

**HANUKKAH:  
THE LIGHT IS MESSIAH**

*: The Light is Messiah*

**It is with humble hearts that we come before the Lord to present this work of The Hanukkah book. We pray that you will know, Lord, that this work could only have been done through Your servants with Your Guidance and direction.**

**We thank you, O Great Light of the World, for the many friends who helped us edit, type, retype, and proof this book in the last three years. They each know their part and ask that we not mention them. It was their small part in the piece of the puzzle that gave their hearts joy. That is enough for them, but we ask you to send a special blessing their way. Thank you, Lord, for their wisdom, endurance, guidance, and sharp eyes when ours grew weak with typing.**

**And above all, Dear Lord, thank You for Yeshua who is Our Savior, and who asks each of us to bring our hearts to Him to rededicate this Hanukkah season. In His Loving Sacrifice on the cross, we are covered by His Blood. We thank You for Him, and for Your Love.**

**IN HIM,**

*Lois Lessman and Cheryle Holeman*

Editors

## **Introduction: Personal Testimony by Cheryle Holeman**

As an active Christian Believer who was always searching and examining the things of the Scripture, one day I came across John 10:22. Why was Jesus (Yeshua in Hebrew) in the Temple on this Festival of Rededication? What was this Festival to Him? I'd noticed it many times, read past it and now had come back. I knew that God had used the Israelites as an example to the world. His festivals were meant to reveal His Salvation and His Messiah. I read Romans 10:4 and knew after examining it in the Jewish New Testament that it actually read.

*For the goal at which the Torah aims is the Messiah, who offers righteousness to everyone who trusts.*  
Romans 10:4 Jewish New Testament by David Stern

I knew the Festivals revealed the Messiah in ways that I had never imagined before! They were actually "moedims", "appointments", or "dates" with the Messiah for events that were to come. All of them spoke of His death, burial and resurrection in some way. The study of them had shown me so many things, but why was Yeshua ( Jesus) in the Temple for this festival? Wasn't this a mistake?

In my studies of the Biblical Festivals I had learned that there were two types of Festivals, the ones of Lev. 23, and the ones that the rabbis had established. In today's American society of "Let's have a party for any reason," I had been turned off by the commercial Christmas. I really felt that the birth of Jesus (Yeshua) had gotten lost in the light of the orgy of gift. And then I realized that no one believed that He was born on December 25, but actually was born some time in September or October. I wanted to celebrate! I wanted to examine what "picture of Yeshua" was presented. But where did I go? Did I give up Christmas or did I try to find out why? Was the passage in John a mistake in the Bible? What was Hannukah to Jesus/Yeshua? What was He trying to tell me?

I found this very good idea in a book recently that may shed more light on this idea of God's Biblical Holidays: *"The holidays are islands where people can stop to reflect on the meaning of their days, to consider the distance between who they are and who they wish to be, the distance between today and the day when the world will be what we want it to be ."* Living a Jewish Life: Jewish Traditions, Customs and Values for Today's Families by Anita Diamant and Howard Cooper.

We've tried to write this book to show you that your life can be changed by simply studying the festivals. We realized that just as we didn't understand what "all the fuss was about" others might be seeking, too. Was it a mistake? No! It was perhaps the most subtle observation of a future "date" that is in all the Scriptures! It is an appointment in time that we all as Believers and members of the Bride will cry and rejoice at some day!

We have included teaching on this appointment and also ideas that are simple and easy to follow. We encourage you to study for yourself these festivals and to understand that Satan HaSatan has hidden many things from us over the last two thousand years. We must "study to show ourselves approved". The study of the festivals of God in Lev. 23 changed my life! I found out that as part of the Bride, that Yeshua had established these "dates" to meet with me and to rehearse His First Coming and His Second Coming.

Before I was married, I wanted to learn to cook my then-boyfriend's favorite things, keep house the way that he would want me to do, and not to be late for our special times! These "appointments" were rehearsals of things to come, and Hanukkah is the summation of all the appointments that He ever established! Years ago my husband and I wondered just what our 25th anniversary would be like. We laughed and talked about what our lives would be like. Many times as I grew older and that day approached, I kept thinking, "I'll never make it!" But now that as the date approaches next month, I look back with tears of joy, because it is SO MUCH BETTER THAN I COULD EVER HAVE IMAGINED! Our love is stronger! Our children are successful! And our grandchildren are the greatest blessing of all! How much more could any one ever want? So, too, is it with our appointments with our Bridegroom Yeshua. So, it is with Hanukkah!

We have asked several of my friends to also share a teaching on Hanukkah with you, the reader. We have created a teaching appendix in the back of this book for these. **We wish to thank Dr. Doug Wheeler, Robin Sampson, Dr. John Garr, and Rev. Randy Felton for contributing these teachings to this book. Without their teachings the book would not be as well rounded for the student, and we know you will enjoy sharing them with your family and friends.**

It is not our desire to draw anyone into becoming "wanna be Jews" but to present information that will allow the believer in Messiah Yeshua to be that "light" to both their Jewish friends and Christians. We encourage everyone to remain in their churches! If everyone leaves their churches, where will the light go? So many times we have heard, "I want what you have, Cheryle or Lois!" Which is the highest form of complement? What the person is saying, is, "I want the Jesus in you to shine in me! Show me how!" This book is an attempt to help each and every one of you to "let your light shine before men" that HE "may draw all men unto HIM!" It is our prayer that you enjoy this holiday and that you will become comfortable with it enough to share HIM through the holiday season.

### **How to Use This Book**

We've designed this book so you can pick and choose as much or as little as you want. **OUR FIRST RECOMMENDATION IS TO READ THIS BOOK COMPLETELY.** Use the Table of Contents to guide you. We've tried to make this "user friendly" for both the denominational church beginner and an intermediate level of Messianic. We have planned about 30 minutes of activities for most of the eight days of Hanukkah. We've added other things that may take more time like the Sabbath (God's set apart time each week) on Friday evening and Havdalah (closing of Sabbath) on Saturday. You may pick and choose from the teaching section, too. There is more than enough to fill the eight days of Hanukkah!

We suggest that you purchase some "Post-it Notes" at your local office supply place or even K-mart. These are temporary tabs that you can position at the top or side of the pages that help you as you work through the book. You may want to color code according to each day. Day one you might tab in purple all the recipes, lessons, games and such. Green might be the things that you need to do ahead of time, like, ordering resource tapes or music, craft ideas, etc... Of course you will want to mark the recipe section in one color, and so forth. You decide, but make it your own.

You may create each day's activities to share Yeshua in many object lessons. Be creative! This is our own interpretation of Hanukkah as believers in Yeshua the Messiah, and is not meant to give the impression that these activities are Jewish traditions. As children we learned by experiencing through our senses, and we discovered that the festivals are wonderful ways to bring Him closer in to our daily lives. Feel free to be creative and write back to us with your suggestions and ideas. We will be glad to pass them on to others.

Hanukkah is a celebration of eight days and nights and the preparation that you do must also include preparing your heart. Not only during the evening but during each hour of each day you are walking with the Lord and your heart, mind and spirit should be anticipating the miracles. We have a Messianic prayer that we use. Each time that you touch something, wash or use your hands through the week you can use this blessing as a reminder of the miracle of God's love and the significance of this week.

*"I dedicate my hand to Yeshua, the Messiah, the hope of glory, to serve Him only."*

What a blessing it is to bring Him into our daily lives! Just as He will rededicate the Temple, we rededicate these eight days in the things that we touch and experience in our daily lives during this festival. It's not written in stone--but it's written in our hearts.

Don't get tied up in the "rush and demands" that a holiday American style has become. We want you to feel free to select or skip whatever you wish. Back off from the hustle and bustle of the "Christmas rush" mind set. We have found that the simple things of Hanukkah add to the memories. For many of us finances are

limited and we have chosen to simplify our pressures by giving fewer gifts of monetary value and more of our quality time and personal touches with crafts and original gifts.

If you have children in your family the small gifts with themes that teach aspects of their relationship with Yeshua, stay with them longer than the big flashy worldly toys. Some nights the gift would be perhaps a book (study to show yourself approved) or pajamas or underwear. Then it is up to you to choose the gift and then attach the meaning. The children know where the gifts are coming from and not screaming, "More! Santa! More!" They look forward to knowing what lesson is being taught and what special thought went into the gift. They learn and when they are older they will also take more time with thinking about what a gift represents in their hearts.

These are just SUGGESTIONS--nothing is written in stone in this book. This is a rabbinical festival, so there is a greater freedom in what you can and should do. You do not have to convert to being Jewish to keep Hanukkah. Hanukkah has a lot to offer the Believer. We've added special prayers that are totally Messianic prayers from our hearts. You, too, can add prayers and touches to these celebrations that will make them yours.

*Blessed are you O Lord our God, King of the universe who has brought us to this season in our lives.  
Praise You for Yeshua!* Lois Lessman and Cheryle Holeman

## Holiday Parable

*by Robin Sampson*

Once upon a time there was a wonderful King that ruled a Kingdom. The King was always doing fine and wonderful things for His people. The people desired in their hearts to worship and glorify the King and His wonderful deeds. So the King planned appointed times each year: special times for celebrations to tell the stories of His deeds to the people's children and to glorify the King. The King wrote the instructions of how to observe these celebrations in a book called the Book of Wisdom. For many years the people enjoyed these celebrations. Each year they would learn more about their King and fell closer to Him. They realized the King's celebrations were not only to tell stories of the things the King had done for His people in the past, but also foreshadows of more fine things the King was planning to do for them in the future.

There was another kingdom that did not worship the King. They worshiped objects such as statues, animals, trees, and the sun. In this other kingdom, the people practiced several different annual parties that gloried the people and the objects instead of the King. Each party had a different theme. In some they dressed up like animals and other beings. In some they decorated their homes and gave gifts to each other.

Then a man from this other kingdom visited the King's kingdom and told the people the annual parties were much more fun than the King's celebrations. Some of the people wanted to continue celebrating the ceremonies that worshiped the King. Other people wanted to replace the special celebrations with the new celebrations. Through the years people started to combine both sets of celebrations. They would practice the annual parties, meant to worship objects such as statues, animals, trees, and the sun, but they would say that they were worshiping the King, not the object, so everyone would be happy. They changed the appointed times of the King's celebrations to new times that coincided with the annual parties. The people of both kingdoms were combining so many traditions that no one could tell that there were two kingdoms. The kingdoms blended into each other. This continued for many years until the most recent generations forgot the celebrations that the King planned that glorified the King and His wonderful deeds to the people.

One day a man was reading the Book of Wisdom. He came across a little known chapter that told about the King's appointed times each year: special times for celebrations to tell the stories of his deeds to the people's children and to glorify the King. He was *so excited!* He went to tell the people about the wonderful celebrations. This made the people very angry. They felt that the man was condemning them for traditions that they had innocently done all their lives. They did not understand.

The man was sad, but he decided to keep the King's celebrations in his own family. The man's family learned much about the King. In fact, each year the man and his family grew closer and closer to the King because of the wonderful stories they had learned about during the celebrations. The man and his family learned that the King had special secrets that revealed foreshadows of more fine things the King was planning to do for them. That man wanted so much to share these stories with others. Even though the man was continually rejected, he continued to tell about the King's celebrations. After a while, a few other families (who had always felt uncomfortable about the annual parties they kept) listened to the man. They read the chapter in the Book of Wisdom and also got excited. Soon many people returned to celebrating the King's appointed times, worshipping and telling stories about the King. This made the King very happy!

## FREQUENTLY ASKED QUESTIONS:

*Answers to your questions:*

These are the questions that WE were asking when we began our studies. As you can see we asked many of the same questions that you have. We hope this will guide you as you read our book.

What can you find in the celebration of Hanukkah that will make a difference in your life? What you may find in Hanukkah will be Jesus or as his mother called Him, Yeshua. He will show you a new depth and improve your relationship with Him as you spend eight days communing with Him. We pray that you will rededicate your life to serve Him only as the Messiah.

What does the word "Hannukah" mean?

This word means "dedication." The root of the word is "education" (Strong's Concordance Number 1456). This is a festival that educates or teaches about dedicating your "temple" or "life" to God. We all want to learn about the preparation of our "temples" where Yeshua haMashiach ( Jesus the Messiah) lives. Our living "temples" are just as important to God today, as His Holy Temple that once stood in Jerusalem.

Our prayer is that through this festival you can draw closer to God through His established lesson of this festival which teaches about "rededicating God's Temple".

Why do you use the term *Yeshua ha Mashiach* instead of *Jesus the Christ*? The use of the term Yeshua instead of Jesus is calling Him by the name that is Hebrew. The translators changed the name, and we prefer calling Him what His mother and friends would have called Him. After all, we are close members of the family! We also use the term Messiah or haMashiach instead of Christ. This is calling him what He is--the Hebrew Messiah. This does not in anyway take away from those terms, but adds the Jewishness back to the study.

Where does God command us to light the Hanukkah candles?

The Jewish Sages (Wisemen or Learned Rabbis) saw the Hanukkah festival as the Rededication of the Dwelling Place of the Most High. In the Tabernacle in the wilderness they were instructed about the festivals in Leviticus 23:1-44. Immediately following in Leviticus 24:1-9, they were instructed to light the Tabernacle lamps to burn continuously. This indicated to them that wherever the Dwelling Place of the Most High was, that lamps must be lit. Festivals and lamps were acknowledged as going hand in hand. Thus God commanded that the lamps always be lit when they observed festivals.

I don't understand the term "Kislev 25". What does this mean?

Kislev 25 is the date of Hanukkah. The Jewish people were given a different calendar by God. It was lunar. They actually used four different calendars at the same time 2000 years ago. We use different calendars today at the same time. We talk of "the school



calendar (9 months)," our sports season calendars, our date calendar (Roman calendar based on the sun-January, February, etc..), and more. When you see a date in the Bible you should see a red flag in your mind's

eye, and think, "look at my festival chart". Usually a date means "festival talk".

#### Where else is Kislev 25 found in the Bible?

Kislev 25 (around November/December on our calendar) is also found in Genesis 9 where Noah saw the rainbow upon exiting the ark. This was seen by the Sages as a promise of some greater event in the future happening on Kislev 25 (Ecc. 9:1). On Kislev 25 the Tabernacle in the Wilderness was finished. We also see Kislev 25 as the day that the Babylonian exiles dedicated the foundation of the Temple. Thus the pattern is set and we must look then to Yeshua for our judgment whether to keep the festival or not. Did He keep Hanukkah? Yes! Did He condemn the people for keeping Hanukkah? No! Reread the passage from John 10:22. He kept the festival and was angry because they wanted to argue with Him about His claim as the Messiah! He declared the festival acceptable just as the sages had established it. The men could not see Him as the Messiah, therefore they could not see the future Kislev 25 when Yeshua would rededicate the Temple. This is perhaps why you have not understood Hanukkah; you could not see Yeshua Messiah in Hanukkah. He was there all the time! We just haven't been trained to understand the pictures that the festivals present.

#### Are we to celebrate Kislev 25 today as believers?

We believe that we are. The festivals teach of Yeshua in His First Coming and His Second Coming. Even Hanukkah was so important that Yeshua made a point of being remembered in John 10:22 for all of us to see. It is very important that we understand that what He did was pass judgment on the festivals and whether we were to keep them or not was evident by His presence. Yeshua did not present Christmas or Easter or Halloween. These are all man-made celebrations that Yeshua never attended. You would have been seen as a pagan if you kept these in the First Century, (look these up in an encyclopedia for your own information). They presented Hanukkah, Passover, Sukkot, and the other festivals as permitted celebrations or "kosher".

*"The early Christians celebrated the resurrection of Jesus and called it 'pascha'. It was observed at the same time the Jews observed Passover. Epiphanius said, 'As long at least as the first 15 bishops of Jerusalem (those of Jewish descent) continued, the pascha was celebrated everywhere by all (Christians), or by a great majority of them, according to the lunar computation and method of the Jews'".*

Phillip Goodman. *The Passover Anthology* page 15 Jewish Publication Society 1961.

(Note: This was written by a Jew.)

*"Contrary to what some believe, the first fifteen bishops of the original Church at Jerusalem were Jewish. In his Ecclesiastical History, Eusebius tells us that "the church at Jerusalem, at first formed of the circumcision (Jewish), came later to be formed of Gentile Christians, and the whole church under them, consisted of faithful Hebrews who continued from the time of the apostles, until the siege of Jerusalem."*

*Yeshua: A Guide to the Real Jesus and the Original Church* by Dr. Ron Moseley of Arkansas Institute of Holy Land Studies (see association listing for the address of this college)

I've noticed that I will be encountering some strange words. Help!

Yes, you will be taught some Hebrew words in this book. We will try to put the English word in front of the Hebrew word for you. We feel that these words are necessary so you can look at this festival through new eyes. In our studies we have had to learn these words just to survive when we are reading in Jewish books. We do not include them to confuse you, but simply to add the flavor of the festival. Hopefully you will want to order some of the resource materials that we have included to enrich your Hanukkah celebration, and you will probably encounter these words yourself later. Don't worry about pronouncing them correctly right off the bat. We've tried to spell them the way that they would sound in English, and sometimes speech patterns vary from parts of the country. Just enjoy the festival, and use the English word if you prefer.

How many candles?

Nine! Eight candles represent the eight nights and the Servant Candle or the Shammash, is the ninth. How many gifts of the Spirit are there? NINE! Interesting, huh?

Why is Hanukkah spelled so many different ways?

That is because Hanukkah is a Hebrew word, and the Hebrew alphabet is very different from the English alphabet. So when writers translate this word in to English, they use different methods. Some other ways of spelling Hanukkah are: Chanukkah, Hanukkah, Chanukah, Hanukkah, Channukah, Chanuka. But most use Hanukkah. One set of grandparents have a granddaughter whose name is Hannah! They started calling it "Hannah-kah!" But it is pronounced "Hon-a- Kahn."

Do I have to buy a fancy candle holder?

No! You can make your own as a family project. We have included several ideas.

How many candles will I need to supply light for eight nights?

Forty-five one-hour Hanukkah candles. Each night the candles you light will burn for about an hour and you will replace the candle that is burned down for the next night. Hanukkah candles can be bought in sets at Target or other supply places. But you may use any candles that you wish. Colors don't matter but usually the Shammash is white.

If my candles burn longer than one hour do I have to throw the stubs away? No. In fact, we have learned that if you freeze your candles before you use them they will have an amazing life span and--most importantly, they won't drip. Remember that they are a decoration. You may reuse them. (I like long tapers the best. They last several nights....but Jewish custom is not to reuse the candles, but to start fresh each night.)

Where does the Shammash candle go in the candle arrangement?

We have seen it in two different positions. One is in the center of the arrangement

elevated over the candles and the other position was in the extreme right candle holder. Both are acceptable.

#### Who lights the candles?

We take turns. Some night the children light the candles -- according to their age. Family tradition is yours to set., Some like the smallest child to light the first night while others chose the head of the house to mark the importance of the celebration. But with the candles, as with the entire festival, you are setting your own family traditions.

#### Where do I put the candle?

Tradition is that you place the candle holders in the window or by it. Many people have more than one Hannukiah (festival candle holder) in their homes and use the candles as decorations. Children sometimes have their own candles in their room but always remember "SAFETY FIRST"!

That's the first thing you do and the timing is soon after nightfall. On Friday it precedes the kindling of the Sabbath lights. On every night one more candle is added, beginning on the right-hand side of the lamp and marching one candle at a time toward the right. The first candle lit each night, however, is the new one representing the new day-- that is the candle furthest from the right--and thus the candles are lit in sequence from left to right as you face them.

#### What do I do with the Shammash candle?

The Shammash candle is lit first and used to kindle the other candles. The first night you will light the Shammash candle and then light the first candle on the extreme right of the arrangement as you face. After using the Shammash to light the other candle return it to its place. (Don't be too upset if you don't do this perfectly the first time--it took us three years of study to learn the correct way. We provided a drawing for you!)

#### What if the first night of Hanukkah begins on a Friday night?

This can be confusing, so we will lay it out as simple as possible. Don't panic! We included these directions and the prayers in the Sabbath section so you will have it all in one place when the time comes. You can look at the page called "The Absolute Minimum" for all the prayers at any time. On each day we have the appropriate prayers and directions given.

