabling the priests to fellowship with Elah and intercede on behalf of Jahu'wah's people. Just as the lampstand was placed in Jahu'wah's dwelling place so that the priests could approach Jahu'wah, Jah'shua, the "true light that gives light to every man" came into the world so that man could see Jahu'wah and not live in spiritual darkness anymore.

Jah'shua said:

John 8:12 I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life.

John 12:46 I have come into the world as a light, so that no one who believes in me should stay in darkness.

As Jah'shua is represented by the main branch of the lampstand, we as believers are represented by the six branches that extend from original branch.

Revelation 1:13 And having turned, I saw seven golden lampstands. And in **the midst of the seven lampstands I saw One like the Son of man**, clothed with a garment down to the feet, and tied around the breast with a golden band. Having believed, we are now living as "children of light"...

Ephesians 5:8 For you were once darkness, but now you are light in Ha' Mashiach; walk as children of light who draw our source of light from Jah'shua, the true light.

Jah'shua calls us "light of the world" and commands us to-

Matthew 5:16 let your light shine before men, that they may see your good deeds and praise your Father in heaven.

Not only so, but the branches serve as a picture of Jah'shua' description of our relationship with him:

John 15:5 I am the vine, you are the branches ... apart from me you can do nothing.

Two other significant symbols include the fact that it was made of PURE GOLD (not gold plated) and had SEVEN branches. Pure gold is a representation of the deity and perfection of Ha'Mashiach Jah'shua, and seven is the number of completeness in the Bible. The believer is made COMPLETE by the PERFECTION of Jah'shua.

It is understood that, just as the menorah was the only light in the Tabernacle, so Ha'Mashiach is the only one who can light the true path to Jahu'wah The Father and eternal life.

We can also look at it as the light produced by the menorah, is the "**Light of the Torah.**"

Proverbs 6:23 For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life.

DID JAH'SHUA CELEBRATE CHANUKAH

Despite the "Spiritual" aspect of Chanukah- should we as overcomers observe it in the physical?

The Feast of Dedication is mentioned in the book of John, and because of this many believers state that Jah'shua kept Chanukah, so we should too.

The *Gill Commentary on John 10:22* brings to "LIGHT" some food for thought-

*And it was at Jerusalem the feast of the dedication... That is, of the temple; not as built by Solomon... or as rebuilt by Zerubabel, for **there were no annual feasts appointed in commemoration of either of these**; and besides, they were neither of them in the winter time; the dedication of Solomon's temple was in autumn, at the feast of tabernacles, about September-*

1Kings 8:2 *And all the men of Israel were gathered to King Solomon at the feast in the month Ethanim, which is the seventh month.*

The dedication of the house in Zerubabel's time, was in the spring, about February-

Ezra 6:15 *And this house was finished on the third day of the month Adar, in the sixth year of the reign of Darius the king.*

But this was the Feast of Dedication, appointed by Judas Maccabaeus and his brethren, on account of the purging the temple, and renewing the altar, after the profanation of them by Antiochus; which feast lasted eight days, and began on the twenty fifth of the month Cisleu, which answers to part of our December...

*Wherefore, as Josephus says this feast was called φωτα, "lights"; though he seems to assign another reason of its name, because that prosperity and happiness appeared to them beyond hope, and unexpected: and though this was only an order of Judas and his brethren, and the congregation of Israel, **yet the Jews observe it as religiously, as if it was the appointment of God himself**, and they do not spare to call it so; for in the service of this feast, they have these words;*

"Blessed art thou, O Lord our God, the King of the world, who hath sanctified us by his commandments, and hath "commanded" us to light the lamp of the dedication; blessed art thou, O Lord our God, the King of the world, who did wonders for our fathers on those days, at this time; blessed art thou, O Lord our God, the King of the world, who has kept us alive, and preserved us, and

brought us to this time; these lamps we light, because of the wonders and marvelous things, and salvations, and wars, thou hast wrought for our fathers on those days at this time, by the hand of thine holy priests. These lamps are holy, we have no power to use them, but only to behold them, so as to confess and praise thy great name, for thy miracles, and for thy wonders, and for thy salvations.’’