Sabbath is held on Friday night and we have included plans for the entire evening, and for Saturday, too. Read over them and decide ahead of time if you want to participate. The Lord spoke to me long ago, and said that if I could give you just one thing from His Heart it would be Sabbath.

#### How long of a ceremony do we have to do?

There is no set time. Usually you would simply gather as a family, light the Shammash, and then say the other two blessings and then you light the other candle(s). Then the entertainment is up to you. You may not be up to a party every night, but do try to do the candle lighting and a short story or Bible lesson.

### Do I have to keep each night?

No. The whole purpose of the celebration is for you and your family to spend time with God, marveling in the wonders and miracles that He provides every day in our lives. If your schedule does not allow you the luxury of setting time aside each night then try to pick one or two special evenings. For many people the first Hanukkah that they celebrate is a sampling--an evening joined in the celebration activities of another family or friend.

How much time should I allow to plan my Hanukkah celebration? Hanukkah, like Sabbath, is a choice. With the choice comes planning and preparation. We encourage you to start planning your celebration with your family--ordering resources, music, reading books, studying-- long before it is time to begin the celebration. With planning and fore thought your observance will be a special and meaningful experience for you and your loved ones. We start planning ours about mid-September, following Yom Kippur (High Holy Day).

### What is the main theme of Hanukkah?

The main theme is one of Rededication--not just of the Temple of 2000 years ago, but of our lives. If you can present eight days of rededication of yourself as the Temple of God, then you have accomplished what God intended to teach you. Ask yourself each day, "What can I do to draw nearer to God today?" Look for little things that open your eyes to the bigger thing. The goal is not merely of celebration or having a party, but opens our hearts to redemption and rededication.

### Doesn't Hanukkah commemorate a war?

Not really. The Jews aren't a warrior people. Most Jews in all ages thought that war was stupid. The heroes of the Jews are lawgivers, scholars, and prophets. Yes, there was an uprising against the evil King Antiochus but not just to have a war. The Jews accepted his taxes--even when he taxed the Temple. But they would not accept his interference with their worship, their belief, or their religion. They would not compromise when it came to the things of God. So this war was one of the first time that they stood up to a king who demanded that they give up their religion. The festival does not take place on the day of a great battle or victory, but during the week of the rededication of the Temple. The Temple was cleansed and a new fire was lit in the Menorah (large lamp inside the Temple)--just as we hope that the Temple in your heart will be cleansed and a new fire will be kindled to serve Yeshua.

### What does the term "Messianic" mean?

Messianic literally means "believer in Messiah." One who believes that Yeshua is the Messiah is known as a Messianic Jew or as a Messianic Non-Jew.

### What about dancing?

Yes! You may dance! Dance has always been an important part of the Hebrew culture. Many of these dances have been handed down from generation to generation. They were an important part of the festival. In the USA our army marches for exercise. In Israel they dance. Sabbath in Israel is full of singing and dancing! There are some excellent videos

available from our resource list but most people learned the Hora dance in school. The Hora was a dance done in the Temple by everyone to express joy and thanksgiving. There are other traditional dances that you may want to learn. Remember that these dances are not done in couples, but are set patterns that teach principles of God. You may need an audio tape of music to help, but you can also hum a tune as you dance.

If I celebrate Hanukkah does that mean that I'm to become a Jew?

No. More than likely it just means that you are searching for something to enhance your relationship with your Messiah. If He chose you as a Non-Jew or a Jew, then HE must need you in the body for a purpose. If HE wooed you as a finger or toe, so to speak, why would you want to change? He must need you as that finger or toe. You just want to become the best one for HIM in whatever place that HE wants you to be.

How do you close the evening?

There is no set way to close the evening. As the games and prizes, presents and festivities come to a close, or bedtime approaches, sometimes the simple act of a family holding hands and praising God is a simple and beautiful way to conclude your observance. We've included some suggested closing prayers if you would like to include them in your celebration then we would consider it an honor to be part of your family prayer time.

**We have organized this like a workbook. We hope that you will feel free to write in the book, and to create your own special family book. Don't be legalistic in the keeping of this rabbinical feast. Relax! Lightning will not strike you if you do something wrong! HE SEES YOUR HEART and knows that you only want to be with HIM at this special time of the year. Learn to laugh at your mistakes and enjoy the time of rededication!**

## Hannukah: The Absolute Minimum

1. You will need Hanukkah candles (9 candles) and a Hanukkiah (Hon-a-key-ah) (a holder for each of the nine candles.)
2. You will pray this prayer first: (Only on the first night do you say or sing She-hech-e-ya-nu prayer) **Blessed are You, O Lord our God, King of the universe, who has granted us life, and sustained us, and brought us to this season.**

*\*\*Short explanation of Shekianyu prayer: This is a traditional prayer for all festivals and for special occasions in your family's life. We have used it for anniversary blessings, baby's first tooth, birthdays, immersions, house dedications, etc. If it's a first time for anything then this is the prayer you would say. Remember this is only said on the FIRST night of Hanukkah.*

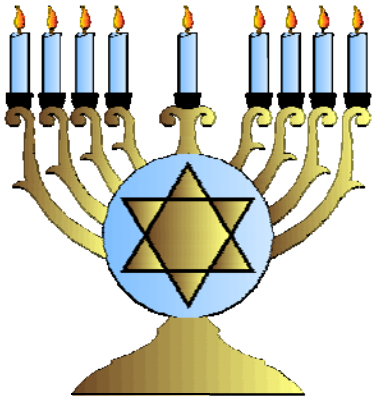
3. Light the Shammash candle. (The servant candle, or Shammash candle, can be found in several positions in a holder. It usually is elevated. It can be in the center as ours is pictured and some are on your far right. You will light this candle first and then use it to light the other candles with. It doesn't count in the 8 candle counting. It is the extra candle that is lit every night.)

Each night of Hanukkah you would say or sing the following blessings BEFORE kindling the other lights.

**Blessed are You, O Lord our God, King of the Universe, who sanctified us with Thy commandments and has commanded us to kindle the Hanukkah light.**

**Blessed are You, O Lord our God, King of the Universe, who didst perform miracles for our fathers in those days at this season.**

4. Light the candle on your far right as you face the Hannukkiah. The following passage is to be read following the lighting of the first candle after Shammash.



### **Hanukkah Candle Lighting Illustration**

*Day 8: (Start left & work to the right) 1-2-3-4-5-6-7-8*

*Day 7: (Start left and work to the right) 1-2-3-4-5-6-7*

*Day 6: (Start left and work to the right) 1-2-3-4-5-6*

*Day 5: (Start left and work to the right) 1-2-3-4-5*

*Day 4: (Start left and work to the right) 1-2-3-4*

*Day 3: (Start left and work to the right) 1-2-3*

*Day 2: (Start left & work to the right) 1-2*

*Day 1:(Light Far Right Candle) -1*

***"We kindle these lights to commemorate the miracles and the wonders, and the victorious battles that Thou achieved for our fathers in those days, at this season, through Thy holy priest. During all the eight days of Hanukkah these lights are sacred, and we are not permitted to make use of them; but we are only to look at them, in order to give thanks and to praise Thy Name for Thy miracles, Thy wonders, and Thy salvations."***

(You may add other words from your heart if you wish. Share the candle lighting with everyone. Let HIS light so shine before men that they see HIM!)

**Second Night**

## Theme: FAMILY NIGHT

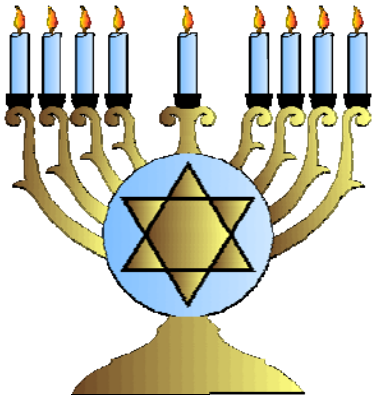
1. You will need nine Hanukkah candles and a Hanukkiah (Hon- a-key-ah) ( a candle holder for each of the nine candles.)
2. Light the Shammash candle. ( The Servant candle can be found in several positions in a holder. It usually is elevated. It can be in the center as ours is pictured and some are on your far right.) Each night of Hanukkah you would say or sing the following blessings BEFORE kindling the other lights.

*Blessed are You, O Lord our God, King of the Universe, who has sanctified us with Thy commandments and has commanded us to kindle the Hanukkah light.*

*Blessed are You, O Lord our God, King of the Universe, who didst perform miracles for our fathers in those days at this season.*

3. Light the candle on your far right as you face the Hannukkiah. The following passage is to be read following the lighting of the first candle and Shammash.

### Hanukkah Candle Lighting Illustration



*Day 7: (Start left and work to the right) 1-2-3-4-5-6-7*

*Day 6: (Start left and work to the right) 1-2-3-4-5-6*

*Day 5: (Start left and work to the right) 1-2-3-4-5*

*Day 4: (Start left and work to the right) 1-2-3-4*

*Day 3: (Start left and work to the right) 1-2-3*

*Day 2: (Start left & work to the right) 1-2*

*Day 1: (Light Far Right Candle) -1*

*"We kindle these lights to commemorate the miracles and the wonders, and the victorious battles that Thou achieved for our fathers in those days, at this season, through Thy holy priests. During all the eight days of Hanukkah these lights are sacred, and we are not permitted to make use of them; but we are only to look at them, in order to give thanks and to praise Thy Name for Thy miracles, Thy wonders, and Thy salvations."*

4. Then light the newest candle to the left of the previous night and continuing from left to right.
5. You always light from left to right. See other previous days.

This is a very special prayer that we like. Feel free to use it or pray your own words.



*"Tonight, as we celebrate Hanukkah together, we are conscious of our precious gift of family. So often we take one another for granted, forgetting to express our love and devotion. As we kindle these festive lights, let us rededicate ourselves to sharing our interests and time with one another."*

This is the night that we want to teach you the beauty of blessing your family. God has given people many opportunities to experience His love, but none seem to paint a better picture of his love for us and his most precious gift, Yeshua. This blessing is to be performed with the parents standing behind the child and placing their hands on the child's forehead.

According to Diamant and Cooper (*Living a Jewish Life*), *"The Bible records several parental blessings, which are echoed in the custom of blessing children on Friday (Sabbath). There are three traditional blessings. First, the blessing for sons refer to Joseph's sons, Ephraim and Menashe, whose mother, Osenath, was an Egyptian-born noble-woman. The Midrash (Oral Commentary) says that these two were singled out for praise because they held fast to their Jewish identity. Second, the blessing for daughters names the matriarch, Sarah, whose response to adversity was laughter. Rebecca, the model of hospitality, and Rachel and Leah, who personify sisterhood in the most difficult circumstance. Lastly, there is what is known as the priestly blessing.--end quote.*

Some parents add or substitute a more personal message for each child - praise for something that happened during the week, or just a whispered, "I love you." No one ever told us to add the "I love you" at the end but there are no other words that can possibly finish the prayer. These blessings are not limited to Hanukkah or Sabbath but can be used at any time.

Blessing for a son: *May God make you like Ephraim and Manasseh.*

Blessing for a daughter: *May God make you like Sarah, Rebecca, Rachel and Leah.*

This next part can be read, chanted or sung. ( A beautiful scene of this is ceremony during the Sabbath of the movie *Fiddler on the Roof*)

*The Lord bless you and keep you. The Lord make His face to shine on you, and be gracious until you.. The Lord lift up His countenance upon you, and give you peace.*

Blessings for spouses are also traditionally recited by husbands and wives on Friday nights. Proverbs 31 is read by the husband to the wife, and Psalm 112 is read to the husband. These blessings can also be read by a child to a parent--it seems God knew that not all households would be "traditional." If your children or grandchildren do not live with/or near you, this would be a wonderful time to call them on the phone and exchange the blessing.

The husband reads Proverbs 31:10-31 to his wife in honor of her. In this proverb, the Messiah is the husband and the believers are the wife. The Messiah Yeshua will read this to us in the Messianic Kingdom. In this proverb there are many things about the way we, as believers, are to be and how we are to act and think. The wife blesses the husband in Psalm 112. Often times my husband and I hold hands as we read these two quotations to each other each week. We also have a song that we listen to often, and it was sung at our daughter's wedding. It is called "I See Jesus in Your Eyes" and you might want to locate a copy of it to play or sing.

It is a beautiful reminder that when we see Yeshua in our mate then we can trust them with our love, and that the sound of their voice always reminds us of Him. The song can also be adapted for children to sing to a parent as well, and we invite you to listen to it at your local Christian bookstore.

This might be a good time to read or recite other favorite verses or poems as part of your entertainment for the evening. This together time might also include more playing of the dreidel game or other games.

**Gift idea**--This is a special night-whether you celebrate a family night as the second night or combine the ideas we present here in to another night makes no difference. The theme is exciting when you know that you are not under the obligation to spend money, but instead much thought and prayer goes in to our Messianic gift idea. We hope that you enjoy this idea as much as we did. Enjoy!

This is the night where you can give what ever you like! It is the imaginary gift night! You can give anything to anyone in your family that you like! The only requirement is that you must prayerfully give thought to a representation of that gift to that person. The idea can be announced a week before the day or even be the activity of the evening, but always set the boundaries so that everyone gets a gift and no one is left out. You don't spend money--but time on thinking of the gift! We've listed some examples to help you. Be sure to let us hear from you about your special imaginary gift so we can pass ideas on to others next year! Example. A niece once gave her favorite aunt a piece of paper on which was written. Menu--Pomegranates, chocolate ice cream and hot fudge. When it came turn for her to explain to her aunt she said, "This represents your favorite foods. I am giving you lunch with Yeshua and you can eat without gaining any weight!"

Example. The father came to his own aged father and gave him an old picture of their favorite fishing place when they were much younger. When it came the son's turn to explain he said, "Dad, that favorite fishing place is still there. I wanted to tell you that those times come often to my mind, and I want to walk with you again as we once did hand in hand. Thank you for the memory."

Example. A mother found her little daughter in her arms one evening at Hanukkah. And the very little girl said, "Mommy, I just want to give you hugs and kisses because I love you so much." How many of us would love that for a gift! Example. The son walks up to the father and hands him a picture of his dad's dream car. The son says, "Dad, this is the car that I know you will never own. But in our hearts tonight I am taking you for a long ride along a mountain road. I love you and just want you to know that I wish I could give you that car, but I know you understand my heart."

Example. The elderly aunt finds a picture of a string of pearls. The niece reminds the aunt that she appreciated the elderly aunt selling those pearls many years ago to provide for the niece's wedding gown. Sometimes it is nice to be remembered.

More? That is up to you....why is that person special? What did they want but could never afford? What "thing" of worldly value could they have sacrificed for another persons need? What one thing would bring a tear or shout of joy to them? Only you can know! Now it's your turn!

Closing the evening

Perhaps you would like to start a new family tradition at this part of the service each night. You may pray or sing a prayer or song such as Bind us Together or another. We have written another Messianic prayer for this family night that you may use if you prefer, or in addition to your own.

*Blessed are you our Father God who has brought peace to this home this night. Without peace this home is just a house in which we dwell. Peace means "wholeness in God," and through the acceptance of Yeshua in to our lives, we rejoice that our home is complete. Eternal God, we Thank You for preserving us in health and joy. We pray that all families everywhere may experience the love for one another which we share. Praised are You, O Lord our God, who turns the hearts of the children to their parents and the devotion of the parents to their children. We long for a Messianic peace that only Yeshua can bring, and we thank you that He abides here this night. Bless each member of our family. (Bless our friends that gather with us.) Come Lord Yeshua tomorrow and be with us and guide us. In the name of Yeshua HaMashiach we all pray. Amen.*

You might also choose the reading from John 2:1-13 (Wedding in Cana) or Luke 2:41-52 (child lost at Passover). Both of these stories convey Yeshua with his family. Both are beautiful examples of family

concern, obedience and both speak of festivals! The wedding is a picture of the wedding of the Messiah Yeshua with his bride in the Messianic Kingdom. The picture of Yeshua at the Passover is a wonderful example of the amount of knowledge that Yeshua and other children were expected to know by the time they were twelve years old. Perhaps we all need to re-examine our commitment to learn the Scriptures as the believers in the First Century did. If you were a non-Jew you would have attended synagogue which was a place of teaching. The worship was done in the Temple in Jerusalem. The synagogue would have shown you the festivals and the Sabbath at your level whether you were an adult just learning or a small child. A non-Jew would have studied for about a year before they would have converted to Judaism. Cornelius of Acts 10 is an example of such a non-Jew. He was before Paul's time, and we know from the Scriptures that he was praying the prayers at the ninth hour which he would have learned from the Jewish services. Wouldn't it be wonderful if we could worship with those First Century believers? Can you imagine it?

**CLOSING PRAYER:**

*Blessed are you O Lord our God, King of the Universe who has made us a family! Thank you for giving us your example of a family in Yeshua. Let us always draw near to You through Your son and our Messiah, Yeshua! Bless us this night with your presence as we sleep. Keep safely in your care. And draw us to your side again. Amen*

## Third Night: GOOD DEED NIGHT

1. You will need nine Hanukkah candles and a Hanukkiah (hon- a-key-ah) ( a candle holder for each of the nine candles).

2 Light the Shammash candle. It can be found in several positions in a holder. It usually is elevated. It can be in the center as ours is pictured and some are on your far right.) Each night of Hanukkah you would say or sing the following blessings BEFORE kindling the other lights.

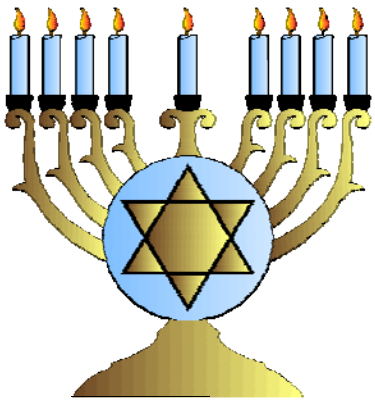
**Blessed are You, O Lord our God, King of the Universe, who sanctified us with Thy commandments and has commanded us to kindle the Hanukkah light.**

**Blessed are You, O Lord our God, King of the Universe, who didst perform miracles for our fathers in those days at this season.**

3. Light the candle on your far right as you face the Hannukkiah.

The following passage is to be read following the lighting of the first candle and Shammash.

**"We kindle these lights to commemorate the miracles and the wonders, and the victorious battles that Thou achieved for our fathers in thThird Night: ose days, at this season, through Thy holy priests. During all the eight days of Hanukkah these lights are sacred, and we are not permitted to make use of them but we are only to look at them, in order to give thanks and to praise Thy Name for Thy miracles, Thy wonders, and Thy salvations."**



### Hanukkah Candle Lighting Illustration

*Day 8: (Start left & work to the right) 1-2-3-4-5-6-7-8*

*Day 7: (Start left and work to the right) 1-2-3-4-5-6-7*

*Day 6: (Start left and work to the right)1-2-3-4-5-6*

*Day 5: (Start left and work to the right) 1-2-3-4-5*

*Day 4: (Start left and work to the right) 1-2-3-4*

*Day 3: (Start left and work to the right) 1-2-3*

*Day 2: (Start left & work to the right) 1-2*

*Day 1:(Light Far Right Candle) -1*

4. Then light the newest candle to the left of the previous night and continuing from left to right.

5. You always light from left to right.

Many people consider the principle of the "Golden Rule" a Second (New) Testament principle, but what Yeshua was actually doing was affirming the Original (Old) Testament teaching. The Golden Rule is "Love thy neighbor as thy self" and throughout the Jewish teaching this principle abounds. Time and time again

we see examples of good deeds and we would like for you to carry this into the spirit of Hanukkah. Loving others is often best expressed through giving of your time and energy.

In our studies we have found that there are three types of "good deeds". They are (1) righteous giving, (2) acts of loving kindness, and (3) repairing the world. Not everyone is called to all of these types of giving, but everyone together makes up the whole picture of "good deeds" in God's eyes. Hanukkah is a time to examine this attribute in ourselves and find our place. Many families collect money for the poor all year long in a box or jar, and they decide during Hanukkah where this money will do the most good. The act of loving kindness includes helping others less fortunate, but also include volunteerism. Many organizations are blessed by those that God has directed to help with His work. Some may stuff envelopes. Some may raise money. And some help for short terms of volunteerism. During Hanukkah your family could volunteer their efforts with a non-profit group like the American Red Cross, Salvation Army or one of the many human service organizations. The last type of "good deed" is best described as becoming politically active. You could help write letters to your congressman about issues that would--- repair the world. Or your family could collect aluminum cans and donate the money to a handicapped workshop. All of these are things that your family can choose to do either just during this week or all year long. The most important thing to consider though is where your heart is when you give. We borrow from Zola Levitt's Levitt letter. Vol. 4, No., 12 "Chanukkah Prayer" the following excerpt:

### **Eight Levels of Giving**

There are eight levels of giving, each higher than the last,

\*to give grudgingly, reluctantly, or with regret;

\*to give less than one should, but with grace;

\*to give what one should, but only after being asked;

\*to give before one is asked;

\*to give without knowing who will receive it, although the recipient knows the identity of the giver;

\*to give without making known one's identity;

\*to give so that neither giver nor receiver knows the identity of the other;

\*to help another to become self-supporting, means of a gift, a loan, or by finding employment for the one in need.

*"You shall not take vengeance nor bear any grudge against the sons of your people, but you shall love your neighbor as yourself; I am the Lord."* Leviticus 19:18

*"The stranger who resides with you shall be to you as the native among you, and you shall love him as yourself; for you were aliens in the land of Egypt. I am the Lord your God."* Leviticus 19:34

### **Activity: Do a good deed or Mitzvah!**

With this thought in mind-- let's discuss sharing Hanukkah with others. Adopt a grandparent! This is a project that would be a learning and a loving experience for both the family, and the grandparents that you adopt. This project requires a lot of fore thought and planning. If you know of an elderly person, neighbor, member of your church, former teacher, or a person who just needs some attention (you could contact a nursing home that could recommend a person who needs some attention)--then this may be the project for

you! As happy as a family may be, it is never more gratifying than to see the benefits of sharing that happiness with someone else.

In Bible times the priests would run to be the first to serve at the Temple. It was with great joy that they served God and His people. We often times grumble and complain, don't we? We would pray that your family would adopt the attitude of joy in serving this week. Instead of "getting" your attitude should be "with joy do I serve the most precious God! Let me be first!" Some families sign a 3"X5" card that says, "For the eight days of Hanukkah, I promise to serve with joy. I will not complain, criticize or condemn anyone or anything. I promise to always look for the good in everything and to put others first."

Some families post these cards on their refrigerator and each morning they take their card down and lay it beside their place at the table. Then when they come to the table to eat their breakfast each person could pick up their card and renew their prayer before beginning their day. If someone slips and does complain, condemn or criticize during the day, just a gentle reminder may right the situation. Can you imagine everyone working on this for eight days? It makes a big difference in family unity and establishes the heart to rededicate to God.

### **Gift Idea**

Here are some ideas for you to look over. Feel free to add to our list! We'd love to hear from you!

Send a Hanukkah card Plan on spending an hour a day helping a friend by reading to them, taking out the trash, shoveling the snow, raking the leaves, washing the dishes, cleaning out cupboards, running errands. Fix a meal and take it to them Visit with them! Maybe they will tell you stories from their past. Listen to them--they are alone and need to share, too. Make decorations for them, put pictures on their refrigerator, a Hanukkiah, place mat, etc... Play games with them Read to them. Or, perhaps read the Bible or a holiday story. Take a walk with them. But most of all--spend time with them! That is the greatest gift!

You have heard that it was said, *"You shall love your neighbor and hate your enemy. But I say to you, love your enemies, and pray for those who persecute you."* Matthew 5:43-44

Use tonight to talk about how you can love your neighbor. Discuss praying for people, repenting for attitudes and harsh words. Discuss working out differences and making good choices in your relationships. Let this night end with prayer and giving to others.

### **Closing Prayer**

O God, teach us to be sensitive of the feelings of our friends and neighbors. Help us to understand their failings, and grant us the humility to applaud their achievements. Forgive us for our short comings and direct us in Your ways. Give us a new heart that avoids offending others. Let us be sensitive to feelings rather rash and thoughtless. Praised are you, O Lord, for teaching us to cherish the brotherhood and unity of all humanity. Amen.

## ***The Fourth Night Through the Eighth Night***

(What we've tried to do here is leave you lots of room to create your own themes for the rest of the nights. Use these big open pages for your notes and planning. We've included the lighting of the candles, a brief idea or two, but the rest is up to you! Look at the Teaching Appendix for some ideas, too!)

### **The Fourth Night**

1. You will need nine Hanukkah candles and a Hanukkiah (hon- a-key-ah) ( a candle holder for each of the nine candles.)

2. Light the Shammash candle. It can be found in several positions in a holder. It usually is elevated. It can be in the center as ours is pictured and some are on your far right.)

Each night of Hanukkah you would say or sing the following blessings BEFORE kindling the other lights:

### **Hanukkah Candle Lighting Illustration**



*Day 8: (Start left & work to the right) 1-2-3-4-5-6-7-8*

*Day 7: (Start left and work to the right) 1-2-3-4-5-6-7*

*Day 6: (Start left and work to the right) 1-2-3-4-5-6*

*Day 5: (Start left and work to the right) 1-2-3-4-5*

*Day 4: (Start left and work to the right) 1-2-3-4*

*Day 3: (Start left and work to the right) 1-2-3*

*Day 2: (Start left & work to the right) 1-2*

*Day 1: (Light Far Right Candle) -1*

**Blessed are You, O Lord our God, King of the Universe, who sanctified us with Thy commandments and has commanded us to kindle the Hanukkah light.**

**Blessed are You, O Lord our God, King of the Universe, who didst perform miracles for our fathers in those days at this season.**

3. Light the candle on your far right as you face the Hannukiah.

The following passage is to be read following the lighting of the first candle and Shammash.

**"We kindle these lights to commemorate the miracles and the wonders, and the victorious battles that Thou achieved for our fathers in those days, at this season, through Thy holy priests. During all the eight days of Hanukkah these lights are sacred, and we are not permitted to make use of them but we are only to look at them, in order to give thanks and to praise Thy Name for Thy miracles, Thy wonders, and Thy salvations."**

4. Then light the newest candle to the left of the previous night and continuing from left to right.

5. You always light from left to right.

Theme: **YOUR CHOICE:** We are not giving you activities for each night from here on, but we will suggest that you might consider using the teachings in the back of this book in the Appendix. You may also wish to consider using the Fruits of the Spirit-"but the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control" (Galatians 5: 22-23) as a guide. We've already shown you how to celebrate with the theme of "goodness", "love" and so forth. But when you discuss the other nights of your celebration you might decide to use these themes. You might like to examine the Psalms or even Proverbs and see shadows of HIM. Write us later and let us know some of these ideas and we may want to add your idea to another edition of this book.

Remember that you also have the services for Friday and Saturday nights listed in this book, so you may not have to create themes for these other nights entirely. You don't have to do extensive teachings every night. Its okay to take some evenings and just relax. Don't burn your family out. Remember that this is suppose to be a time of Rededication to the Lord and not one of exhaustion.

**[Okay! Now you get to write your own service. In our book we have left space for you to use this as a workbook to write in.]**

**Suggested Closing Prayer:**

Blessed are You, O Lord our God, King of the Universe who has given us the Living Word in Yeshua! Thank you for your Instructions and Teachings in the Torah. Our heart is to draw near to You, and through Yeshua as the Torah we can do that each day. Engrave on our hearts Your Instructions so that we may see Him soon! Amen.





## THE FIFTH NIGHT

1. You will need nine Hanukkah candles and a Hanukkiah (hon- a-key-ah) ( a candle holder for each of the nine candles.)

2 Light the Shammash candle. It can be found in several positions in a holder. It usually is elevated. It can be in the center as ours is pictured and some are on your far right.)

Each night of Hanukkah you would say or sing the following blessings BEFORE kindling the other lights.

**Blessed are You, O Lord our God, King of the Universe, who sanctified us with Thy commandments and has commanded us to kindle the Hanukkah light.**

**Blessed are You, O Lord our God, King of the Universe, who didst perform miracles for our fathers in those days at this season.**

3. Light the candle on your far right as you face the Hannukiah. The following passage is to be read following the lighting of the first candle and Shammash.

### Hanukkah Candle Lighting Illustration



*Day 8: (Start left & work to the right) 1-2-3-4-5-6-7-8*

*Day 7: (Start left and work to the right) 1-2-3-4-5-6-7*

*Day 6: (Start left and work to the right) 1-2-3-4-5-6*

*Day 5: (Start left and work to the right) 1-2-3-4-5*

*Day 4: (Start left and work to the right) 1-2-3-4*

*Day 3: (Start left and work to the right) 1-2-3*

*Day 2: (Start left & work to the right) 1-2*

*Day 1:(Light Far Right Candle) -1*

**"We kindle these lights to commemorate the miracles and the wonders, and the victorious battles that Thou achieved for our fathers in those days, at this season, through Thy holy priests. During all the eight days of Hanukkah these lights are sacred, and we are not permitted to make use of them**

**but we are only to look at them, in order to give thanks and to praise Thy Name for Thy miracles, Thy wonders, and Thy salvations."**

4. Then light the newest candle to the left of the previous night and continuing from left to right.

5. You always light from left to right.

**Theme Your Choice:**

**Suggested Closing Prayer:**

Blessed are You, O Lord our God, King of the universe who has revealed to us the appointed times! We rejoice that we are alive at the season of joy and now see the appointments to come with Yeshua! We thank you that you have us to greet Him at His second coming! Draw us to your word each day, and prepare our hearts and minds to please You! Amen.

## THE SIXTH NIGHT

1. You will need nine Hanukkah candles and a Hanukkiah (hon- a-key-ah) ( a candle holder for each of the nine candles.)

2. Light the Shammash candle. It can be found in several positions in a holder. It usually is elevated. It can be in the center as ours is pictured and some are on your far right.)

Each night of Hanukkah you would say or sing the following blessings BEFORE kindling the other lights.

**Blessed are You, O Lord our God, King of the Universe, who sanctified us with Thy commandments and has commanded us to kindle the Hanukkah light.**

**Blessed are You, O Lord our God, King of the Universe, who didst perform miracles for our fathers in those days at this season.**

### Hanukkah Candle Lighting Illustration



*Day 8: (Start left & work to the right) 1-2-3-4-5-6-7-8*

*Day 7: (Start left and work to the right) 1-2-3-4-5-6-7*

*Day 6: (Start left and work to the right) 1-2-3-4-5-6*

*Day 5: (Start left and work to the right) 1-2-3-4-5*

*Day 4: (Start left and work to the right) 1-2-3-4*

*Day 3: (Start left and work to the right) 1-2-3*

*Day 2: (Start left & work to the right) 1-2*

*Day 1:(Light Far Right Candle) -1*

3. Light the candle on your far right as you face the Hannukiah. The following passage is to be read following the lighting of the first candle and Shammash.

**"We kindle these lights to commemorate the miracles and the wonders, and the victorious battles that Thou achieved for our fathers in those days, at this season, through Thy holy priests. During all the eight days of Hanukkah these lights are sacred, and we are not permitted to make use of them; but we are only to look at them, in order to give thanks and to praise Thy Name for Thy Name for Thy miracles, Thy wonders, and Thy salvations."**

4. Then light the newest candle to the left of the previous night and continuing from left to right.

5. You always light from left to right.

**Theme Your Choice:**

**Suggested Closing Prayer:**

O God, we come before you this night in Peace because we know Yeshua as our Messiah. Turn away from our door the winds of war and the despair of darkness without Him. We rejoice that He is our intercessor who sits at your right hand ever to intercede for us. We give you all the praise and glory for Him in the festival and ask that peace (shalom) or "wholeness in God" move in our lives this week. Let the people around us be drawn to us by the "peace that passes all understanding" which is Yeshua. Let us be drawn to the things that you have set before us in the festivals so that we can ever please you. We give you all the glory and honor and praise. Amem.

## THE SEVENTH NIGHT

1. You will need nine Hanukkah candles and a Hanukkiah (hon- a-key-ah) ( a candle holder for each of the nine candles.)

2 Light the Shammash candle. It can be found in several positions in a holder. It usually is elevated. It can be in the center as ours is pictured and some are on your far right.)

Each night of Hanukkah you would say or sing the following blessings BEFORE kindling the other lights.

**Blessed are You, O Lord our God, King of the Universe, who sanctified us with Thy commandments and has commanded us to kindle the Hanukkah light.**

**Blessed are You, O Lord our God, King of the Universe, who didst perform miracles for our fathers in those days at this season.**

### Hanukkah Candle Lighting Illustration



*Day 8: (Start left & work to the right) 1-2-3-4-5-6-7-8*

*Day 7: (Start left and work to the right) 1-2-3-4-5-6-7*

*Day 6: (Start left and work to the right) 1-2-3-4-5-6*

*Day 5: (Start left and work to the right) 1-2-3-4-5*

*Day 4: (Start left and work to the right) 1-2-3-4*

*Day 3: (Start left and work to the right) 1-2-3*

*Day 2: (Start left & work to the right) 1-2*

*Day 1:(Light Far Right Candle) -1*

3. Light the candle on your far right as you face the Hannukiah.

The following passage is to be read following the lighting of the first candle and Shammash.

**"We kindle these lights to commemorate the miracles and the wonders, and the victorious battles that Thou achieved for our fathers in those days, at this season, through Thy holy priests. During all the eight days of Hanukkah these lights are sacred, and we are not permitted to make use of them; but we are only to look at them, in order to give thanks and to praise Thy Name for Thy miracles, Thy wonders, and Thy salvation."**

4. Then light the newest candle to the left of the previous night and continuing from left to right.

5. You always light from left to right.

**Closing Prayer:** (Write your own that follows your theme.)

## THE EIGHTH NIGHT

1. You will need nine Hanukkah candles and a Hanukkiah (hon- a-key-ah) ( a candle holder for each of the nine candles.)

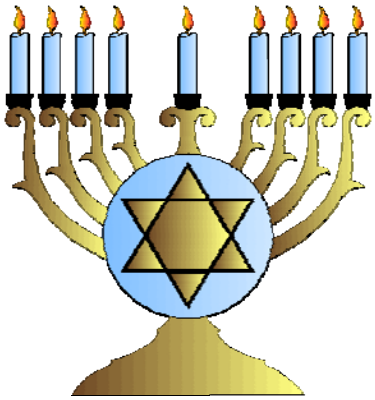
2. Light the Shammash candle. It can be found in several positions in a holder. It usually is elevated. It can be in the center as ours is pictured and some are on your far right.)

Each night of Hanukkah you would say or sing the following blessings BEFORE kindling the other lights.

**Blessed are You, O Lord our God, King of the Universe, who sanctified us with Thy commandments and has commanded us to kindle the Hanukkah light.**

**Blessed are You, O Lord our God, King of the Universe, who didst perform miracles for our fathers in those days at this season.**

### Hanukkah Candle Lighting Illustration



*Day 8: (Start left & work to the right) 1-2-3-4-5-6-7-8*

*Day 7: (Start left and work to the right) 1-2-3-4-5-6-7*

*Day 6: (Start left and work to the right) 1-2-3-4-5-6*

*Day 5: (Start left and work to the right) 1-2-3-4-5*

*Day 4: (Start left and work to the right) 1-2-3-4*

*Day 3: (Start left and work to the right) 1-2-3*

*Day 2: (Start left & work to the right) 1-2*

*Day 1:(Light Far Right Candle) -1*

3. Light the candle on your far right as you face the Hannukiah.

The following passage is to be read following the lighting of the first candle and Shammash.

**"We kindle these lights to commemorate the miracles and the wonders, and the victorious battles that Thou achieved for our fathers in those days, at this season, through Thy holy priests. During all the eight days of Hanukkah these lights are sacred, and we are not permitted to make use of them; but we are only to look at them, in order to give thanks and to praise Thy Name for Thy miracles, Thy wonders, and Thy salvation."**

4. Then light the newest candle to the left of the previous night and continuing from left to right.

5. You always light from left to right.

Suggested activity: A camp out with Yeshua! Or dinner outside- -(no hot dogs, please made of pork). Why not grill outside and wrap up in your coats and blankets for a short time, and discuss all the great things that Hanukkah has meant to you this year? Or, why not build a tent INSIDE for the night and everyone sleep in sleeping bags!



Gift theme: Some families give their biggest and best presents on the last night of Hanukkah. This can be the night that you give a large monetary gift or it could be the night that you give the biggest gift of the heart. Perhaps you will have a special gift that you do not have the money for right now, and you choose to give a token to symbolize it to your family. One family wanted to give all their children bicycles but couldn't afford it right then, so the parents found a catalog and cut out pictures of the bikes and gave to each child inside a card. A note was enclosed that told that when the income tax refund came in April, they would get their new bikes. The children put the pictures on their walls with a calendar and marked the days off until the "bike day" arrived.

**Since this is the last night of Hanukkah, you may also do the Havdalah service found in this book. Havdalah is used to end the separation of our time, and to take us back into the world again.**

**Closing Prayer: Thank you, O Lord, for teaching us your ways and showing us your heart at this special time of year. Allow us to go forth shining as bright lamps into the world in which we live. Allow our light to shine before men that they will want YOU in their lives every day. All praise and glory are yours, LORD. Amen.**



*This is being included as a possible teaching time for your Friday night gathering during Hanukkah.*

*For the wedding of the Lamb has come, and his bride has made herself ready."*

**Revelation 19.7**

*"And He (Jesus/Yeshua) said to them, "The Son of Man is also Lord of the Sabbath." Luke 6:5*

### **WHY DO THE SABBATH?**

The Sabbath has been called the Bride, the Queen, freedom, redemption, complete day of rest, day of study, and is the outward sign between a man and his wife. The Sabbath is a rehearsal of the wedding between the bride (believers in Yeshua/Jesus) and the bridegroom (Yeshua HaMashiach/Jesus the Messiah). Many Christians have never experienced the beauty of Sabbath. If we can give you anything from this teaching it would be to introduce you to one of God's greatest gifts...His engagement and wedding ring!

Learning about God's Festivals can be likened to the bride preparing for her wedding. This covenant must be sealed soon. We are preparing for millennial reign with our Bridegroom. We want to get our makeup just right for Him! We must know what pleases Him, and His ways. If we will examine the Sabbath through the eyes of the Bride, we will see what preparations we need to make.

In a Jewish wedding, the bridegroom waits under the *chuppah* or wedding canopy for the bride. This is seen as a reminder of the seriousness of God's covenant to be united with His people one day with the Messiah Yeshua.

The *chuppah* was also a symbol for the Tabernacle in the Wilderness and the Temple. Today we see the *chuppah* in our homes that have become the Temple! Each Sabbath we are to go to our homes to renew our covenant with God in many ways. A time of renewal of a marriage is celebrated each week, too, with the husband becoming the Bridegroom and the wife once again, becoming as a bride. They examine their covenant and look at all their blessings that come from God, and await the Messiah. We, who are Believers know Him as Jesus, but His Hebrew name is Yeshua (Yeah-shoe-ah). Since we are close friends of the family of Yeshua, let's call Him by His real name, instead of His "nickname" of Jesus.

*"My lover is mine and I am his." Songs of Songs 2:16 (In Hebrew it would be "Dodi li va-ani lo.")*

This favorite verse is also interpreted into the Sabbath service each week. The verse is set to music and is a favorite dance (*Dodi Li*) to welcome the Sabbath! Let's look on at the pictures of Yeshua that presents Him as our Bridegroom, shall we?

*"For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh." (Genesis 2:24)*

*"This is a great mystery, but I speak concerning Messiah and the church." Ephesians 5:31-32*

Ever feel like "something was missing from your relationship with Yeshua?" Well, we have found that this is one of the first things that falls into place when you are seeking "the missing piece." This set-apart time with God and your family can add what has become known as "*Shalom*" (which means "peace"). But

"*Shabbat Shalom*" means more than just "peace"--it means "wholeness in God." Sabbath adds wholeness to your week.

***Lesson: Acceptance of Yeshua into your life adds wholeness. How true!***

A beautiful picture of the Sabbath is presented in the musical *Fiddler on the Roof* (suitable viewing for the entire family) and *A Stranger Among Us* [R rated] (a movie which you may want to preview before sharing with younger children-violence and language).