And though this feast is said to be at Jerusalem, yet it was not confined there, as were the other feasts of the passover, weeks, and tabernacles, for this might be kept in any part of the land: mention is made of the feast of dedication at Lydda and in other countries...

Some have been of opinion, that this feast of dedication was on the account of the victory Judith gained over Holophernes, by cutting off his head; or however, that the commemoration of that victory was a part of this festival: in the Vulgate Latin edition of Judith 16:31 it is said, "the day of the festivity of this victory is received by the Hebrews into the number of holy days; and is kept by the Jews from that time, to the present day."

And it was winter; for the month Chisleu answers to our November and December; so that the twenty fifth of that month might be about the tenth of December, and the Jews reckon part of that month winter, and it must be the part in which this feast was; they say (m), "half Chisleu, Tebeth, and half Shebet, are חרור, 'winter':" so that the evangelist might with propriety say, according to the sense of the Jewish nation, that it was winter; though it was but just entered, even not more than ten days: the reason why this is observed, may be for what follows.

I find it interesting that there was NEVER a proclamation for an annual celebration for the dedication of Solomon's temple- The FIRST temple – the one where Jahu'wah placed His name.

1Kings 5:3 Thou knowest how that David my father could not build an house unto the name of Jahu'wah his Elah for the wars which were about him on every side, until Jahu'wah put them under the soles of his feet.

1Kings 5:5 And, behold, I purpose to build an house unto **the name of Jahu'wah** my Elah, as Jahu'wah spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, **he shall build an house unto my name.**

2Chronicles 5:1 Thus all the work that Solomon made for the house of Jahu'wah was finished: and Solomon brought in all the things that David his father had dedicated; and the silver, and the gold, and all the instruments, put he among the treasures of the house of Elah.

2Chronicles 5:2 Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto Jerusalem, to bring up the ark of the covenant of Jahu'wah out of the city of David, which is Zion.

2Chronicles 5:3 Wherefore all the men of Israel assembled themselves unto the king **in the feast which was in the seventh month.**

2Chronicles 7:8 Also at the same time Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entering in of Hamath unto the river of Egypt.

2Chronicles 7:9 And in the eighth day they made a solemn assembly: for they kept the dedication of the altar seven days, and the feast seven days.

2Chronicles 7:10 And on the three and twentieth day of **the seventh month** he sent the people away into their tents, glad and merry in heart for the goodness that Jahu'wah had shewed unto David, and to Solomon, and to Israel his people.

2Chronicles 7:11 Thus Solomon finished the house of Jahu'wah, and the king's house: and all that came into Solomon's heart to make in the house of Jahu'wah, and in his own house, he prosperously effected.

Solomon dedicated the Temple during a Feast that was already commanded by Jahu'wah in the seventh month!

And, what about the Tent of Witness that Jahu'wah commanded of Moshe?

Exodus 40:1 And Jahu'wah spoke to Moses, saying,

Exodus 40:2 You shall set up the tabernacle of the tent of the congregation on the first day of the first month.

Numbers 7:1 And it happened on the day that Moses had fully set up the tabernacle, and had anointed it and sanctified it, and all the vessels of it, both the altar and all its vessels, and had anointed them and sanctified them,

Numbers 7:3 And they brought their offerings before Jahu'wah:

Numbers 8:1 And Jahu'wah spoke to Moses saying,

Numbers 8:2 Speak to Aaron, and say to him, When you bring the lamps, the **seven lamps** shall give light in front of the lampstand.

Numbers 8:3 And Aaron did so. He lighted its lamps in front of the lampstand, as **Jahu'wah commanded** Moses.

Jahu'wah commanded a seven lamp – lampstand and yet man decided that a nine lamp was in order for their celebration. So it appears that the only Altar dedication that we are to observe annually is the one at Herod's defiled, corrupt and altered Temple?

So what of Jah'shua?

**“And it was at Jerusalem the feast of the dedication, and it was winter.
And Jah'shua walked in the temple in Solomon's porch.”**

That Jah'shua was there indicates that He expressly came for the Feast of Dedication. Why?

It is human reasoning that draws the conclusion that Jah'shua was in Jerusalem at the time of the Feast of Dedication to celebrate it.