Sabbath is always celebrated on Friday beginning at sundown and lasting until sundown on Saturday. Sabbath is also a part of each festival, and if you learn this first step you will be able to see Yeshua more clearly.

If we are celebrating Sabbath on Friday night, all week long you would be preparing for this special family occasion. You would discuss with your family whom to invite to share this evening, plan the meal, bake the bread, set out the best china, decorate, and practice the songs. It does sound like the preparations for a wedding, doesn't it? But whatever you decide, look for the Messiah Yeshua in it and enjoy.

The Sabbath has long been a very important part of the Jewish people. The Sabbath, more than anything else, has kept them united throughout the ages. Studies have shown that rituals are an important part of family life and in today's world of the "dysfunctional family," the importance of the celebration of God in the family unit has never been more needed. The phrase "the family that prays together, stays together" speaks to the heart of the Sabbath.

Each week as we approach Friday evening we become excited about spending time with Yeshua in the framework that God has provided! God's plan for Salvation is revealed through the festivals of Leviticus in such wonderful pictures! Just like the parables are pictures, so are the festivals. We always remember two parables that Yeshua taught:

*"Then the kingdom of heaven shall be likened to ten virgins who took their lamps and went out to meet the bridegroom. Now five of them were wise, and five were foolish. Those who were foolish took their lamps and took no oil with them, but the wise took oil in their vessels with their lamps. But while the bridegroom was delayed, they all slumbered and slept. And at midnight a cry was heard 'Behold, the bridegroom is coming; go out to meet him!' Then all those virgins arose and trimmed their lamps. And the foolish said to the wise, 'Give us some of your oil, for our lamps are going out.' But the wise answered, saying, 'No, lest there should not be enough for us and you; but go rather to those who sell, and buy for yourselves.' And while they went to buy, the bridegroom came, and those who were ready went in with him to the wedding; and the door was shut. Afterward the other virgins came also, saying, 'Lord, Lord, open to us!' But he answered and said 'Assuredly, I say to you, I do not know you. "Watch therefore, for you know neither the day nor the hour in which the son of man is coming." Matthew 25:1-13*

*"And Yeshua answered and spoke to them again by parables and said: "The kingdom of heaven is like a certain king who arranged a marriage for his son, and sent out his servants to call those who were invited to the wedding; and they were not willing to come. Again, he sent out other servants, saying, 'Tell those who are invited, "See, I have prepared my dinner'; my oxen and fatted cattle are killed, and all things are ready. Come to the wedding.'" But they made light of it and went their ways, one to his own farm, another to his business. And the rest seized his servants, treated them spitefully, and killed them. But when the king heard about it, he was furious. And sent out his armies, destroyed those murderers, and burned up their city. Then he said to his servants, 'The wedding is ready, but those who were invited were not worthy. Therefore go into the highways, and as many as you find, invite to the wedding.' So those servants went out into the highways and gathered together all who they found, both bad and good. And the wedding hall was filled with guests. But when the king came in to see the guests, he saw a man there who did not have on a wedding garment. So he said to him, 'Friend how did you come in here without a wedding garment?' And he was speechless. Then the king said to the servants, 'Bind him hand and foot, take him away, and cast*

*him into outer darkness; there will be weeping and gnashing of teeth. For many are called, but few are chosen."* Matthew 22:1-13

We've often read through these passages, but often we, as Christians, do not realize just how much understanding of Jewish wedding customs would help.

**Where are we taught about the Jewish wedding?** In the festivals! These two passages explain about the Jewish wedding customs. The Sabbath is a weekly rehearsal for the bride and the bridegroom to come together. At each festival you would open with the Sabbath service! (Other festivals teach about the catching away of the believers, the coronation and wedding, tribulation, Yeshua's return, and even the establishment of His kingdom on earth!)

**Where else might I learn about the Jewish wedding?** It is vividly portrayed in the Festival of Rosh haShanah or the Feast of Trumpets. We also know that there were Hebrew *idioms* or *slang terms* that the people of that time understood, just as we have our slang terms today. As an example: Turkey Day means Thanksgiving, and Firecracker Day would mean the Fourth of July. The same is true of the people of Israel. Verse 13 of Matthew 25 reads: "*Watch therefore, for you know neither the day nor the hour in which the Son of Man is coming.*" This says to me that he was speaking about *Rosh haShanah!* This was a common idiom for this two day festival. It is the only festival that begins with the physical sighting of the New Moon. No one man could decree that the festival could begin by himself. There had to be two witness that came before the *Sanhedrin Court*, and THEN the Court declared that the festival began. No man knew upon which day or hour, but only God controls the signs of the heaven. The festival lasted for two days, so therefore no man knew upon which day of the two, that the bridegroom might appear!

His wedding and coronation are vividly portrayed in this festival, but the Sabbath is the outward sign that the bridegroom comes! I would encourage you to research Ancient Jewish weddings for even more insight into the scriptures.

*"Therefore, let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths, which are a shadow of things to come but the substance is of Messiah."* Colossians 2:16-17

If you read this verse carefully you will realize that what Paul is saying, is "Don't let others judge you in food or drink because at the festivals, you will have special foods and drinks that would teach you of the Messiah." Even the special foods and drinks were a teaching tool to reveal Messiah more intimately to you!

He also says that they can do the festivals--the new moon is a festival which was known as *The Festival of the Born A-gain!* And note that he says that they were to do sabbaths! Why? Because the substance teaches of the Messiah!

Let's look again at scripture: (KJV) *For Christ is the end of the law for righteousness to everyone who believes.* Romans 10:4

Examine this same scripture taken for THE JEWISH NEW TESTAMENT by David Stern: *"For the goal at which the Torah aims is the Messiah, who offers righteousness to everyone who trusts."* Romans 10:4

**What is the difference?** The Greek rendering of the term "teleos" is found in a STRONG'S CONCORDANCE number 5056. Let's look at the definition...to set out for a definite point or goal; the point aimed at as a limit; the conclusion of an act or state result or purpose. It is from the same word that we get "TELESCOPE" and "TELEGRAPH." It's like running a race towards the goal line. The goal is the "finish" but you have to run the race to get there! I liken our Christian race as never starting because we thought we were "ended". We never connected the two ends of the telegraph wire to communicate what God was telling us! We didn't see Him saying to us, "Hey! The Messiah is waiting for you to come to his party!" Each festival is a presentation of His many facets and even the sacrifices were to be a teaching tool to see him more clearly! Why are you just sitting there?

Let's look at one more verse: "*And it shall come to pass that everyone who is left of all the nations which came against Jerusalem shall go up from year to year to worship the King, the Lord of hosts, and to keep the Feast of Tabernacles.*" Zechariah 14:16

Have you ever traveled in a foreign country? I have! And believe me if you don't know the language or customs, or understand their foods, you can find yourself in embarrassing, if not, dangerous circumstances. If we are to go up to Jerusalem for the Feast of Tabernacles, do you know what section of the Temple you are to enter, and what are the customs? Do you know what to wear? Do you know how to follow the celebration? Yes, I think that we need to understand our Hebrew Savior, Yeshua, so we can prepare--one step at a time--for His coming! The Sabbath is the bridge to everything!

Have you been looking for that "missing link" in your relationship with Jesus/Yeshua? Then the sabbath needs to be "plugged" into your life. Over and over again, the families that I have talked to that have dedicated even one evening a week to keeping a family sabbath, tell me that within three weeks of doing "sabbath" that they can notice more peace and health in their lives! Families are being restored to what God intended them to be - united in HIM with HIM leading the way!

I want you to do something very simple. I want you to lay your Bible down on the table in front of you. I want you to open it to John 1:1 and read to verse 18. Now if you are looking back at this sentence and thinking, "So? What was I suppose to see, Cheryle?" Then you missed it! Look again and this time, read aloud with your mouth.

**Did you see it?** If not, then I will tell you what I saw...*HIM!* There HE is laying down on the table in front of me! HE is exposed to me! Totally laying open to me! *The Word became flesh!* What I am looking at is just as intimate as can be! Remember preparing for your wedding? You got the dress, the veil, the cake, and the invitations, etc... The thrill of planning the wedding and the courtship was there! You walked to the altar and met your bride or bridegroom. You kissed at the altar. Maybe you went to a reception, but eventually the two of you had to go back to the hotel or someplace and consummate the marriage. Did you get married just to wear the dress and be the center of attention at the ceremony? Hopefully not! You got married because you wanted to be *intimate* with your God-ordained spouse as husband and wife! Hopefully some place along the way, you will have to have sex! *Its intimate!* It exposes us laying open our most intimate parts to each other. We have to totally trust our spouse...just like we have to trust the LORD! But how many people do you know that have the handshake at the altar, and leave it at that? They never get **intimate—face to face—** with the LORD! They never open their Bible to see HIM! This is what HE died for! Not just so you could wear the fancy dress, or wear the veil—or if you are a man—to wear a *kippah* or a *tallit!* HE died so that you could be **intimate with HIM!** He died so you would trust HIM intimately with your life! HE wants to be face to face with YOU! HE died for a relationship NOT FOR YOU TO HAVE STUFF (the dress or *kippah* or *shofar!*) He died to breath in your face that intimacy in your very life! Even HIS NAME in Hebrew is the very sound of a man breathing as he makes love to his wife! This is how intimate HE wants to be with you! To breath into you HIS very essence! To transform a handshake at the altar into the "new creature" that HE needs you to be to do Kingdom business. It says in Matthew 7:21-23 "*Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in Heaven. Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?' And then I will declare to them, 'I never knew you: depart from Me, you who practice lawlessness.'*" In this case, the "lawlessness" should really be translated "were never intimate with ME."

The Sabbath is a rehearsal for HIS Coming. I pray that this will be the beginning of your intimacy with the LORD within the framework that God established. May you become intimate with HIM every day of your life.

**Let's Prepare**

Don't feel that everything has to be perfect on the Sabbath. Planning and practice improve the Sabbath each week, but your first experiences should be basic and fun--this is a celebration of home and not a religious ritual. We have tried to simplify the Orthodox Jewish service so that you can "taste" of it, rather than to put every little word into this book. This was written for beginners, and we pray you will want to grow into the longer service at a later date.

*"The Sabbath was more than a day of rest. Its observance by the Israelites was a constantly recurring acknowledgment of God as the Creator of the Universe."* (Taken from the Hertz *PENTATEUCH & HAFTORAH*.)

The first mention of the Sabbath can be found as early as the book of Genesis.

*"And on the seventh day God ended His work which He had made, and He rested on the seventh day from all His work which He had made. Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made."* Genesis 2:2-3

Did you ever wonder what "sanctified" meant? It meant "to set apart as special." A whole day for eternity where we were to step from our worldly cares and problems, and just be with Him! How wonderful! We were to come and bring our families, eat our meals, and walk in the cool of the day in the Garden with Him. How sad that we have lost that attitude about the seventh day!

In the Garden, the Sabbath was given to all mankind, but mankind rejected God's desires in their lives. They became too busy to acknowledge Him and to spend time with Him. The only people on the face of the earth that would literally give God "The Time of Day" or His time, were the Hebrews! So we see God delivering this group of slaves into the Desert of Sinai to present His Covenant to them. They accepted. They were chosen for a purpose, just as you are chosen for a purpose. God is calling His People to come to Him as His bride. Will you?

You may notice that it was so special that only the seventh day was given a name--Sabbath! All the rest are numbered!

*"Remember the Sabbath day, to keep it holy. Six days you shall labor and do all your work, but the seventh day is the Sabbath of the Lord your God. In it you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates. For in six days the Lord made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the Lord blessed the Sabbath day and hallowed it."* Exodus 20:8-11

It is a commandment from God, not just to the Jews but to anyone who wishes to worship Him. The phrase, "stranger who is within your gate" means a non-Jew who wishes to worship the God of Israel.

**GOD DID NOT CHANGE HIS MIND ABOUT THE SABBATH!** Our God is never changing! Nowhere in the Scriptures is man given the authority to change the day of worship or any festival. In fact, God instructed them not to add to or change His Commandments. So where did Sunday come from? Look at the name of that day...Sunday! It is the Roman calendar name for worshiping the Sun God! The Roman's changed the names! Men changed the name and the day! God didn't! He is still waiting for us to keep the Sabbath as He asked Adam and Eve to do at creation!

The Sabbath was created for the First Adam as much as the Sabbath was created for the Second Adam--- Yeshua and His Bride! We just haven't known it!

**What has been the result in our homes of keeping Sabbath?** We found that when we started doing this in our homes each week, that God blessed us. Stability, peace and harmony came to our homes in abundance. When my husband comes home to the aroma of the freshly baked bread, the table set with our

dishes, the sound of guests arriving, he would lean against the door and say, "Ah! Sabbath!" Some weeks we would have lots of guests and a big formal dinner, and other weeks we would simply celebrate alone with a lingering candlelight dinner. It is your choice, but we wanted to encourage you that The Sabbath can become a part of your life each week.

It is customary to wear the best you have for the Sabbath. This is not intended to make the Sabbath difficult to keep; it is so we will be in the right frame of mind as we learn the truths of the Messianic Kingdom, and see the things that God is communicating to us with His Sabbath.

We are to step out of the 1990's world of problems and worries, and into the safety of His Sabbath. I liken it to getting on the Ark with Noah and his family. They were prepared and safely tucked away waiting. So, too, each Sabbath we are prepared and safely tucked away waiting for the Bridegroom. It may only be a rehearsal, but I don't want to be one of the people left outside the Ark!

As you prepare for the Sabbath, it is customary to teach about God. Share with your family these things about the Sabbath and try to find new meanings for each thing. The question "why" and "what could God be teaching about the Messiah with this object?" are wonderful ways to draw your family into the evening of celebration.

The table itself is symbolic of the altar of God and the bread represents the sacrifices. Yeshua is our high priest and each of these things would be things that could teach about Him. So, the father becomes the high priest for the evening and is to teach about God. So many homes are lacking their priest at the altar each week.

Remember as you go through the set order of the meal, it is a picture of the Messianic Kingdom when we shall all be together. The meal is exploding with the things of God, if we will only look with open eyes and pray for the understanding that comes from God. For the purpose of study we recommend that you may do as much or as little as you are comfortable with doing. To examine the lesson that is presented is all that we ask. Later you could order a more Orthodox service book, if you like. This is a messianic service with our own commentary added. We have used **(T.J.P.)** to show you what are **Traditional Jewish Prayers**.

Before my husband joined me in doing the Sabbath, I would just go into the bathroom and light two matches and surrender my heart to God! I didn't have a book with the service. I just lit the matches and gave Him my twenty-four hours! It was about seven months before my husband joined me. Now we are united and it feels so wonderful! We pray that this will be a blessing for you, too.

There are traditional songs that are sung acapella on the Sabbath. Here are some to look for when you are shopping or looking through the resource list:

*Song Titles: Eliyahu Hanavi; Sabbath Shalom; David Malech Yisrael; Hinei Mah Toy; Am Yisrael Chai; Lo Yisa Goy; Key Mitzion; Usha' Av' Tem Mayim; Heveinu Shalom Aleichem.*

These blessings are often sung. You can get audio tapes with music from our resource list. The best resource would be ordering a catalog from 1-800-JUDAISM. Marty Goetz has a wonderful holiday cd available that combines Messianic/Jewish and Christian music of the season. Really beautiful! They have LOTS of music tapes and other things that will help you. I especially recommend Jonathan Settel's tape on the Sabbath. You can also call Bridges for Peace at 1-800-566-1998 or 1-918-461-8800 as they carry his tapes and others from the Messianic community. I am a big fan of Carol Cantrel who works with Bridges in Jerusalem.

Some families like to praise the Lord with instruments and songs that they already know from church. Perhaps you would like to teach one or two new songs and let your family choose other songs that they already know. Don't feel that you can't sing some of your family's favorite Christian songs. HE will be thrilled with anything that you lift up in praise to HIM, so don't be legalistic! *Just relax and enjoy!*



## **Let's Begin the Sabbath**

We will be using this font for commentary through out the coming section. Commentary means that it might be something that you would want to say aloud or share with your family. It is written as an explanation of what they are experiencing, but is not part of the service, it's okay to teach and explain as you go. We've also chosen to use a larger font size to help you read more easily.

We will be using underlines for the prayers that are to be said in the coming section. They will appear in bold type. It will clearly say: "HOST RECITE" or "ALL READ." You may also sing the prayers if you know them.

General directions will appear in this font as you read through. All of this will be easy to follow.

### **THINGS TO DO TO PREPARE:**

- \*Make Challah bread
- \*Clean the house
- \*Shop for meal ingredients
- \*Invite guests (optional)
- \*Set the table with your finest
- \*Teach your family about what to expect during the evening.

\*\*\*Note from the writers. This celebration is not one that you can just put together at the last minute. For the best possible presentation of the Sabbath, please read through this whole section several days before Friday. You will also need to bake or purchase *challah* bread, and check our list of things to have on hand.

### **Sections of the Home Service for Sabbath:**

- \*Lighting the candles
- \*Blessing for children
- \*Blessing for wife
- \*Blessing for husband
- \*Blessing for wine
- \*Blessing over hand washing

- \*Blessing for challah
- \*Eating the meal
- \*Singing
- \*Focused conversation
- \*Blessing after the meal
- \*More singing and possibly dancing
- \*Making love

### **LIGHTING THE CANDLES OF SABBATH**

Women have the honor of lighting the candles for her household. If a woman is not present then a man is permitted to light the candles. This is called a "good deed."

#### **Why?**

The reason it is reserved for a woman is because through a woman (Eve), the light of the world went out, but through another woman (Mary), the light of the world returned. Also the woman is a picture of the coming bride.

#### **How many candles for the Sabbath?**

At least two! We want to use the same number of candles each week. What does this teach us? We never want to decrease in God, but always increase. Some people light a candle for each member of their family each week, while still others light only the two.

#### **What do the two candles represent?**

The two candles represent several things. One teaching is that one candle represents Moses and the other is Elijah. Moses represents the Torah or teachings of God, and Elijah represents the prophets. Both prophets were said to be witnesses in the ancient Jewish wedding ceremony. Both would be present to point to the bridegroom and bride as having fulfilled the requirements for marriage. The light atop each candle can teach that both the Torah (teachings of God) and the Prophets come alive when we accept Yeshua into our lives each week at the Sabbath. Over and over we read in the Bible that there must be two or three witnesses for legal matters. So, too, must there be witnesses that Messiah Yeshua has met all the requirements to be married to the bride and to become king.

#### **Is it important to do things in this order?**

Yes, God is a very orderly God, and we have learned that everything is for a reason. Nothing is disorderly or out of place. Only the world runs on chaos when HaSatan is ruler of your heart. When God takes over a peace comes that passes all understanding.

***FOR THE WEDDING OF THE LAMB HAS COME, AND HIS BRIDE HAS MADE HERSELF READY. REVELATION 19:7***

1. COVER YOUR HEAD-a scarf is usually used.

**WOMAN OF THE HOUSE RECITES OR SINGS:** Lord of the Universe, I am about to perform the sacred duty of kindling the lights in honor of the Sabbath, as it is written. "And you shall call the Sabbath a delight, and the Holy Day of the Lord honorable." And may the effect of my fulfilling this commandment be that the stream of abundant life and heavenly blessing flow in on me and mine; that you be gracious to us, and cause Your *Sh'khinah* (presence) to dwell with us. (T.J.P.)

Father of mercy, continue Your loving kindness to me and my dear ones. Make me worthy to (rear my children that they may) walk in the way of the righteous before You, loyal to Your Torah (Instructions or Teaching) and clinging to good deeds. Keep far from us all manner of shame, grief, and care; and grant that peace, light, and joy abide in our home forever. For with you is the fountain of life; in Your light (Yeshua) do we see light. Amen. (T.J. P.)

2. LIGHT THE SABBATH CANDLES

3. PULL THE LIGHT TOWARDS YOURSELF without touching the flames.

4. COVER YOUR EYES WITH YOUR HANDS

5. **SAY THE BLESSING:**

Blessed and Praised are You O Lord our God, King of the universe, Who sanctified us by Your commandments and commanded us to light the Sabbath lights. (T.J.P.)