Because there's no reason for Him to be in cold, windy and wet Jerusalem in the winter rather than in the warm Galilee where He normally hung out, other than He went there to celebrate... So this must be 'proof' that Chanukah was seen by Him (and all the Apostles) as 'good.' He was there to make a point. It's good to celebrate Chanukah!

The above paragraphs illustrate definitively the process of “reading into the text.” We have no evidence of Jah’shua celebrating anything! You have to read into the text to come to that conclusion, an interpretation method exactly opposite of how we should approach the Scriptures!

When we look further at the context of John 10 we can see what was happening.

John 10:26 But you did not believe because you are not of My sheep. As I said to you,

John 10:27 My sheep hear My voice, and I know them, and they follow Me.

We see that He says to those who did not believe His words that they were not His sheep. We see that those who did not believe He was carrying out the Father’s will desired to stone Him for blasphemy. He was not under the control of their self-assigned religious authority, so they sought to kill Him. Of course, these questions are begged: Why was Jah’shua there? Who else would have been in the hearing of this message? Who was allowed in the Court of the Gentiles? What was Solomon’s Porch?

Jah’shua “**walked**” in the temple in Solomon’s Porch. Let’s look at that verb.

Here is an abbreviated entry from Arndt and Gingrich’s *A Greek-English Lexicon of The New Testament and Other Early Christian Literature*:

1. Lit. – *go about, walk around* ... In several places one might translate *stay, spend some time, be*, though without the idea of remaining on the same spot.

From the text, it appears that Jah’shua was doing what He normally did when He went to the Temple. He was walking about, teaching. In Classical Greek, this word carries the sense of “walking and talking” or “walking and teaching.” The text does not say He was celebrating Chanukah.

In scripture, we are never given information haphazardly or without purpose. Let us explore the subject of the portico of Solomon a little further. First, a schematic of what one writer believes the temple compound looked like in that day. The 4.5-foot high partition, colored in brown is the *soreg*.

Jewish Encyclopedia describes the Soreg as such;

A reticulated fence of sticks, called "soreg," 10 handbreadths in height and at a distance of 10 cubits from the outer wall of the courts, surrounded the Temple ... The soreg served as a barrier beyond which Gentiles and the ceremonially unclean might not pass (Kelim i. 8); and it was provided with a guarded entrance opposite each gate of the courts.

The exclusion of Gentiles angered the Greeks, who, when they gained control over the Jews, made thirteen openings in the soreg; but after the Maccabean victory these breaches were repaired.

The soreg featured signs, in a number of languages that warned these unauthorized people against entering the area of the Holy Temple.

Jah'shua was in the Court of the Gentiles, in the area known as the Portico of Solomon, the eastern entrance to the Temple, where only proselytes (*new converts- Non "Jewish" jews*) and ceremonially unclean Jews would have been allowed. It should be noted that proselytes were still considered Gentiles, even though they were Jewish converts, and they were not allowed full access to the Temple.

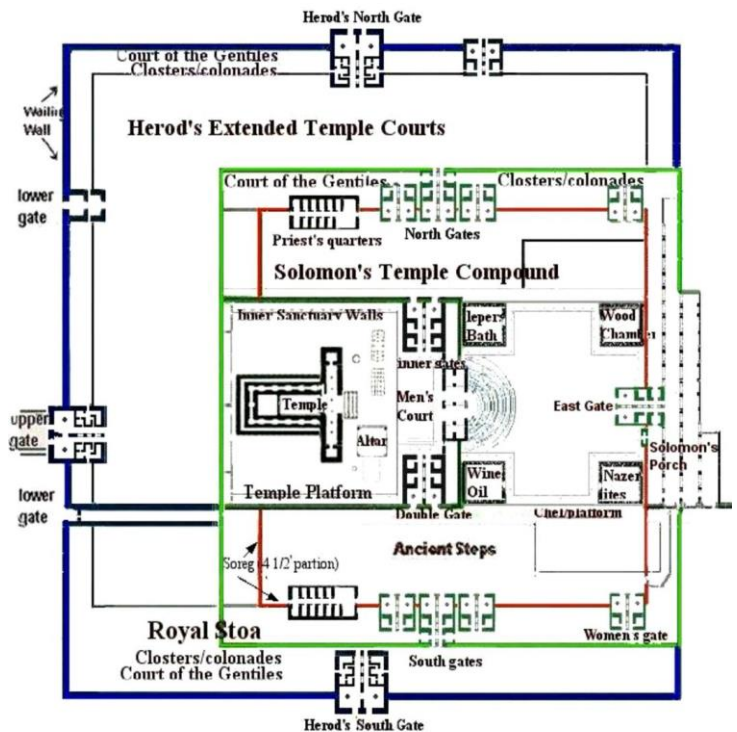
Nowhere in Torah do we see a mention of a need to separate out the stranger from the home born. The soreg is an invention of man, based on discrimination.

Exodus 20:10 But the seventh day is the Sabbath of Jahu'wah your Elah. You shall not do any work, you, nor your son, nor your daughter, your manservant, nor your maidservant, nor your cattle, nor your stranger within your gates.

Exodus 22:21 You shall neither vex a stranger nor oppress him, for you were strangers in the land of Egypt

Leviticus 19:34 The stranger that dwells with you shall be to you as one born among you, and you shall love him as yourself. For you were strangers in the land of Egypt. I am Jahu'wah your Elah.

Jah'shua being in the Portico of Solomon, the entrance to the Court of the Gentiles, was surrounded by Jews who refused to believe He was who He said He was, in the presence of those who could not "enter in" to the activity and life of the Temple, upon pain of death.



John 10:24 Then the Jews encircled Him and said to Him, How long do you make us doubt? If you are the Christ, tell us plainly.

Somehow, this is not a picture of celebration. The Jews' intention seems to be to keep Jah'shua out of the Temple, functioning much like the physical sores already in place. Yes, Jah'shua was at the temple during the Feast of Dedication. Yes, He was in the Portico of Solomon, the entryway into the Court of the Gentiles, entering in by East Gate as He will enter into the Millennial Temple when He comes again to sit and rule.

Perhaps, it seems, He may have been there walking and teaching, as was his way. Yes, He told the Pharisees that they were not of His flock, because they would not believe His message. But no, He was not there to celebrate the Feast of Dedication. Scripture does not support that. Why did He go at that time? What was His purpose?

His purpose was to make plain **to anyone who would listen** that He was Mashiach, our ALTAR, our Good Shepherd, the one who will lead us home. That He is one with the Father. That He has come to give us eternal life and no one can pluck us from His hand.

Is this a message the Gentiles needed to hear? Yes. Our Father's plan has always been to bring home the lost sheep of the House of Israel, as well as the strangers who would join themselves to Israel in the covenant. This is not a message that the religious Jews wanted to hear. It burned their ears to hear it, and they **accused Jah'shua of having a demon**, or being mad.

That He was so bold to come into the court with this message during one of their celebrations, well, it was just too much for them. They sought to kill Him. And eventually they succeeded.

We often unintentionally grab onto manmade traditions as we search for the way to true worship. Chanukah has always been, and will always be, a celebration based on a moment in history when the Jews overthrew the Gentiles because of a clash over faith and culture. Jews have been persecuted throughout history. But unfortunately, they also have been the perpetrators of persecution.

Many lifted up Judah Maccabee as a type of Mashiach, but Judah Maccabee was no shepherd to his people, as Jah'shua is a shepherd to His. The spirit which led that revolt only turned into civil war that eventually led to the destruction of the Temple.

Even though we can and should take away the lesson from the Maccabean revolt of not submitting to the powers which want to force us into assimilating into a world that teaches and promotes actions against living in the Torah and being one of Jahu'wah's people, but the physical celebration of Chanukah is contrary to the message of Jah'shua, which is one of uniting all the people of Jahu'wah, not creating class distinctions based on physical ancestry and custom.

We should question whether we should participate in something that, in effect, is an acknowledgement – indeed, a celebration – of the wall of partition between Jews and Gentiles.

Many of us understand that there are pagan roots to beloved customs of the Christian faith; it is also important for us to see those same roots in the traditions of Judaism, which Jah'shua corrected over and over again.