**What is the picture being presented of Yeshua as the Messiah?**

First, it was through a woman (Eve) that the light of the world went out through sin. And it was through another woman (Mary) that the light of the world came back in. When the woman covers her head she is showing submission to her husband, just as he is submissive to the Messiah Yeshua. The candles show us many things. There are two candles which represent the Torah (God's Instructions for our lives) and the Prophets. Through the Instructions of God (Torah) and the Prophets we see Yeshua as the Messiah and the Light of the world. One friend likens the candle holders to being us! She sees us as holding Him each week within us. The candles are straight and tall, just as He will be when He comes.

When the woman pulls the light towards herself it is a picture of drawing Yeshua in to her life and into her home. She covers her eyes to represent many things, but my favorite thing is trusting in God through Yeshua even when your eyes are closed! Your trust is in Him so much that you know He will bring you in to the Messianic Kingdom that He promised. You must first take Him into your life and you must do it before the Messianic Kingdom comes! When you open your eyes, the first thing that you will see is Yeshua in all of His glory!

After the woman covered her eyes, said the blessing, she then says "Amen." This is a powerful word when you realize that the Sabbath begins when the bride says "Amen!" The Sabbath is a picture of the Messianic

Kingdom and only when the bride is fully prepared does she have the right to say. "Amen" and it will begin. How does she know "when"? That is what she must learn through the rehearsal of the festivals and the Sabbath!

Remember the story of the virgins? Some were ready and others weren't? The ones that were not ready were left...They tried but didn't have enough oil and fell asleep. Perhaps that is a warning to be fully prepared. As I rush around all week in the world. I have ample opportunity to plan for my Sabbath each Friday night. I know it is coming, but I get too busy and suddenly it its 3 pm on Friday, the house is a mess and I am in a rush! How much I enjoy the Sabbaths when I have taken the time to plan the menu, prepare the food ahead of time, clean the house, and set the table. I know when I am rushed that I have not given God the time to speak to me about the coming Sabbath properly. If you listen early each morning when you first awaken. He will direct your day. It's like a "date time" that you look forward to with Yeshua as the Bridegroom coming for dinner.

**PARENTAL BLESSING:** (The children walk to the parents for this blessing)

Isn't it wonderful to know that blessing your children and family are part of this time? Imagine standing there with Yeshua in the messianic Kingdom. He reaches out His hands and puts them on your children's forehead and sings each of these blessings.

We have included the Traditional Jewish Blessing but if you wish to speak straight from your heart, that is also permissible.

**Blessing for a son:** May God make you like Ephraim and Manasseh.

**Blessing for a daughter:** May God make you like Sarah, Rebecca, Rachel and Leah.

**And then we join hands and sing or recite:**

The Lord bless you and keep you. The Lord make His face to shine on you, and be gracious unto you, and be gracious unto you! The Lord lift up His countenance upon you, and give you peace! The Lord lift up His countenance upon you and give you Shalom! Num. 6:24-26

And we will know that the "peace" that we sing of is now complete because we are with Him! (If you aren't misty eyed by now, read on...)

**Why do they use these names to bless their children?**

After much research we discovered that *Ephraim* and *Menasseh* are thought to represent the forgotten loyal Jews that remained faithful to the Torah, but are often overlooked. God remembers them and holds them dearly in His Book. They are not forgotten to Him. We pray that our sons will be faithful to His Torah. Sara, Leah and Rebecca represent sisterhood, laughter and hospitality, and these qualities are desirable in the girl's life. If you wish to use other names, then it is your decision.

The Bridegroom will turn to His Bride and read Proverbs 31:10- 31. My husband reads it to me each week just as we imagine the Messiah will! If you do not have a husband then children can read it to you. This is a picture of all the things that the Bride does and what Yeshua says about her to everyone He meets! Just as when you were dating your future husband couldn't stop talking about how wonderful His soon to be bride was, so too our Messiah Bridegroom boasts of us.

**Blessing of the Husband:**

The next part was added about 500 years ago. It is optional but a part that many of us add by choice. It is the blessing of the man or husband. This part seems so natural that we know that God looks favorably upon it. Nothing is so wonderful as reading Psalm 112 to your husband. This Psalm speaks of the Godly man in our life and calls forth the Messiah. I think once you read it you will see what we mean.

### ***Kiddush or Prayer of Sanctification***

This is the act of setting apart this day for God. The *kiddush* does not make the day Holy . Only God can make the day Holy or *kadosh*. But the *kiddush* (blessing over the wine) only acknowledges that God has already set the day apart, and we bless Him who makes the Sabbath Holy. He also set the Bride apart and calls her Holy or *kadosh*.

**(All stand with a cup of wine or grape juice lifted up in the right hand.)**

**HOST WILL READ:** In the beginning God created the heavens and the earth. And the earth was formless and void, and darkness was over the surface of the deep; and the Spirit of (Messiah) God hovered over the surface of the waters. Genesis 1:1-2.

The right arm is a picture of the Messiah (Isa 53:1 ). The wine is a picture of blood, joy and marriage. By the blood of Yeshua the Messiah are we made *Kadosh* (holy set apart unto God).

**HOST READS:** And it was evening and it was morning, the sixth day. Thus the heavens and the earth were completed in all their host. And on the seventh day God completed His work which He had made. and He rested on the seventh day from all His work which He had made. And God blessed the seventh day and sanctified (set it apart) it, which God had created and made. (T.J.P.) Genesis 1:31; 2:1-3.

[COVER THE *CHALLAH* BREAD WITH A TOWEL OR COVERING SPECIALLY MADE FOR IT.]



*[Host says or sings the words in parenthesis. Everyone will then read together the rest of the blessing. The first three words that are said by the host is an invitation for everyone at the table to join in the kiddush (blessing over the sacrifice represented by the wine).]*

**HOST:** (If it pleases my masters) Blessed are You, O Lord our God, King of the universe, who creates the fruit of the vine. (T.J.P.)

**HOST: (reads or sings this prayer aloud)** Blessed and praised are you, O Lord our God, King of the Universe, who has sanctified us by Your commandments and has taken pleasure in us and in Your love and

favor have You given us Your Holy Sabbath as an inheritance, as a memorial of creation, it being also the first of the Holy Convocations in remembrance of the Exodus from *Mitzra'yim* (Egypt). For You have chosen and sanctified us above all nations, and in Your love and favor You have given us the Holy Sabbath as an inheritance. Blessed are You, O Lord, who sanctifies the Sabbath. (T.J.P.)

(DRINK THE GLASS OF WINE at this point and be reseated. Set the glass down on the table.)

**KIDDUSH LESSON:** When I lift up the pure crystal wine glass I am reminded of Genesis 1:2 which reads differently in the ancient Hebrew writing of *Yochanan ben Uzziel* (John son of Uzziel). This is a writing by one of Yeshua's contemporaries., It was said to represent the Spirit of the Messiah instead of God hovering over the earth. Think of Yeshua being present and hovering over the surface of the water--in all his purity. Waiting for God to create the earth, man and woman and knowing what Sabbath joy we would share.

So when I pick up the wine glass, and pray this prayer I see the perfection of Yeshua in the waters (*mikvah*) of the earth. A time and place when we were called to commune together!

Yeshua asked, "Can you drink the cup I am going to drink?" (Matt. 20:22) Yeshua was probing John and James to see if they were willing to share the common destiny, or what lay ahead. At each Sabbath we, too, are offered the wine of His covenant.

Another lesson from the Jewish wedding is the two glasses of wine. These two cups signify a sharing of a common destiny. "The first cup is called the 'cup of joy.' It reminds the couple that when joys in life are shared, they are doubled. The second cup is the 'cup of sacrifice.' In the midst of their celebration, the bride and groom are sobered by recognizing that burdens and problems will someday come into their marriage. But if these troubles are shared, they are halved." *OUR FATHER ABRAHAM* page 212 by Marvin Wilson.

But on the Sabbath we are to step out of the worldly problems and into only the joy and love that the Messiah brings.

**Why do we cover the bread (Hebrew *challah*) with a towel?** At this point we must see Yeshua's blood sacrifice in the wine. Because in God's eyes the sacrifice that the bread represents (Yeshua's body) is seen as no less than the blood sacrifice of the Messiah Yeshua. We simply lay a cloth over the bread so all can focus on the blood. God is teaching that we are to cover the bread as a sign that we are concerned for everything and everyone's feelings. By covering the bread, we show respect for inanimate objects, too. How much more must we be concerned for the feelings of the people around us?

**Why do you use raised bread instead of unleavened bread?** We use raised bread for Sabbath because it teaches us a different lesson than the bread used at Passover. This bread is full and sweet. It represents the fullness and sweetness of the union with our Messiah when we become His bride!

## WASHING OF THE HANDS

We've all been told to wash our hands before we eat. But did you know that eating is seen as a religious service in itself? The blessing actually means "The lifting of hands." Remember that the guests should wash their hands separately before coming to the table in addition to this ceremonial washing. It makes sense that you wouldn't want to dress up in your finest without washing your hands, but a friendly reminder to the children before you eat, reemphasizes to them that this part is for ceremonial cleansing and not for a full scrub down.

Customarily the father and mother wash the hands of the guests. In our group, we have taught the children that IF they are invited to help with the washing, that they must be very careful to follow our directions. You may take this opportunity to involve others in the service by allowing them to help wash hands. Perhaps you wish to look through your cabinets for a basin and pitcher. You can pick up hand towels at any

store, and if you do cross stitch you may want to make your own. Many of us have towels for our festivals, and ones for Sabbath, but it is not required to be decorated. We often give hand towels, candlesticks, pitchers and basins as gifts now to each other.

The water is known as "Living Water" or *Maim Chayim*. This is also the title of a dance that is performed at the *Festival of Sukkot* or Tabernacles (John 7:37-8:59). Living Water must be flowing water poured from a pitcher three times over each hand. While the water is being poured over the hands, Psalms 134:2 should be said quietly.

**Lift up your hands in the Holy Place and bless the Lord.** Psalms 134:2 (T.J.P.)

The washing of the hands and the blessing for the bread are considered one act, so please remain quiet once you start this part of the service until after the bread is blessed.

(After washing their hands everyone will lift their hands in the air and say the following blessing together responsively...)

**ALL RECITE OR SING:** Blessed and praised are You, O Lord our God, King of the universe, who has sanctified us in Your commandments and commanded us to wash our hands. (T.J.P.)

(In our group we often recite this Messianic prayer, too.)

I dedicate my hands to Yeshua, the Messiah, the Hope of glory, to serve Him only in the coming week.

The act of lifting up holy hands shows the priest in the Temple washing their hands and feet in the laver before they could do service in the Temple. The priest would wash his hands and turn and lift his hands towards heaven to show that he had clean hands. Clean hands are symbolic of a pure heart (Psalm 24:4). Yeshua is the Living Water. When we wash our hearts in the Messiah then we are made clean before God.

**HA-MOTZI:** (BLESSING FOR THE BREAD)



(Now the host uncovers the bread and place one loaf on top of the other and hold them up towards heaven, the right hand under the bottom loaf.)

**What does this teach us?** Again, the right hand is seen as the hand of the Messiah and His power. His sacrifice was seen as all powerful because it gives us a taste of our redemption in His Body! The only requirement is that the *challah* must be whole, not sliced, before blessing.

**ALL SING OR RECITE TOGETHER:** Blessed and praised are You, O Lord our God, King of the universe who brings forth bread from the earth. (T.J.P.)

Yeshua said, "I am the bread of Life." He was put in the earth and God brought Him forth. It is said that when we see the bread we are to understand that God could have made bread ready for us to pick off of trees, but when we choose to make the bread of the Sabbath, then He has allowed us to become part of creation. The key words are "choose to make." How true it is that when we make the choice to "make Sabbath," that we are that much closer in our understanding of Yeshua and of creation.

After saying the blessing, the host will take both loaves of bread and salt them thoroughly. After salting the bread he will tear a piece off, from that piece he will tear off a piece for himself and passes this piece around the table where the guests will tear off a piece, from his. After everyone has a small piece they will eat the bread together. Again--mutual destiny.

**What does this teach us?** We will all taste of our redemption together in its fullness in the Messianic Kingdom to come!

**Why is the bread braided?** The *challah* bread is a remembrance of the manna God provided for the Israelites during their 40 years of wandering in the desert. You were to braid the bread to be symbolic of each person's multifaceted personality; and possibly of the coming together of the Bride of Messiah into one body.

**Why do you salt the bread?** Since the destruction of the Temple, the bread that is on the table has taken the place of the sacrifices that were offered in the Temple. God commanded that all sacrifices be offered with salt. (Lev. 2:13). We are the salt in Matt 5:13 that says, "You are the salt of the earth; but if the salt has become tasteless, how will it be made salty again? It is good for nothing anymore, except to be thrown out and trampled under foot by men." (NAS.) We also see the Messiah Yeshua in the salt of the Red Sea when they receive their salvation (Yeshua) from Pharaoh! It is also a reminder of the tears that were shed when he died on the cross.

NOW WE EAT THE SABBATH MEAL or Seder Meal! (YOU CAN EAT THE BREAD, TOO)

## GOOD SHABBOS

If it is possible to talk about a best-loved Shabbat symbol, it would have to be the *hallah* (*challah*). People rip into it with joy. They excavate caves in it, removing the soft center and leaving the crust. Others take great delight in slicing it into neat, even slices. *Hallah* is a hands-on experience. This simple egg bread--braided, round or square, homemade or standing bakery order, with its raisins or sesame seeds--is the catalyst that breaks the formality of the Sabbath Seder service and lets the meal began! *THE ART OF JEWISH LIVING: THE SHABBAT SEDER* by Dr. Ron Wolfson pp. 168-169

**General guidelines about the meal:** Every care should be taken to ensure that the meal is kosher. Pork is never appropriate for a Sabbath. Remember, a sign that the evil kings demanded was the sacrificing of a pig. When a Jewish person sees a pig, they see a picture of the Abomination of Desolation. Also look at Isaiah 65:4 and Isaiah 66:17. These chapters tell us of His second coming when His foot will step down on the Mt. of Olives, and the charges that He will bring against those who rebelled against Him.

The traditional meal for Sabbath is chicken, but in no way is this a limit to what you may have. It is, however, to be the very best meal of the week. If while shopping you find something that would make a very good meal, buy it and put it away for the Sabbath. If sometime later during the week you find something that would be better and would like to buy it, then do so, and put it away for the Sabbath and eat the first item that was put away. In doing this you are showing God that the average days are not as



important to you as the Sabbath. There are some excellent recipe cookbooks available from the resource list that we have provided.

**PLEASE NOTE** that the Sabbath is a 24 hour day, and you would plan for three meals to be ready. For purposes of this lesson we will not burden you with the preparation and planning of the three meals. Often times this is something that you must grow into as you do the Sabbath. Remember that we have simplified this book for beginners.

So far so good! The table talk should center on the things of God. This is a hard lesson for many people to learn. We play a game called "Excuse me. That is not Sabbath talk." If someone starts talking about things of the world or criticizing or worrying, we simply remind them with these words. Usually it results in laughter and a gentle nudge keeps things moving the way that God intended. How wonderful to spend twenty-four hours not in the world, but delighting in Him!

Yes, this is the time for the table songs. These songs are designed to make the Sabbath more joyful and of course, to teach. For your enjoyment you may want to turn on some soft music during the meal or pull out your list of songs that you have made ahead of time. (Did your mother ever reprimand you when you were little for singing at the table? I found this so exciting when I was in Israel. The restaurant is FULL of singing, happy, rejoicing people on the Sabbath. How much so should the home be?)

After you have eaten then you would sing or recite Psalm 126 as a group or choose someone to read it.

#### **GRACE AFTER MEALS**

We have included a lesson on grace after the meal on the following page. There is a longer Grace after Meals that we are not including for this beginner's lesson that you may want to examine later. This can also be sung.

**ALL RECITE OR SING TOGETHER:** Blessed and praised are You, O Lord our God, King of the universe who feeds the entire world with Your goodness, with grace, loving kindness and mercy; You give food to all flesh, for Your loving kindness endures forever. Through Your great goodness we have never lacked food: O may we never lack it forever and ever for Your great Name's sake, since You nourish and sustain all beings, and do good to all, and provide food for all Your creatures which You have created. Blessed and praise are You, O Lord, who gives food to all.

We thank You, O Lord our God, because You did give as a heritage to our fathers a desirable, good and spacious land, the covenant and the Torah, and food in plenty. Blessed and praised are You, O Lord, for the land and for the food.

Have compassion, O Lord our God, upon Israel Your people, and upon the Kingdom of the house of David, and doubly comfort us. Blessed are you, O Lord, who in Your compassion rebuilds *Yerushalayim*. Amen.

Blessed and praised are You, O Lord our God, our God, our Father, our King, who is kind and deals kindly with all; You have dealt kindly, are dealing kindly, and will deal kindly with us.

Let us inherit the day that will be wholly *Shabbat*; and O, make us worthy of the days of the Mashiach, and the life in the *Olam Haba*. He who makes peace in His high places, may He make peace for us and for all Israel, and say, Amen. (T.J.P.) \**Olam Haba*" (Long "O" ha ba) means "The world to come."  
"*Mashiach*" (Ma-she-ach) means "Messiah." He was Yeshua haMashiach or Jesus Christ. Amen.

Lesson: "Unlike the practice of most Western Christians today, in Bible times the Hebrew people did not see the need to bless food, drink, or other material things. In prayer they focused only on blessing God, the Creator and Giver. The Gospels indicate that Jesus followed this same custom (Matt. 26:26 and Luke 24:30), one commanded in the Torah: "When you have eaten and are satisfied, praise the Lord your God for the good land he has given you" (Deut. 8:1)...*Yechiel Eckstein* comments: "*the berakhah* (prayer) does not transfer holiness to the object itself, but rather entitles us to partake of the world's pleasure...We give thanks to the Lord and testify thereby that the earth is His and we are but its caretakers."...The ancient Hebrew would never have thought of blessing what they ate. The idea would have been totally foreign to them; it would also have been an insult, of sorts, to God. If everything God created was "very good" (Gen 1:31), why should one imply that it is really unholy and profane? The postbiblical notion that one needed to sanctify, cleanse, or purify what God had already created and declared to be good would be strange theology to the biblical writers. It suggests that food and drink, in of themselves, are unacceptable gifts until suddenly made holy through prayer...*OUR FATHER ABRAHAM* by Dr. Marvin Wilson page 177. (You will want this book for your library!)

## **CHALLAH BREAD RECIPE**



We have included a bread recipe that is easy for the working woman or homemaker. Please refer to the recipe section for this recipe. Involve the children in the making and remember that this is not "THE RECIPE", but a simple recipe that a friend gave us. You can find challah (Sabbath bread) at many bakeries if you prefer not to bake it yourself. Look for "french white bread", or you could even use frozen bread dough. To begin with remember to keep it simple. I didn't bake my own bread for almost a year, as a teenage girl baked our bread to earn some spending money. Now it is just part of my routine on Thursday night and I must promise my husband not to bake the bread before lunch on Friday, so he doesn't come home at noon to the aroma of fresh bread and know that he can't have any at lunch.

The following is a recipe for making "Challah", the bread that is used on the Sabbath and at most festivals. You would make two loaves before the Sabbath would begin. This is because there is to be no cooking on the Sabbath, so one loaf is for Friday and the second loaf is for Saturday. If you are going to have guests over, then you may need to bake more, or use this for the ceremony. You can also freeze this bread ahead of time, but be sure to wrap several layers's of foil and plastic. It heats up nicely in a microwave for about 20 seconds, and my husband loves the French Toast from it! You need about four hours in the refrigerator or until the bread rises to the top of your large bowl. I usually make my bread on Thursday night just before I go to bed. Then when I come to the kitchen at 3 p.m., it is ready to braid. If I don't need two large loaves of bread then I will sometimes turn the extra dough into a wonderful pizza dough! If I am using the recipe for only pizza it will make three large pizzas that are delicious! I usually top with Monterey Jack cheese, Mozzarella cheese, bell peppers, and Vadalia onions! You will love this sweet pizza taste! Oh, yes! My husband loves it when I make the cinnamon rolls for Saturday morning out of the recipe, too, instead of the second loaf of bread!