We must consider carefully and with great study what parts of man's traditions are acceptable to Jahu'wah and which should be avoided. We also must be very careful to consider the implications of our following such traditions, and especially the impact they have on the generation coming behind us.



We must measure all customs and practices against the rod of the Torah, to determine whether they truly are following Torah or whether they are being drawn into another of man's many religions.

As Jah'shua walked under the covered portico He surely sensed another spirit hovering above the site, one that clashed with His mission to redeem. Yes, He Himself burned with zeal for Jahu'wah's House — but to cleanse it of uncleanness and to make it a "**house of prayer for all the peoples**"

Isaiah 56:6 Also *the sons of the stranger*, who join themselves to Elah to serve Him, and to love the name of Jahu'wah, to be His servants, everyone who keeps from defiling the Shabbat, and takes hold of My covenant;

Isaiah 56:7 even them I will bring to My holy mountain, and make them joyful in **My house of prayer**. Their burnt offerings and their sacrifices shall be accepted on My altar; for **My house shall be called a house of prayer for all peoples**,

Matthew 21:13 And He said to them, It is written, "**My house shall be called the house of prayer**"; but you have made it a den of thieves.

That was the ancient prophetic Vision. No matter what spin we may like to put on it Chanukah did not... and does not to this day promote that vision.

The "House" Jah'shua was building and would one day dedicate consists of people who had been cleansed. They were the Temple of Jahu'wah. At one time they were dirty pagans. But in passing "through" Jah'shua, the sheepfold door, they were washed and became new creations, renewed in the image of Jahu'wah.

Military victories and political liberty are short-term; they never ease the soul. But there is everlasting hope in standing right and clean before Jahu'wah. That's the hope of the prophets and **the LIGHT** that attracts the Nations to come to Jerusalem and her Elah, via her Shepherd.

LIBERTY and **LIGHT**. How are they to be accomplished and ignited? Who is the *Ner Elohim* that will lead the final Dedication and spread the menorah glow to the ends of the earth?

TABERNACLE OF DAVID

Jahu'wah's desire is to restore the same spirit of worship that typified David's tabernacle. He not only desires to find His resting place in the worship of his people, but that His people worship and exalt Him in such a way that **His name is known**, His glory is manifest and all men are drawn to Him. The psalmist wrote;

Psalms 96:1 Oh sing to Jahu'wah a new song; sing to Jahu'wah, all the earth.

Psalms 96:2 Sing to Jahu'wah, bless His name; show forth His salvation from day to day.

Now King David was told, "Jahu'wah has blessed the household of Obed-Edom and everything he has, because of the ark of Elah." So David went down and brought up the ark of Jahu'wah from the house of Obed-Edom to the City of David **WITH REJOICING**.

A host of singers and musicians accompanied David as the Levites transported the ark. The procession culminated with the Levites placing the ark in a tent David had erected on Mount Zion. **David then established an ORDER of WORSHIP** around the ark that continued years after his death.

The new order of worship completed the establishment of the kingdom. All ears were privy to the continuous sound of singers and musicians worshipping Jahu'wah around David's tabernacle. Both Isaiah and Jeremiah prophesied that a descendant of David, a king, would arise to sit on the throne of David forever.

Remember that David's throne was in Zion where the Ark of the Covenant (Jahu'wah's manifest glory) rested in the tent David prepared for it. Zion was once a stronghold occupied by the Jebusites. David captured the stronghold and set up the kingdom. You can bet that the readers of John's Revelation understood the significance of the Lamb standing on Mount Zion. It meant that kingdom order had been restored.



Revelation 14:1 And I looked, and lo, the Lamb stood on Mount Zion. And with Him were a hundred and forty-four thousands, having His Father's name written in their foreheads.

Revelation 14:3 And they sang as it were a new song before the throne and before the four living creatures and the elders. And no one could learn that song except the hundred and forty-four thousands who were redeemed from the earth.

Revelation 14:4 These are those who were not defiled with women; for they are virgins. These are those who follow the Lamb wherever He goes. These were redeemed from among men, as a first fruit to Jahu'wah and to the Lamb.

The prophet Amos predicted that Jahu'wah would restore again the Tabernacle of David so that all the **Gentiles might seek after Jahu'wah**.

Amos 9:11 In that day I will raise up the booth of David that has fallen, and close up its breaks; and I will raise up its ruins, and I will build it as in the days of old;

Amos 9:12 so that they may possess the remnant of Edom, and of all the nations on whom My name is called, says Jahu'wah who is doing this.

In Amos' prophesy Elah says that the remnant of Edom would be possessed. The Hebrew word for possess used in Amos 9:12 is yaw-rash' (^{H3423}).

Yarash means to occupy by driving out previous tenants, and possessing in their place; to seize, to rob, to inherit; also to expel, to impoverish, to ruin. Elah said in Psalm 60:8, *Moab is my wash pot; over Edom I will cast my shoe; Philistia, shout in triumph because of me.*

The phrase *over Edom I will cast my shoe* refers to an ancient Hebrew custom. It was believed that the right to tread on property belonged to the person who owned it. When a property was sold the owner would take off his sandal and give it to the purchaser. This represented the transfer of the property to the new owner.

Jahu'wah had given Adam the responsibility of subduing the earth and filling it with the glory or likeness of Elah. Adam failed when he sinned so Jahu'wah sent his Son, Jah'shua the second Adam, to do what the first Adam could not. Though Jahu'wah never gave up ownership of earth's dominion, Adam's failure had allowed **squatters (demonic forces) to build strongholds**. Jah'shua's mission was to capture the strongholds, remove the squatters and restore kingdom order; which He did just as David had done years earlier in Zion.

The Tabernacle of David **IS THE RESTORED HOUSE OF DAVID**.

Acts 15:14 Even as Simon has declared how Ha' Mashiach at the first visited **the Gentiles to take out of them a people for His name**.

Acts 15:15 And the words of the Prophets agree to this; as it is written,

Acts 15:16 "After this I will return and **will build again the tabernacle of David** which has fallen down; and I will build again its ruins, and I will set it up,

Acts 15:17 so those men who are left might seek after Jahu'wah, and **all the Gentiles** on whom My name has been called, says Jahu'wah, who does all these things."

The Present Reign of King Jah'shua is the restoration of the Tabernacle of David. The Temple and its ordinances were still functioning when James spoke in 48-50 AD. Amos prophesied while King Uzziah reigned and Solomon's Temple stood. Why would Elah speak of "the restoration of a tent?" Was not the Temple now His order? Yes, for a time, but it WAS SPIRITUAL worship that He desired! Jahu'wah's people are His true dwelling place.

Natural/fleshly Israel was fallen and in ruins. Jahu'wah purposed to raise up, NOT NATURAL, but SPIRITUAL ISRAEL, the true ISRAEL OF JAHU'WAH, and for Ha'Mashiach to reign as Head of the House of David at the right hand of our Father.

1Kepha 2 speaks of, LIVING STONES, A SPIRITUAL HOUSE, SPIRITUAL SACRIFICES, A ROYAL PRIESTHOOD, and of people "who were once not a people but are now the people of Jahu'wah."

1Kepha 2:5 you also as living stones are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to Jahu'wah through Jah'shua Christ.

1 Kepha 2:9 But you are a chosen generation, a royal priesthood, a holy nation, a people for possession, so that you might speak of the praises of Him who has called you out of darkness into His marvelous light;

1 Kepha 2:10 you who then were not a people, but now the people of Jahu'wah, those not pitied then, but now pitied.

Ephesians 2:21-22 "- grows together into a holy temple in Jahu'wah, in whom you also are being built together for a **HABITATION OF ELAH IN THE SPIRIT.**"

Elah's purposes start in the natural and end in the spiritual. For Jahu'wah has made the natural Israelite and Gentiles ONE BODY in Ha'Mashiach. One of the meanings of "tabernacle" is "house." A "HOUSE" is more than a place to be in. It is **A FAMILY, OR A DYNASTY**. Some earthly rich people proclaim to belong to "*the "house of ...*".

We belong to the **TRUE TABERNACLE OF DAVID!** The Tabernacle is the Kingdom of Jahu'wah, it is the **HOUSE OF KING JAHU'WAHSHUA** of which we **ARE** a part.