2 cups warm water or milk

2 pkgs dry active yeast

6-7 cups bread flour

1/2 cup sugar

1 t. salt

1/4 cup oil

1 egg

### **Directions for my challah bread:**

1. In large bowl, dissolve yeast in warm water (careful of the temperature or it won't rise. You can use a thermometer to check the temperature. You want 75-120 degrees.) Stir in sugar and salt. Add 3 cups flour and mix well. Add oil and egg and mix well. Then add remaining flour. (The dough will be a little sticky but don't add more flour.)

2. Wet a clean dish towel and ring it out. Cover the bowl of dough with the towel. Put the bowl in the refrigerator and let stand overnight.

3. When dough is doubled in size braid as follows:

Divide the dough into 3 pieces. Cut 1 piece into thirds; with your hands roll each piece into a 16 inch-long rope or snake. Place ropes side by side and braid as you would hair.

Pinch ends of braid to seal. Place on cookie sheet the bottom loaf. Repeat with another piece for another loaf. Cut remaining dough into 6 pieces; roll each into 17 inch-long ropes. Braid each set of three ropes as shown in figure; pinch ends to seal.

Place each smaller braid on top of a large braid; tuck ends of top braid under bottom braid stretching top braid if necessary.

4. Arrange loaves at least 5 inches apart on oiled or greased cookie sheet; cover and let rise in warm place until doubles in size. (Depending on your house temperature - find a warm place.)

5. Preheat oven to 375 degrees. Cook bread for about 35 minutes or until golden brown. Remove from oven and brush top and sides of loaves with butter. Let cool on wire rack.

### **Too busy for all that? Then read this Super Jiffy 2 hour method that I**

**discovered:** \*If you are like I was, you have a problem with finding a nice warm moist place to get the dough to rise. One day I even tried the inside of my dishwasher! (Don't try it, okay?) BUT the best idea that I have found is the microwave! Here's what I do. I make half the recipe at a time, okay, if I use the food processor. The trick is to really dissolve the yeast - so I use my mixer or food processor and beat it until it foams up tall. Then I add the sugar and mix it well until I know that it is dissolved well. The mixture is VERY foamy by this time. Then I add the ingredients until I have a stiff dough (I have bread hooks on my mixer, and use the cutter down in the bottom of the food processor) When I am ready to let it rise, I take a wet towel and put it in the microwave to heat for about two minutes. MAN! It is hot when you take it out! Then I put it across the top of the dough bowl, and set the bowl in the microwave with the door shut for 30-60 minutes...just long enough to rise up to the top of the large bowl. Works great! Then as I begin to braid the bread I turn on my oven to 350 degrees to warm the top of my electric stove (those of you with gas stoves have a pilot light for this purpose). I place my cookie sheets (I love my airbake cookie sheets for this project!) on the top of the electric burners (they are not turned on!), braid my bread, and heat another dry towel in the microwave to go across them while they rise again. My bread is huge and beautiful! Just remember that the secret is having a nice moist place to raise the dough.

*Lois' Comments: Stop at the local grocery/bread store on your way home from work and buy some good white bread. Or con a local homeschooler into opening a challah bread business on Fridays.*

*The following is a teaching on Saturday Sabbath which is your Saturday portion of Hanukkah. We pulled out this section and published it under a separate book. With the Friday Sabbath Service. (It was so popular with our local people that they wore out their Hanukkah books.) You may order this sabbath and Havdalah service under the cover of Sabbath: The Light is Messiah from HaY'Did.*

## **Saturday**

What would you do on the Sabbath? Much! It's often times thought that all you can do is lay around the house, but that is far from the truth!

Listen to what our friends in the book *Living a Jewish Life* have to say: *Making Shabbat is not a matter of refraining, but of doing. The Talmud says "the affairs of heaven" are permitted on the Sabbath. Specifically, teaching children and arranging weddings. Resting, eating, and praying are not only permitted, but mandated. There are other verbs for Sabbath, too, sleeping, reading, thinking, studying, talking, listening, meditating, visiting the sick, laughing, singing, welcoming guests, and making love.* Page 37

Yes, there is much to do on the Sabbath. Just think what your Saturday memories would be like if your family did all these things!

The main focus of the day is time with God. We have been excited about discovering that God has a regular Torah reading planned for us each week.

What do you mean by "regular Torah reading in the yearly cycle"? This is something that really excited us when we found out that God actually had a plan to teach and communicate on a weekly/daily basis! This is the examination of God's covenant with the Bride and Bridegroom! A wedding contract in Hebrew is called a *Ketubah*. In the wedding contract or *Ketubah* the Bridegroom would tell what he would promise the Bride. He would have to live up to the contract in order to keep his bride, and the *ketubah* would be preserved throughout their marriage

We found out that on the Jewish calendar--which you can buy at a Jewish gift store or through our ministry--have are readings for each week posted! Just think! Instead of hit and miss according to what our pastors have done for years, there is actually a prescribed reading from the first five books of the Bible with a matching reading from the Prophets! We immediately ordered a copy of the book THE PENTATEUCH AND HAFTORAH (may be purchased from our resource list) where the readings are laid out in order, and found out that there were excellent commentaries for each verse! It changed our lives! Now we sit down with that book and a notebook and read in the order that God intended! We also enjoy the Second (New) Testament commentaries that First Fruits of Zion Magazine have each month that go in conjunction with this book! Now we can really see Yeshua reflected in the Scriptures and festivals as God intended!

If you don't want to do these readings on Saturday, that is fine. But we encourage you to do Havdalah. It is our favorite service and is performed at the conclusion of every festival and every Sabbath. It's the one thing that most people remember about the Sabbath. It really portrays Yeshua and only takes about twenty minutes.

### **SATURDAY EVENING OR HAVDALAH SERVICE**

This service only takes about 20 minutes and we encourage everyone to do this! The pictures of Yeshua abound within it's framework! (This is a picture of a Havdalah set that you can assemble or purchase from our resource list.)

#### **Things you will need for Havdalah:**

1. A candle with more than one wick (you can buy these from a Jewish gift store or Messianic ministry. I made my own by using duck tape around three regular candles for years!)
2. A spice box or shaker or a bag of spices tied at the top with ribbon or something.
3. Wine or carbonated wine/grape juice (I use ginger ale with my grape juice sometimes.)
4. Matches for the candle
5. A saucer for the wine glass
6. One candle for each person. I have used an extra package of Hanukkah candles. Remind people that these do drip and not let little children handle their own.
7. A candle holder

The first thing that the father and children do is go outside to look for the first three stars of the evening. In the summer time it may be later, and in the winter it may be earlier. We sometimes do Havdalah according to our schedule rather than the stars' schedule. In some parts of the country it could be 11 pm before the stars come out, so you must use common sense and decide what time you wish to depart from Sabbath. This is the ceremony that I call my "lingering kiss after a sweet evening with Jesus/Yeshua." You don't want to say goodnight, but it is time to go back to the real world.

Havdalah is done standing around a table. The family will gather and a time of sharing what wonderful things we have learned about God will be discussed by everyone. Then the father or leader will take the wine and pour it into a glass placed on top of the saucer. He is the only one with a wine cup on this night.

*(Leader takes a cup of wine and fills it to overflowing into the saucer.*

Teaching: The wine that has been spilled into the saucer has the appearance of blood; this is the blood of Yeshua that was spilled for our sins. (Luke 22:20)

Raise the cup in the right hand carefully. The right hand is a picture of the Messiah. (Isa. 63:5) In raising the cup, a saying of Yeshua is remembered.

*"And I, if I am lifted up from the earth, will draw all men to Myself."* (John 12:32)

**HOST READS:** Behold God is my salvation. I will trust and not be afraid, for my strength and song is God the Lord, and He has become my salvation. And you shall draw waters out of the wells of salvation with joy. Salvation belongs to the Lord; Your blessing is on Your people. The Lord of Hosts is with us; the God of Jacob is a refuge for us. For the Jews it was light and gladness, and joy and honor. So be it with us. I will lift up the cup of salvation, and I will call on the Name of the Lord. (T.J.P.)

In Hebrew the word for salvation is "Yeshua." So if you go back and read what is said in this prayer it says that Yeshua will be my salvation! How true it is !

**ALL SING OR RECITE TOGETHER:** Blessed and praised are You, O Lord our God, King of universe who creates the fruit of the vine. (T.J.P.) (\*Do not drink the wine at this point. You may set the cup down on the saucer.)

Yeshua said, "I am the vine, you are the branches." (John 15:5) It is from the Father through the Spirit that fruit is created in our lives.

## SPICES

**ALL SING OR RECITE TOGETHER:** Blessed and praised are You, O Lord our God, King of the universe who creates different kinds of spices. (T.J.P.)

(All will take the container and inhale the fragrance,

and pass the spice box among the people present)

Teaching: The spice box must contain more than one spice.

The first meaning of the spices is the many different prayers,

ceremonies and experiences we have just had with God

in the Sabbath or festival. Each of these experiences are a sweet smelling spice to God.

Another explanation is that each person is as a spice, each unique and pleasing to God. Together we make up different kinds of spices as the blessing says:

The prophet Isaiah referred to this...*Lift up a Banner on the high mountain. Raise your voice to them that they may enter the gates of the nobles. I have commanded my sanctified ones. I have also called My mighty ones to my nose; Those who rejoice in My exaltation.* Isaiah 13:2-3.

The Banner is a term for the Messiah. Strangely enough many Havdalah spice boxes are topped with a banner.

NOTE: "To exalt the voice" is a reference to the resurrection.

"To enter the gates of the nobles" is a reference to *Rosh haShanah* (Feast of Trumpets).

"My sanctified ones" is a reference to those who believe in the Messiah.

"Called My mighty ones to My nose" is a reference to the believers being a sweet smell to God as He flares His nose to inhale their sweet fragrance.

### LIGHTING THE FIRE

**ALL SING OR RECITE:** Blessed and praised are You, O Lord our God, King of the universe who creates the light of the fire. (T.J.P.)

*(Light the Havdalah candle and turn out all the lights.*

*You may need to have a light near the leader so he/she can read.)*

**Why do you use a candle with many wicks?** This is a tremendous messianic sign. It symbolizes the common destiny of all of us in the body of the Messiah Yeshua. We are seen as united with the fire of God's Holy Spirit or *Ruach haKodesh* shining forth. We become one with Messiah Yeshua and we recognize His death, burial and resurrection as a necessity to become part of His body. Others see His light in us as we go into the coming week.

Spread your hand towards the flame without touching it. Your fingers should be spread wide.

As you pass your hand in front of the torch or candle of many wicks, it gives the appearance of rays of light coming from your hand. We have learned that the candle is a picture of Yeshua. In the Book of Judges we see that Deborah is married to a man named *Lapidot*. *Lapidot* means the Torch. Deborah means "bee" or "congregation that is busy as bees" in Hebrew. Thus we can see that this again is a picture of Yeshua with His bride. In the light of Yeshua the bride will be drawn to Him. She is busy preparing for His coming, and will be busy examining herself in the days ahead.

As you upraise your fingers to the flame, it reveals the dirt under your nails and on your hands. This lesson brings us back to our sins. In the light of Yeshua our prayer is that we are found clean from sin.

A third lesson teaches the resurrection. One of the things that keeps growing after we are buried is our nails. They live on long after we are dead. So, too in the light of Yeshua will we live on in His sight!

*God came from Teman, the Holy One from Mount Paran. His Glory covered the heavens, and the earth was full of His praise. His splendor was like the sunrise, rays flashed from His hand, where His power was hidden. Habbakkuk 3:3-4.*

The candle is a torch or a "*lapidot*". We can see this picture in Acts 20:7-12. If you read this passage through Messianic eyes you will see that what is spoken of here is a *Havdalah* service with non-Jews in Troas. (Chapter 20 shows many pictures of Paul keeping the Festival of Unleavened Bread. He truly was a practicing Orthodox Jew! We just need to know the Jewishness.)

Remember "Fiddler on the Roof"? They were carrying *Havdalah* candles to the wedding. They were carrying a "*lapidot!*" It is a picture of the bridegroom lighting the way to the wedding. Weddings generally take place right after the Sabbath *Havdalah* service is over.

LESSON TO FOLLOW: I have inserted the teaching as you read the passage by including the teaching in parentheses.

**7. And on the first day of the week (Saturday evening at sundown) when we were gathered together to break bread (a term for eating a meal together in a service), Paul began talking to them, intending to depart the next day, and he prolonged his message until midnight.**

**8. And there were many lamps (*lapidot*) (also a term for *Havdalah* gathering) in the upper room where we were gathered together.**

**9. And there was a certain young man named Eutychus sitting on the window sill, sinking into a deep sleep; and as Paul kept on talking, he was overcome by sleep and fell down from the third floor, and was picked up dead.**

**10. But Paul went down and fell upon him and after embracing him, he said, "Do not be troubled, for his life is in him."**

**11. And when he had gone back up, and had broken the bread (ceremony of Hamotzi would have been said) and eaten, he talked with them a long while, until daybreak, and so departed. Acts 20:7-11**

Powerful isn't it? Now let's see what else these non-Jews would have experienced that night.

**HOST will again take the cup in the right hand and the following is said:**

**HOST READS OR SINGS:** Blessed and praised are You, O Lord our God, King of the universe who makes a distinction between Holy and profane, between light and darkness, between Israel and the heathen nations, between the seventh day and the six working days. Blessed and praised are You, O Lord, who makes a distinction between Holy and profane. (T.J.P.)

**DRINK THE WINE**

\*You may pass the cup around if you like. You may pour out individual cups for each person from the bottle and have ready too. The leader would drink from the main cup which is a reminder of our common destiny in Yeshua.

**PRAYER FOR THE COMING WEEK**

**EVERYONE RECITES:** Ruler of the universe, Father of mercy and forgiveness, we ask that You allow us to begin the working days which are drawing near to us, in peace; released from all sin and transgression; cleansed from all iniquity, trespass and wickedness; and clinging to the study of Your Torah, and to the performance of good works. In the coming week, allow us to hear only tidings of joy and gladness. May there not arise in the heart of any man envy of us, or in us envy of any man. O, our King, our God, Father of mercy, bless and



prosper the works of our hands. And all who love us have thoughts of good to us and Your people Israel. Lift them up and prosper them, and fulfill their objective; but all who conceive against us and your people Israel, plans which are not good, frustrate them, and cause their plans to fail; as it is written. "Take counsel together, but it will come to nothing; Speak the word, but it will not stand, For God is with us." Open to us, Father of mercies and Lord of forgiveness, in this week and the weeks to come, the gates of light and blessing, redemption and salvation, of heavenly help and celebration, of holiness and of peace, of the study of Your Torah and of prayer. And also let this Scripture be fulfilled in us. How beautiful upon the mountains are the feet of him who brings glad tidings of good things, who proclaims salvation, Who says to Zion, " Your God reigns!" (T.J.P.)

HOST will put the candle in the wine that was spilt in the saucer.

As the candle fights for its life in the wine, it is a reminder of Yeshua's death. Yeshua fought for His life in His own blood on the cross. As there is no other light in the room when the candle is put out, there is no light in the world without Yeshua. If you wish, you may at this time have every member of the family light a small candle from another candle. As each member of your family lights his candle, it is a recommitment to serve Yeshua only in the coming week. His light was put out, and through His resurrection, and our belief in it, do we come in to the understanding of Yeshua as that LIGHT. (Acts 14:47 and Isaiah 49:6)

The last act of *Havdalah* is to sing "*Eliyahu Hanavi*". In doing this we are seeking God to send Elijah the prophet and for him to bring the King Messiah. The Suffering Messiah has come, now we need The King Messiah (Messiah ben David). Before there can be a Messiah, there must be an Elijah. We see this in the Book of Revelation that in the spirit of Moses and Elijah the two witnesses come forth.

Isn't it wonderful? This song is available on many Jewish tapes that you can find. I am including the traditional words so you can read them even if you haven't found a tape.

(Chorus)

E-li-ya-hu-ha-na-vi,  
E-li-ya-hu-ha-tish-bi,  
E-li-ya-hu, e-li-ya-hu,  
E-li-ya-hu ha-gi-la-di.

Bim'-hey-ra v'ya-mey-nu,  
Ya-vo-e-ley-nu,  
Im Ma-shi-ach-ben Da-vid,  
Im Ma-shi-ach ben Da-vid.

*Translation: Elijah the prophet, Elijah the Tishbite, Elijah the Giladite. May he come soon in our lifetime and bring Messiah, son of David.*

## Party Ideas, Videos, Skits, and Crafts for Your Enjoyment

### VIDEOS

We have mentioned two adult videos that you may want to rent, but do check your public library first. They may know of others that you may want to view. A wonderful set of *Sesame Street* videos are available from Jonathan David Publishers on the festivals. The children love seeing Chanukkah done by their friends of *Sesame Street*!

Another set of videos that we found at our library are former Public Broadcasting System specials on the series called "*Civilization. The History of the Jews*" by Abba Ebba. These nine one hour videos give you a wonderful overview from the time of creation to the present day. It explains about how the destruction of the Temple changed things, and even discussed Christians as a "sect" of Jewish people for fifteen generations. It discusses how Christians were pulled away from their Jewish roots. It does an excellent job of sharing about the dark ages, the Spanish Jews, and even the Holocaust. If you haven't seen it, we would suggest that you do so before Hanukkah so you will have a better understanding. By the way, these videos are taken from Abba Ebba's book which you can also find at your library.

### SKITS

Children have always had a wonderful time "play acting" and it has also proven to be a wonderful form of teaching. During Hanukkah much of the fun and entertainment of the evening is provided by the children and skits and plays are a great form of family fun and participation. The following skits are ready for you to utilize as is or to be inspired by. Feel free to write your own skits, too.

*What's a Midrash? (Taken from our Hebrew Glossary of Study Terms) "The plural is midrashim- A collection of works compiled between the third and twelfth centuries that seeks out underlying truths and meanings of the Bible; the result of the process of delving into the ramifications of a biblical verse and of the ancient rabbis' reading between the lines of Scripture."*

Remember that the Temple was destroyed and that the Jewish people were taken into slavery and dispersed all over the world as slaves. The few rabbis that were left were afraid that these things would be lost if they weren't written down. If you remember your history, you will know that when the Roman Empire fell, then we went into what is known as "The Dark Ages". During this time literacy was not available to slaves or "serfs" as they were known. They were forbidden to read the Bible, and thus they had to preserve everything orally. The few rabbis that were able wrote down these things so they wouldn't be lost. This was what God chose the Jews for--to preserve His Instructions without changing a "jot or tittle."

This is taken from the Midrash *Rabbah* (Great Midrash) and was presented from Or Zarua (Light Is Sown) by Rabbi Isaac ben Moses of Vienna, who lived in the thirteenth

century. You can find variations of this story in the Book of Maccabees, too, but we thought this best fit a short skit theme. We have taken this Midrash and written it in a skit format, but it is basically the same.

This midrash shows you the heart of the Jewish people who have clung to the Torah through 2000 years of dispersal. We know from the Dead Sea Scrolls that the books of the Bible today are no different in their translations of Isaiah and such as were 2000 years ago. These people need to be recognized as not compromising the Word of God. They are called the Chosen People because God knew that down through time they would preserve it without changing anything! You and I have translations that are translated from Greek, but the Jewish people have preserved the Original Testament in Hebrew without changing a jot or tittle. That is what they were called to do. We must seek to know the Bible in its original form instead of the Hellenistic Greek influenced version. May this story touch your heart, and teach you that compromise with the World's values is not for you in the days ahead.

### Skit: THE WOMAN AND HER SEVEN SONS

*It is for Your sake that we are slain all day long, that we are thought of as sheep to be slaughtered.* Psalm 44:23

Directions: You will need seven sons (or girls dressed as boys), a king, a mother, and perhaps two guards. King is seated on the throne throughout this play. The mother is to be present in the throne room watching, and the guards bring each son before the king.

Guard: Serve the idol!

First Son: (This is the oldest son) It is written in the Law, *"I the Lord, am your God."* (Exodus 20:2) (Guard leads him away and kills him. His body lays for all to see on the side of the stage.)

Guard (takes the second son before the king): Serve the idol!

Second Son: It is written in the Torah, *"You shall have no other gods beside Me."* (Exodus 20:3) (Guard leads him away and kills him. His body lays for all to see on the side of the stage.)