Isaiah 16:15 "In MERCY the throne will be established; and ONE will sit on it in truth, IN THE TABERNACLE OF DAVID, - "

There is NOW freedom of direct access to the presence of Jahu'wah.

2 Corinthians 3:17 "where the Ruach Ha'Qodesh is, there is LIBERTY."

"Liberty" from the Greek ELEUTHERIA is defined- **FREEDOM**.

Behold the tabernacle of Jahu'wah is with men, and He will dwell among them, and they shall be His people, and Jahu'wah Himself will be with them and be their Elah." While some would place this into some future, **THE REALITY IS NOW!** Jahu'wah does even now "tabernacle, reside, dwell, make His abode, within His people, the Body of Ha'Mashiach. The Tabernacle of David IS RESTORED!

Revelation 21:3 And I heard a great voice out of Heaven saying, Behold, the tabernacle of Elah is with men, and He will dwell with them, and they will be His people, and Jahu'wah Himself will be with them and be their Elah.

Chanukah had become a symbol of Jewish perseverance. However, the Hasmonians were opposed by some because they wrongfully forced conversions and mandated its celebration.

Deuteronomy 4:2 You shall not add to the Word which I command you, neither shall you take away from it, so that you may keep the commands of Jahu'wah your Elah which I command you.

To mandate a celebration for Israel is to add to Jahu'wah's commands. The Maccabees also began a Hasmonian Dynasty, which action took the kingly leadership from David's House – and which may be why the Lion from the Tribe of Judah was watching the celebration off to the side and treading about.

Even so, Zechariah had foretold a separation and latter-day reunion between the people of Judah and David's House:

Zechariah 12:7 Jahu'wah will save the tents of Judah first, so the glory of the house of David and the glory of the inhabitants of Jerusalem will not be magnified above Judah.

CLEANSING THE SANCTUARY

Revelation 13:6 "And he opened his mouth in blasphemy against Elah, to blaspheme his name, and his tabernacle, and them that dwell in heaven."

Revelation 21:3 And I heard a great voice out of Heaven saying, Behold, the Sanctuary of Jahu'wah is with men, and He will dwell with them, and they will be His people, and Jahu'wah Himself will be with them and be their Elah.

Just as Elah and His people are one, so the sanctuary and Jahu'wah's people are one. This was quite clearly taught by the earthly type sanctuary. When the saints were defiled the sanctuary was defiled at the same time.

Leviticus 20:1 And Jahu'wah spoke to Moses, saying,

Leviticus 20:2 Again you shall say to the sons of Israel, Any man of the sons of Israel or of the strangers who live in Israel, that gives any of his seed to Molech, he shall surely be put to death. The people of the land shall stone him with stones.

Leviticus 20:3 And I will set My face against that man, and will cut him off from among his people, because he has given of his seed to Molech, **to defile My sanctuary**, and to profane My holy name.

Ezekiel 5:11 Therefore, as I live, says Jahu'wah, surely, because **you have defiled My sanctuary** with all your detestable things, and with all your abominations, therefore **I will also withdraw**; nor shall My eye spare you, **nor will I have any pity**.

Numbers 19:13 Whoever touches the dead body of any man that is dead, and does not purify himself, **defiles the tabernacle of Jahu'wah**. And that soul shall be cut off from Israel. Because the water of separation was not sprinkled upon him, **he shall be unclean**. His uncleanness is still upon him.

Numbers 19:20 But the **man that shall be unclean**, and shall not purify himself, that soul shall be cut off from among the congregation, because he **has defiled the sanctuary of Jahu'wah**. The water of separation has not been sprinkled upon him. He is unclean.

When the sanctuary was cleansed the people were cleansed.

Leviticus 16:30 For on that day an atonement shall be made for you, to cleanse you, so that you may be clean from all your sins before Jahu'wah.

Leviticus 16:33 And he shall make an atonement for the holy sanctuary, and he shall make an **atonement for the tabernacle of the congregation**, and for the altar; and he shall make an atonement for the priests and for all the people of the congregation.

The inseparable identity of the sanctuary and the people is also clearly demonstrated in the book of Daniel. Here the prophet saw the sanctuary and the people of Jahu'wah being stepped on, trodden down. They shared a common fate at the hands of the Antichrist.

Daniel 8:10 And it became great, even to the host of heaven. And it made fall some of the host and of the stars to the ground, and trampled them.

Daniel 8:11 Yea, he magnified himself, even to the ruler of the host, and the daily sacrifice was taken away by him, and **the place of his sanctuary was cast down**.

Daniel 8:12 And an army was given to him against the daily sacrifice because of transgression, and it cast the truth to the ground. And it worked and succeeded.

Then the question is being asked, "How long shall the vision ... to give the sanctuary and the host (Jahu'wah's people) to be trodden under foot?" The answer given is...

Daniel 8:14 And he said to me, For two thousand, three hundred evenings and mornings. Then the sanctuary shall be cleansed (*restored to its rightful state*).

Why did the angel not answer the question by saying, "*Then shall the sanctuary and the people of Jahu'wah be restored?*" Clearly, the restoration of the people is implicit in the restoration of the sanctuary. If the question had not been answered, the inquirer would certainly have asked,

"When will the people also be restored to their rightful state?" The conclusion follows that the restoration of the sanctuary includes the restoration of the faithful.

It must be obvious that the sanctuary cannot be cleansed until those who dwell in it are cleansed. Leviticus 16 plainly states that both the sanctuary and the people were typically cleansed by the special services. Cleansing performed in the heavenly sanctuary includes a cleansing of the saints because Jahu'wah wants to "dwell" with His people.

Malachi 3:1 Behold, I will send My messenger, and He will clear the way before Me. And Jahu'wah, whom you seek, shall suddenly come to His temple, even the Angel of the Covenant, in whom you delight. Behold, He comes, says Jahu'wah of Hosts.

Malachi 3:2 But who can endure the day of His coming? And who shall stand when He appears? For He is like a refiner's fire, and like fuller's soap.

Malachi 3:3 And He shall sit as a refiner and purifier of silver. And He shall purify the sons of Levi, and purge them as gold and silver, that they may be offerers of a food offering in righteousness to Jahu'wah.

Revelation 21:3 And I heard a great voice out of Heaven saying, Behold, the tabernacle of Jahu'wah is with men, and He will dwell with them, and they will be His people, and Jahu'wah Himself will be with them and be their Elah.

Here we read in the following scriptures from Malachi and Hebrews the same meaning we found in **Daniel 8:14** *And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.*

Malachi 3:1,3 Jahu'wah, whom ye seek, shall suddenly come to his temple ... and he shall purify the sons of Levi (*Jahu'wah's people*).

Hebrews 8:1 Now of the things which we have spoken this is the sum: We have such an high priest, who set on the right hand of the throne of the Majesty in the heavens.

Hebrews 8:2 A minister of the sanctuary, and of the true tabernacle, which Jahu'wah pitched, and not man.

We learn from this that the tabernacle on earth, composed of those who are faithful and loyal to Jahu'wah, is the 'true tabernacle'. The Bible teaches that Elah has only one church, singular, on earth. Elah, and not man, pitched this tabernacle on a high, elevated platform. This tabernacle is Ha'Mashiach's body, and from north, south, east, and west He gathers those who shall help to compose it.

Ha'Mashiach Jah'shua is the high priest of Jahu'wah's tabernacle. While Ha'Mashiach is cleansing the temple in heaven from the sins of the people, we must work in harmony with Him on earth,



cleansing the soul temple from its moral defilement. **That is an essential part of the message of the sanctuary!**

The cleansing of the Temple is a matter of the heart. The enemy is apathy and the unbelief it induces. We are called to ***“FIGHT A GOOD FIGHT OF FAITH”*** and **NOT TO CONFORM TO THIS PRESENT AGE WITH ITS SEDUCTIONS AND COMPROMISES.**

1Timothy 6:12 Fight the good fight of faith. Lay hold on eternal life, to which you are also called and have professed a good profession before many witnesses.

Romans 12:2 And do not be conformed to this world, but be transformed by the renewing of your mind, in order to prove by you what is that good and pleasing and perfect will of Jahu'wah.