Guard takes the third son before the king: Serve the idol!

Third son: It is written in the Torah, *"Whoever sacrifices to a god other than the Lord above shall be proscribed."* (Exodus 22:19)

(Guard leads him away and kills him. His body lays for all to see on the side of the stage.)

Guard takes the fourth son before the king: Serve the idol!

Fourth son: It is written in the Torah *"You shall not bow down to them."* (Exodus 20:5)

(Guard leads him away and kills him. His body lays for all to see on the side of the stage.)

Guard takes the fifth son before the king: Serve the idol!

Fifth son: It is written in the Torah *"Hear, O Israel, the Lord is our God, the Lord is One."* (Deut. 6:4)

Guard leads him away and kills him. His body lays for all to see on the side of the stage.)

Guard takes the sixth son before the king: Serve the idol!

Sixth son: It is written in the Torah *"Know therefore this day and keep in mind that the Lord alone is God in heaven above and on the earth beneath, there is no other."* (Deut. 4:39)

(Guards leads him away and kills him. His body lays for all to see on the side of the stage.)

Guard takes the seventh and final son before the king: Serve the idol!

Seventh son: (This is the youngest) It is written in the Torah *"You have affirmed this day that the Lord is your God...And the Lord has affirmed this day that you are, as He promised you, His treasured people* (Deut. 26:17-18). We have long ago sworn to the Holy One, blessed be He, that we will not exchange Him for any other god, and He also has sworn to us that He will not change us for any other people.

The King: I will throw down my seal before you and you can stoop down and pick it up, so that they will say of you that you have conformed to the desire of the king.

Seventh son: Fie on you, King! Fie on you! If your honor is so important, how much more the honor of the Holy One, blessed be He!

(Guards lead him away to be killed.)

Mother: Give him to me that I may kiss him a little. (*Seventh Son runs to the arms of his mother*) My son, go and say to your father Abraham, Thou didst bind one son to the altar, but I have bound seven to seven altars!

(*Guard walks up and kills him in his mother's arms. His body lays for all to see on the side of the stage.*)

(*The mother turns and runs away. A guard enters a few moments later and stands before the king and motions that something terrible has happened!*)

The King: You may speak!

Guard: (Bows) Sire! A terrible thing has happened!

The King: What is it!

Guard: I followed the mother to the roof where she threw herself off and was killed. And I heard a voice thereupon from heaven saying, "A happy mother of children."

(The king and guards look at each other and wonder.)

King: What does their God do for them that they are all the time slain for His sake!

All the dead sons stand and with their mother and say, "As for me and my house, we shall serve the Lord!"

**\*\*THE END\*\***

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#### Skit: JUDAH MACCABEE CLAIMS THE TEMPLE

We will let you write the script for this one. Turn back to the story of the history of Hanukkah and let your drama players improvise the lines as they go along. Great fun for everyone! Or better still go to your public library and you can find a copy of the Book of Maccabees and use it as your script.

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#### I'M A DREIDEL

(Children take turns being the dreidel and sides mean different calls...)

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#### Skit: THE REAL MEANING OF DREIDEL STUDY

You will need, bathrobes for costumes, a scarf or throw to cover the Bible/scroll, a dreidel, some pennies or coins, a soldier with a sword and perhaps several verses from the first five books of the bible written larger than normal for the players to read aloud. (Good Bible skill lesson)

This skit idea can revolve around a scene of young men who want to study the Torah, but know that King Antiochus has forbidden it. They find a dreidel and decide to fool the wicked soldiers in to thinking that they are gambling. One young Torah scholar takes the watch while the rest get in to position. They can discuss the different Hebrew letters and

what they mean (You could even have large cardboard examples that they could use to teach the audience the lesson. Don't forget to make the letters say "A great miracle happened here".)

Remember a skit is to share a teaching with everyone both in the preparation but also to the audience. The scene could be interrupted several times by a soldier coming down the street and the watcher calling, "Quick! Cover the scroll! Then the players could very innocently be teaching each other the Hebrew alphabet with the guard looking over their shoulders and perhaps asking, "I didn't think that you Hebrews approved of gambling." And one of the players replying, "We don't as a rule, but this game intrigued us and drew us away from our traditions. Isn't that what your king wants? For us to give up our traditions and religion?" The guard could then walk away shaking his head.

The whole idea of this skit is not to show off the game as a "game of chance" but of the Hebrews out foxing the fox. You can teach other truths during the skit that your players discover. We want to leave this totally up to you.

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### GAME: Hannah and Emma's PRAISE GOD GAME

This game is age appropriate for children of many different ages including those who are just learning to talk or point. The game goes very quickly, any number of people can play and there is only one rule--after someone guesses the answer everyone says "PRAISE GOD." To start the game, someone looks a round and decides on an object, person or feeling that God has made (God has made or provided us with everything that you can see, touch or hear--this really isn't very difficult). For example, the player might see a houseplant and would then say to the group "God made something green," "God gave us something that grows," or "I see something God made and it's sitting in a pot, " etc. Anyone can guess what it is and when the correct answer is given everyone says "Praise God for plants." If the group can't guess the answer than the player can give another clue. In this case it might be something like "God's letting what I'm looking at get taller everyday." The next person to pick an object, person or feeling can be the one who guessed correctly (this works best with older children) or by going around the room and taking turns in order (which always works best with the smaller children). There are no losers in this game and the fun is that everyone wins as they discover more and more of God's wondrous gifts. Have fun and "PRAISE GOD!"

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### GAME: TWISTER DREIDEL

(Directions: Left hand on Gimel, right hand on nun, etc.)

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## BIBLE TRIVIA GAME

(If you don't have a game like this (which would make a wonderful Hanukkah gift) you could make one using the scriptures that we've included in your study lessons.)

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## DREIDEL GAME

You may purchase a dreidel from a synagogue or call 1-800-566-1998 to Bridges for Peace to order one.

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## CRAFT: MAKE A DREIDEL

You can make a dreidel out of an egg carton. Cut a cup from the bottom of a styrofoam or cardboard egg carton. Make four cuts to form petals at each corner. Insert a sharpened pencil, or long nail through the bottom of the cup. Add the Hebrew letters with a pen on each petal and spin away! (Other ideas for making dreidels can be found in other books that we have listed.)

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## DREIDEL GAME:

You will need some "chips" or counters. Our children play with singly wrapped candy. Some children have the special chocolate wrapped coins called GELT that you can find. Others bring gummy bears, or whatever they like. Usually about three pounds per child or person. You could use nuts, popcorn, pennies or whatever you like. Grandparents collect pennies during the year and distribute them at Hanukkah for the game. Keep what you win!

1. Each player puts one token from his or her pile into the center.
2. Taking turns, the players spin the dreidel. The letter that is facing up when the dreidel stops spinning tells the player what to do.
3. If the center pile is empty, each person must add one object to the pile before the next player spins.
4. The game is over when one player has all the objects. (This could be a continuous game as the nights of house partying goes on.) You can also set a time for 20 minutes if you like.

NUN means that the player takes nothing!

GIMMEL means that the player takes everything.

SHIN means player adds object to pile.

HEY means player takes half of the pile.

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### THE BIGGEST DREIDEL IN THE WORLD

A friend decided to surprise us with the world's largest dreidel (or so we thought at the time). She took a large square box and used paper mache to make the pointed part. She put a wooden dowel in the middle. Then she painted the letters on the dreidel. We had a ball rolling the big dreidel around the house!

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### PINATA DREIDEL

Toys R US sell pinatas that are shaped like dreidels for about \$7-10. You can fill it full of candy and then allow children to whack it with a broom handle to break it open. Lots of fun and you could even stick in gum or small unbreakable toys.

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### DESIGN A DREIDEL

\*Used by permission of Robin Scarlata from her book *A Family Guide to the Biblical Holidays*

Two symbols stand out at this celebration. They are the dreidel, a four-sided spinning top, and the menorah, the oil lamp used in the temple. You can purchase these from suppliers or make a simple replica of your own.

To make your own Dreidel from a top you already have, see the following directions.

1. Use an ordinary top (tall ones work best) and cut a long card that will bend at four corners and touch the top when the ends come together. Be sure you can still spin the top—it is most important that the tip extends below the card. Measure around top to get the circumference. (Whip out the math book!) This diameter will equal one side. Multiply by four to get the length of the card needed.

2. Place the Hebrew alphabet letters for N (num), G (gimmel), H (heh), and SH (shin) which stand for the Hebrew words **Nes Gadol Hayah Sham: A Great Miracle**



**Happened Here.** Use white glue (or rubber cement if you plan to reuse the top without the cards. Rub unwanted dried rubber cement off with an eraser or your fingers.)

<u>N</u>	<u>G</u>	<u>H</u>	<u>SH</u>
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**SONG:** "This Little Light of Mine"

**SONG:** "Rock of Ages" (<http://www.MartyGoetz.com> has a wonderful cd with holiday music on it.)

This is not the Christian version, but a wonderful song that we wanted to share the words with you. You can find this recording on our resource list or from a local synagogue.

"Mighty, praised beyond compare,  
Rock of my salvation,  
Build again my house of prayer,  
For Thy habitation!

Offering and libation,  
Shall a ransomed nation  
Joyful bring  
There, and sing  
Psalms of dedication.

Woe was mine in Egypt-land,  
(Tyrant kings enslaved me);  
Till Thy mighty, outstretched hand  
From oppression saved me.

Pharaoh, rash pursuing,  
Vowed my swift undoing;  
Soon, his host  
That proud boast  
'Neath the waves was ruling!

To Thy holy hill, the way  
Madest Thou clear before me;  
With false gods I went astray--  
Foes to exile bore me.

Torn from all I cherished  
Almost had I perished;

Babylon fell,  
Ze-rub-ba-bel  
Badest Thou restore me!

Then the vengeful Haman wrought  
Subtly, to betray me;  
In his snare himself he caught--  
He that planned to slay me.  
(haled from Esther's palace; hanged on his own gallows!)

Seal and ring  
Persia's King  
Gave Thy servant zealous.  
When the brave Asmoneans broke  
Javan's chain in sunder,  
Through the holy oil Thy folk  
Didst Thou show a wonder.

Ever full remained the vessel unprofained;  
These eight days.  
Light and praise,  
Therefore were ordained.

Lord, Thy holy arm make bare;  
Speed my restoration;  
Be my martyr's blood Thy care--  
Judge each guilty nation.

Long is my probation;  
Sore my tribulation--  
Bid, from heaven,  
Thy shepherds seven  
Haste to my salvation!"

Translated by Solomon Solis-Cohen from *The Hanukkah Anthology* by Philip Goodman page 382-3.  
Jewish Publication Society. (Chocked full of children stories, poems, history and recipes! A must for any library!)

Write a song to a familiar children's tune that relates to the celebration. For instance you can use the one that we made up to the tune of 'BINGO' or make you own.

"On this night we praise the Light,  
and light the Hanukkah.  
L-I-G-H-T  
L-I-G-H-T  
L-I-G-H-T  
and light the Hanukkah."

LIGHT is the word to be abbreviated as it is sung again. The second time through the spelling of the word light would be--

"(Clap your hands) I-G-H-T  
(Clap)-I-G-H-T  
(Clap -I-G-H-T"

and then each additional round would add a clap and delete a letter.

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### GAME IDEAS:

Play the game Bingo but make your cards to spell out the name of JESUS or LIGHT.

Create a board game and laminate it in plastic. Call the game "dreidel" and move ahead using the dreidel rules as you go. Say one letter falls and you would go ahead, or another letter would fall and you would take all, or whatever.

### **CRAFTS AND DECORATIONS**

#### MEMORY BOOK

A wonderful idea is a Hanukkah memory book. You could take 10 pieces of paper and staple them together in a book form, and write your memories down as a family during the evening, or first thing the next day. Pictures from a camera can be added later, or let the children draw their own. Of course, many people have video camcorders, and they can take their own videos of Hanukkah, too. But you might want to set your memory book up ahead of time.

These are only suggestions. This will allow you to remember for next year what you did this year, too. Feel free to change or add as you wish.

Theme for the Night

Person who taught the lesson

Gift theme of the night or the gift I most enjoyed this night.

Food/Recipe.

The thing that I most liked about this night was...

Things that I might change next year:

Who attended this night:

Yeshua in this night (Summarize the lesson):

Personal story that I want to remember... Ideas welcomed!

It's under this section that we have chosen to capture the feelings of family tradition. For instance, this is the section that I recorded what happened when my two-year-old daughter Emma did at birthday party last year. On Sunday afternoon, she was invited to a friends birthday party and when they went to light the cake candles all the children were yelling and trying to get close to the cake to assist with the blowing out of the birthday candles--but there sat Emma in her high chair with her eyes fixed on the flame and her hands in front of her face drawing the lights towards her like she has seen so many times during the Sabbath service. This captured a very warm moment for us and confirmed our commitment to this kind of special education that celebrating the festivals and observing Sabbath bring us all so much closer to God in our everyday lives.

#### TABLE DECORATION IDEA:

Things Needed: Plain blue fabric, glue, pinking shears, and white straws with blue stripes.

Directions. Cut rectangles 3"X 5" with pinking shears. Then use regular scissors to cut straws into 6 pieces 2" long. Flatten the straws. Arrange the straw pieces on fabric in Star of David. Glue. You may use these to lay as you choose on the table, or around the house. Perhaps you could make them to larger and place in windows, or use on your placemats.

TABLE DECORATIONS CENTERPIECE: We looked at the hobby store all year for blue and silver ribbon and silk flowers that go with those colors. We make Stars of David out of cardboard and cover them with aluminum foil or buy foil mat board. Then we glue two stars together with an ice cream stick in the middle. The stars can be big or small. And of course we use nine candles in our centerpiece. We put a long skinny piece of styrofoam as the base, and then put the nine candles into the styrofoam or individual holders on top of the styrofoam (If you move it - be careful!). Then put your flowers, greenery and Stars of David in the base. I make bows, but also use ribbon on "pics" that stick up at appropriate places. You can even find gold wrapped "gelt" coins at the stores that you could put on "pics" and stick in your centerpiece.

DECORATIONS IN GENERAL: Since this is the Festival of Light, we usually string lights around our windows and doorways inside and outside of our house. One couple made a Star of David to hang outside from coat hangers with lights wrapped around it. You can also find streamers that say "Happy Hanukkah" mixed in with Christmas decorations at Target and discount stores. Royal blue and silver are the colors that most people use. Many of the books have wonderful ideas that will help you decorate your home. Making crafts together ahead of time also adds to the excitement. During each day of Hanukkah you could bake cookies, make crafts and gifts, too. Remember that Hanukkah is not given to be a financial drain on your family, but to teach lessons on rededication of your heart. Spending time as a family teaching and giving to the poor are life time gifts rather than the gifts that are bought with money.

#### PHOTO FRAME:

Things Needed: 6 ice cream sticks, glue, glitter, paper, yarn and a picture.

Make 2 triangles with ice cream sticks; Overlay the ends, glue. Glue triangles together to form a Star of David; glue on glitter. Mount photo on paper, leaving 1" border; glue to back of stick frame, add yarn to hang.

DREIDEL: Things Needed: Paper, 4 Hebrew letters and a pencil.

Cut a four inch square of paper; fold corners to center. Write the Hebrew letters that are appropriate for the game on each corner. Push pencil through the center and spin.

GREETING CARD: Things needed: 3 Straws, pinking shears, glue; paper.

If you have an artist in the house this is the time to let it shine! Fold colored paper in half; use pinking shears to trim edges. Flatten 3 straws; cut in half; form Star of David on card; glue.

GREETING CARD: You will need a computer program that does cards. All right! I cheat! I love to cut and paste things. Small handprints on the cover are sweet, too.

MUSICAL INSTRUMENTS: These can be as complicated or as simple as you feel that you have the time and energy to use.

### WALL HANGINGS

(Hanukkah Shape on the Wall: CONSTRUCTION PAPER ROPES or whatever you find at the craft store). You can have the children put the yellow chain up on each night if you like to represent a lit candle.

### MONEY CONTAINER FOR CHARITY

This is very simple but has a lasting impact on your family. Take an empty one pound coffee can. Plan on using the plastic top as the cover. Then cut a hole big enough for quarters and wide enough for a few dollar bills. Decorate the outside with whatever your family chooses. We use seashells, small rocks or pebbles, or paper. You can make a trip to a craft store to see if they have anything that you can use, too. The important thing is to make it attractive. You will set it out on a table all week during the year, and teach that anything that goes into it must stay. On each Sabbath everyone in the family can contribute their offering to the can. Then you can say a prayer over it and accumulate it for Hanukkah each year. The money is to go to help the poor or to a special teacher.

### TOM'S HANUKKIAH

Each year Tom makes the new people in our study group their first Hanukkah. Tom's Hanukkah is pictured on our 1996 ministry calendar on the month of December with our grandchildren. If you have power tools available we've included the directions here:

Get a 2"X 4" and cut it 18" long. Purchase some dowels and cut into lengths:

Purchase some craft candle cups (25 cents each) and drill a hole with a drill press in the bottom of each cup. Then use wood glue to assemble. Some people have stained theirs and others have left them natural. (Hint: the candles usually drip, so after Hanukkah you may stick it in a microwave for about 30 seconds to soften the wax. Then you can easily clean it. The best thing to do is to freeze your candles so they won't drip. But you have to remember to freeze them each day.)

### LARRY'S HANUKKIAH

Larry found a lovely tree limb that was weathered and worn. He took it home and drilled 9 holes in it. Then Rolinda decorated the limb with ribbon, silk flowers, and Stars of David. It was beautiful!

### PLACEMATS

You will need a heavier craft paper 11"X 17" in size. You can choose your own color. Then you can cut out or paint on the design that you want. Be sure to use acrylic paint and an iron will set the paint in the fabric so they can go in the washer. I cheat and use my computer to print out sayings and my card shop computer program. Then it is just cut and paste! I have a computer program that has white letters that they can color. Help your children create coloring books. Be creative!

### HANUKKAH GIFT PAPER

You can take plain paper or even wrapping paper for this craft. Obviously you cannot use Christmas paper to wrap gifts. I went to the local synagogue and purchase plain blue paper and paper that had the words "Happy Hanukkah" and dreidels. But you can make you own! Use craft paints and cut out stencils with the Star of David on it and dreidels. Then you can use them to decorate your paper. You can also use potatoes as block printers and carve your design in the potato. Then dip it in your favorite color and print! I especially like the hand prints that my grandchildren put on their paper! Each year we teach the Hebrew alphabet-- especially the four letters that spell out the dreidel message. So you could carve the letters into potatoes and dip away! You could also use magic markers or crayons.

### STREAMERS

(\*I usually buy mine at Target, but you could make you own out of many things.) Little children love paper chains that they can glue together. I also take pieces of rolled paper that I get at the newspaper and cut it about 6' wide with my paper cutter. Then we use magic markers to write "Happy Hanukkah" on it. We cut it up about 4" from the top in about 1" slices so that it is like a feather cut.

### COUPON BOOKS

These coupons can be duplicated for your use. I have listed ideas here that you could give, but they are not the only ideas that are possible. Be creative and loving!

\*A dozen cookies

\*Reading a story to a small child

\*Free babysitting

\*To be quiet while Mom/Dad take a nap or leave them alone for one hour!

\*Taking a child to the library or McDonalds

\*Taking a ride with just Dad in his cool car

\*Taking sister for a ride in the wagon

\*Going to spend the night at Grandma's house

\*Going to the movies

\*Cleaning up your sister's/brother's room for them

\*Doing the dishes

\*Pulling weeds in the garden

\*Setting the table for a week

\*Bring down the laundry for a week

\*Car Wash

\*Clean Bedroom

\*Help at your office

\*Put away the laundry

\*Read aloud time

\*One evening of Family Night Out

### MENORAH CRAFT

\*Used by permission from *A Family Guide to the Biblical Holidays with Activities for All Ages* by Robin Scarlata

Use clay-doh or purchase an air-drying craft clay to create a menorah to a scale that will use birthday candles. Do NOT light unless parents approve and check to see that candles are secure. This size candle will only last a brief time, such as during a Bible verse reading, etc. If you do light candles, remember to put down a piece of clear plastic wrap to catch drips.

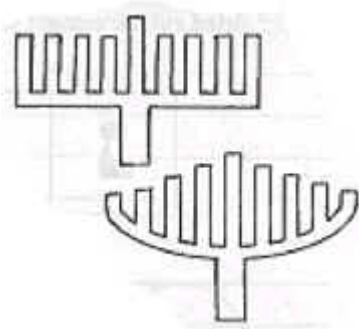
\*Roll the dough evenly to 1/2" thick. Make sure the opening in the base is slightly larger than the stem of the menorah. With pointed table knife cut out base and holder, keeping each in one piece if possible. If not, make sure parts fit together well and plan to glue after baking. Cut both pieces as they rest flat on a cookie sheet.

\*Insert a candle 1/4" deep in top of each "branch" to make indentation for holding candles later. **Remove candles.**

\*Bake at 200 degrees for two hours. Turn over and bake another hour or more, or leave in warm oven (turned off) overnight. Cool.

\*Insert stem into base and glue.

\*Use spray or craft paint in silver or gold. Use a cotton swab to make sure your candle indentations do not fill with paint. Air dry as directed on paint label. Add craft crystal sequins or use puffy paint in gold to decorate with leaves, branches or other patterns, if desired.



### CLAY-DOH

1 cup all-purpose or wheat flour

1 cup salt

1 cup corn starch

2 tbsps. Oil

1 cup water

Mix well. Teen or parent should cook over medium heat for about 2 minutes until rubbery, and it pulls away from sides of pan. Scoop out quickly onto wax paper and knead as soon as tolerable with the paper around it (its hot!) For one minute. Shape and bake as necessary for project. To smooth edges after baking, use emery board or medium sandpaper if necessary. Store portion in airtight bag.



This is not in the book but some of you may not have seen this list of websites where you can get other information and buy Hanukkah candles and holders, etc... So take a look at this, please:

Try these Jewish sources. The Temple Store has a model of the Tabernacle under the Judaica, and lots of wonderful posters (Price includes the shipping)

<http://www.jewishsource.com> *(This is the Source for Everything Jewish where I got my candles)*

## **THEMES OR PARTY IDEAS**

### Bring Your Own Chocolate Party

This was a party that everyone truly got their fill of chocolate at! Everything was chocolate! Coffee, cocoa, candy, cookies, dreidel geht, and just about anything that walked in the door was chocolate. We played dreidel FOR CHOCOLATE PRIZES, and really enjoyed ourselves.

### Sabbath Dinner on Friday Night

With eight days to a Hanukkah, you will have at least one night that will be a Friday. We usually plan a pot luck supper on that night. This takes planning ahead on everyone's part, but it is so special to be together. Different ones decide on the menu. We like themes but sometimes we do "A Truly Pot Blessing Dinner" which means its fair game to bring anything. I will caution you that new comers need to understand that you may end up with ALL desserts when you do this. Its like a big secret to see what everyone brings! We do try to bring enough for our own family plus one more person incase we have guests. Of course, you'll need to bake challah bread. I have included that recipe in the section on recipes. We use REAL crystal for our wine, but you don't have to if you don't have enough to go around. You can find plastic wine glasses, too, at most grocery stores. See the section in this book on Sabbath.



### Saturday Night Havdalah Service

This is also provided in this book for you to explore.

### Fruit of the Spirit Night

Mary and David Fritzemeier did a wonderful teaching night one year using fruit as the theme. Everyone had to bring refreshments around the theme of fruit. So we had fruit pizza, jelly filled donuts, fresh fruit salad, and so forth. No one told each other what they were bringing, so it was fun seeing everyone's ideas.

There are nine fruits of the Spirit that Mary used for her teaching that night. She had read a book *Train Up A Child* that was meant for raising children in a Godly home, and in it she had found that it really was a guide to raising adults as real parents, too. She did a wonderful teaching along those lines from the book. You may order it from: The Church at Cane Creek, 1000 Pearl Road, Pleasantville, TN 37147. You can order the book online probably from amazon.com Really wonderful!

### Dance Night

Many within our group dance Hebrew folk dances, so we usually have a night where we dance and rejoice before God. Get in shape before you try this. We call it Jewish aerobics. There are some good instructional videos that are available from different messianic catalogs. Check on the internet.

### Children's Night

This could work one of two ways: (1) the children in your group could plan it, or (2) the parents could plan a special night for the children. You could make crafts, or bake or even do teachings. Either way would be great fun! Children need to learn leadership skills, and to develop working as a team as much as adults need to show them by example how a committee works together.

### Story Telling Night

You could write special stories about Hanukkah or find books with short stories in them to share. Each family could present a story to the rest of the group. What fun to share stories that you have written with others!

### Baking Night

You can find cookie cutters in the shapes of dreidels, Stars of David, Torah Scrolls, and so forth in most catalogs. You could also bake jelly donuts and potato pancakes. Yumm! Be sure to invite everyone over to eat! Breads and desserts are fun to have at this party, too. You could call it "Home Baking Night" and see what everyone can bake. Brownies, anyone?

### What Messiah Means to Me Night

This can be a special night that your family can plan. Maybe they will want to give their own testimony about how they were 'saved' or what Messiah Yeshua is doing in their lives right now. It could be anything from a special hug for someone in the group or family to a card or even a photo. Friends of ours used something like this theme one year with their family, and they said it was truly the best gift that they gave themselves. The son-in-law had lost his father about two years before and never got to see his grandson. So the son-in-law asked his father-in-law to stand in for his dad. The son-in-law presented his tiny new baby son to the father-in-law as the surrogate dead father's stand in. Everyone cried and had a special evening remembering old memories of family members. This is a very special evening for everyone.

### **Party Idea: Movie Night**

This would follow the night of Dreidel playing, as you would use your winnings from the game to buy a movie ticket, and food at a pretend theatre. I have a family that goes all out with this idea. They built a cabinet for the candy, found an old movie usher uniform with hat, located a flashlight and some bubble gum to be popping when they collected the movie tickets and ushered us down a dark hallway to their converted living room. They had the chairs all scrunched together like you had to walk sideways down the aisle to your seat. Today with home entertainment centers, everything is more comfortable. But we used our dreidel candy to buy popcorn, candy and drinks. Having the added atmosphere made the Hanukkah videos that the family had collected, even more fun!

**Party Idea: Dreidel Party!!** We had hardwood floors so our house was always the game place. What fun! And don't forget to fix some fried foods. Deep fried cookies with fruit filling are usually served. There are lots of food ideas in this book. Enjoy!

## Recipes

Food!!!! Tis the season of oil! We fry everything! Except the Challah bread, of course! Pick and choose what sounds good! Remember that these recipes are only suggestions and this is a very flexible holiday. Fried latkes are usually served, but be creative!

### How do you tell if food is Kosher?

To really be "kosher" meat needs to be kashered within 72 hours of being slaughtered. Since we live "in the world" of grocery stores, we cannot receive our meat within the 72 hour limit. So we kasher as best we can to remove the blood and whatever impurities that we can before we eat it.

THIS IS ONLY A THUMBNAIL DESCRIPTION OF THE PREPARATION OF KOSHER FOODS, OKAY? Remember to locate a Jewish cookbook for more details! Generally just look at the labels on all food to see if it has been judged kosher. Orthodox Jews back East have judged foods for years and you will see their mark on the label. There are marks on the packages for you to see. When you go to the grocery store examine labels well ahead of time so you can spot them. Look at Miracle Whip, Heinz 57 Sauce, Horseradish and such. They are usually all in the same area of condiments and will show you the "K", "P", "Parve" or "U" on the label even in a circle. Fruits and vegetables are always "kosher". Meat will be harder to spot. Some grocery stores will have sources that can sell kosher meats to you, but always no pork or pork enzymes. Generally you can find information on kashering, or salting the meat in a Jewish cookbook. I will include directions for kashering in our recipe section if you are interested.

Many of these recipes were taken from our *Anti-Panic Passover Guide* by Ha-Y'Did Ministries (A real How-to-Book on doing a Passover for your friends and family. You may order today from our ministry office. We also have added this type of section in our other festival "how to do" service books. If you are interested in doing a festival for your synagogue, church, community or family, then we have the service all laid out for you with easy to follow directions. Recipes, time lines, decorations, crafts, committee assignments, music and more can be found in our Anti-Panic sections. Relax! We've laid it all out for you. We had people who did full seders for 700 use our materials and write back to tell us how easy it was to work with our simple books.)

### Cheating Latkes

This is an easy way to make latkes when you don't want to work at it. Go to the grocery store and buy frozen hashbrown patties. They are a close substitute and easier on your time schedule.

### Potato Latkes (Makes about 20 latkes)

5 medium potatoes, peeled  
Vegetable oil for frying  
2 large eggs  
1 T. lemon juice  
1 t. salt  
3 T. flour  
dash of pepper  
1 T. parsley flakes  
6 scallions, chopped (do not use the dark green part of the scallion)  
Sour cream OR applesauce for the topping

**Directions:** Grate the peeled potatoes into the large bowl. (You may use your food processor instead if you like.) Place the grated potatoes in a sieve in the sink and press out as much liquid as possible. Then put the potatoes back into the bowl. Beat the eggs and add them to the potatoes. Add the remaining ingredients. Heat 1/2 inch of oil in the frying pan. Drop 1 tablespoon of the mixture into the oil for each latke. Flatten the mixture and allow it to brown on each side, turning once with the slotted pancake turner. Cook several latkes at once - as many as the pan will hold. Remove the latkes from the frying pan and drain on paper towels. Serve with sour cream or applesauce.

### **VEGETABLE LATKES AND DIPPING SAUCE**

2 large potatoes  
2 medium carrots  
2 medium zucchini  
1 finely chopped onion  
2 eggs  
2 egg whites  
1 1/2 t. salt  
1/4 t. pepper  
1/4 cup all purpose flour  
Vegetable Oil

Cran-Apple Dipping Sauce

**Directions:** Pare and coarsely shred potatoes, carrots and zucchini. Put in the bowl with onion. Combine eggs, egg whites, salt and pepper in separate small bowl. Combine with vegetables. Sprinkle with flour; stir. Heat griddle or skillet over medium heat. Brush with oil. Drop batter by heaping measuring Tablespoons onto hot surface. Flatten slightly. Brown both sides. Drain on paper towel. Makes 36 MINI-LATKES.

### **CRAN-APPLE DIPPING SAUCES**

**Directions:** Stir together one 16 oz. jar of unsweetened apple sauce and 1/2 cup whole cranberry sauce.

### **THREE-VEGETABLE LATKES**

Note: Make your usual latkes with zucchini, potatoes and carrots. But use apple recipe for topping.

8 small red cooking apples  
3 T. margarine  
1/4 cup sugar  
2 T. apple juice  
1/4 t. ground nutmeg

**Directions:** Cut apples with skins on into thin wedges. Heat margarine in skillet. Add ingredients. Cover; simmer 15 minutes. Uncover and cook over low heat for 5 minutes more or until apples look glazed. Makes 10 servings.

### **BEEF BRISKET** (Marinate the day before you plan to serve)

one 3-4 pound fresh beef brisket OR beef chuck pot roast

1 large clove garlic, halved  
Paprika

1 T. cooking oil  
1/2 cup vinegar  
1/2 cup chili sauce  
4 T. brown sugar  
1/2 t. seasoned salt  
1 cup chopped celery leaves  
2 medium onions, sliced  
8-10 large carrot sticks and separated into rings

**Directions:** Rub the beef with garlic and sprinkle with paprika. Discard garlic. Brown the beef in a Dutch oven on all sides in hot oil for about 10 minutes. Drain off fat. Transfer beef to large roasting pan. Mix vinegar, chili sauce, brown sugar, season salt together in a small bowl. Pour over beef. Cover and refrigerate overnight. Turn frequently to marinate all sides.

**The next day:** Return beef and marinade to Dutch oven. Add celery leaves and onions. Bring to a boil, and reduce heat. Cover and SIMMER for about two hours remembering to baste occasionally with the juice. Add the carrots; cook 30 minutes more or until tender. Transfer beef and vegetables to a platter and keep warm.

### **STROGANOFF CHICKEN**

6 boneless chicken breasts  
1 1/2 T. real butter  
1 1/2 cups fresh sliced mushrooms  
2 T. fresh parsley chopped  
2 t. dried chives  
1/4 t. dried dillweed  
1/4 t. salt  
1/8 t. pepper  
1/2 cup chicken broth  
1 T. flour  
1/2 cup sour cream

**Directions:** In a large bowl soak chicken breasts in salt water for 30 minutes before starting recipe. Rinse thoroughly under running tap water. In a large skillet melt butter and brown the chicken breasts on both sides; remove chicken and reserve. Add sliced mushrooms, parsley, chives, dill, salt and pepper to skillet, cover and simmer for 20 minutes or until mushrooms are softened. Add chicken broth to skillet. Add chicken. Cover and simmer 25 minutes or until breasts are tender. Remove chicken breasts to platter.

In small bowl combine flour and sour cream together. Stir sour cream mixture into skillet. DO NOT BOIL. Serve sauce over breasts--approximately 2 T. per serving.

### **FRUIT LATKES ( 6 Servings)**

2 cups flour  
2/3 cup orange juice  
1/2 t. salt  
1 can pie- slice apples OR pineapple pieces  
3 t. baking powder  
1 egg, beaten  
Oil for frying  
Confectioners' sugar

**Directions:** Sift together the dry ingredients. Add the egg and the orange juice. Beat well. Batter will be heavy. Add the well-drained fruit of your choice. Drop by spoonfuls into deep oil at 375 degrees. Fry until brown. Drain on paper toweling. Sprinkle confectioners' sugar. Serve hot. 6 servings.

## **CHALLAH BREAD RECIPE**



We have included a bread recipe that is easy for the working woman or homemaker. Please refer to the recipe section for this recipe. Involve the children in the making and remember that this is not "THE RECIPE", but a simple recipe that a friend gave us. You can find challah (Sabbath bread) at many bakeries if you prefer not to bake it yourself. Look for "french white bread", or you could even use frozen bread dough. To begin with remember to keep it simple. I didn't bake my own bread for almost a year, as a teenage girl baked our bread to earn some spending money. Now it is just part of my routine on Thursday night and I must promise my husband not to bake the bread before lunch on Friday, so he doesn't come home at noon to the aroma of fresh bread and know that he can't have any at lunch.

The following is a recipe for making "Challah", the bread that is used on the Sabbath and at most festivals. You would make two loaves before the Sabbath would begin. This is because there is to be no cooking on the Sabbath, so one loaf is for Friday and the second loaf is for Saturday. If you are going to have guests over, then you may need to bake more, or use this for the ceremony. You can also freeze this bread ahead of time, but be sure to wrap several layers's of foil and plastic. It heats up nicely in a microwave for about 20 seconds, and my husband loves the French Toast from it! You need about four hours in the refrigerator or until the bread rises to the top of your large bowl. I usually make my bread on Thursday night just before I go to bed. Then when I come to the kitchen at 3 p.m., it is ready to braid. If I don't need two large loaves of bread then I will sometimes turn the extra dough into a wonderful pizza dough! If I am using the recipe for only pizza it will make three large pizzas that are delicious! I usually top with Monterey Jack cheese, Mozzarella cheese, bell peppers, and Vadalina onions! You will love this sweet pizza taste! Oh, yes! My husband loves it when I make the cinnamon rolls for Saturday morning out of the recipe, too, instead of the second loaf of bread!

2 cups warm water or milk  
2 pkgs dry active yeast  
6-7 cups bread flour  
1/2 cup sugar  
1 t. salt  
1/4 cup oil  
1 egg

### **Directions for my challah bread:**

1. In large bowl, dissolve yeast in warm water (careful of the temperature or it won't rise. You can use a thermometer to check the temperature. You want 75-120 degrees.) Stir in sugar and salt. Add 3 cups flour and mix well. Add oil and egg and mix well. Then add remaining flour. (The dough will be a little sticky but don't add more flour.)

2. Wet a clean dish towel and ring it out. Cover the bowl of dough with the towel. Put the bowl in the refrigerator and let stand overnight.

3. When dough is doubled in size braid as follows:

Divide the dough into 3 pieces. Cut 1 piece into thirds; with your hands roll each piece into a 16 inch-long rope or snake. Place ropes side by side and braid as you would hair.

Pinch ends of braid to seal. Place on cookie sheet the bottom loaf. Repeat with another piece for another loaf. Cut remaining dough into 6 pieces; roll each into 17 inch-long ropes. Braid each set of three ropes as shown in figure; pinch ends to seal.

Place each smaller braid on top of a large braid; tuck ends of top braid under bottom braid stretching top braid if necessary.

4. Arrange loaves at least 5 inches apart on oiled or greased cookie sheet; cover and let rise in warm place until doubles in size. (Depending on your house temperature. Find a warm place.)

5. Preheat oven to 375 degrees. Cook bread for about 35 minutes or until golden brown. Remove from oven and brush top and sides of loaves with butter. Let cool on wire rack.

### **Too busy for all that? Then read this Super Jiffy 2 hour method that I discovered:**

\*If you are like I was, you have a problem with finding a nice warm moist place to get the dough to rise. One day I even tried the inside of my dishwasher! (Don't try it, okay?) BUT the best idea that I have found is the microwave! Here's what I do. I make half the recipe at a time, okay, if I use the food processor. The trick is to really dissolve the yeast - so I use my mixer or food processor and beat it until it foams up tall. Then I add the sugar and mix it well until I know that it is dissolved well. The mixture is VERY foamy by this time. Then I add the ingredients until I have a stiff dough (I have bread hooks on my mixer, and use the cutter down in the bottom of the food processor) When I am ready to let it rise, I take a wet towel and put it in the microwave to heat for about two minutes. MAN! It is hot when you take it out! Then I put it across the top of the dough bowl, and set the bowl in the microwave with the door shut for 30-60 minutes...just long enough to rise up to the top of the large bowl. Works great! Then as I begin to braid the bread I turn on my oven to 350 degrees to warm the top of my electric stove (those of you with gas stoves have a pilot light for this purpose). I place my cookie sheets (I love my airbake cookie sheets for this project!) on the top of the electric burners (they are not turned on!), braid my bread, and heat another dry towel in the microwave to go across them while they rise again. My bread is huge and beautiful! Just remember that the secret is having a nice moist place to raise the dough.

*Lois' Comments: Stop at the local grocery/bread store on your way home from work and buy some good white bread. Or con a local homeschooler into opening a challah bread business on Fridays.*

### **CHEESE BLINTZES**

#### **Filling**

2 1/4 cups  
(11/2 lbs) dry, cottage cheese  
1 egg yolk  
2 1/2 T. confectioners' sugar  
1 1/2 t. soft butter or sour cream  
1 t. vanilla or grated lemon rind

**Directions:** If the cottage cheese is not smooth, put it through a sieve or grind in food processor. Mix all ingredients well and set aside.

**CREPES** (You can now find these in your dairy case already made up. I fill mine with pudding and fruit.)

1 1/4 cups milk  
4 eggs  
1 1/4 cups water  
4 T. vegetable oil  
1/2 t. vanilla  
Dash of salt  
1 1/2 cups all-purpose flour  
Oil for frying

**Directions:** Blend all ingredients in a blender. Mixture should be thin. Adjust thickness by adding more flour or liquid. Let stand for a few hours. Brush a 7-inch skillet with oil. Heat skillet on moderately high heat. With a ladle, pour a small quantity of the batter (a little over 1/8 cup) into the skillet and tilt immediately so that the batter will spread evenly and thinly. Cook for about half a minute, until lightly brown on the bottom. Cook on one side only. If necessary, loosen the crepe all around, turn it with a slight bang onto wax paper or a towel with the cooked side up. Repeat. Up to this point, the recipe can be prepared ahead of the holiday and even frozen.

Place 2 Tablespoons of filling on the cooked side of the crepe and roll it up. At this point you may put the blintzes seam side down in a covered dish and chill for several hours until ready to use. Melt 1/2 tablespoons of oil and 1/2 tablespoons of butter or margarine in a skillet. Place several blintzes in it seam side down. Fry until golden brown, turning once. Serve hot, sprinkled with sugar (and cinnamon if desired). Pass the sour cream and/or berries or preserves for topping. (Source: *The Complete Family Guide to Jewish Holidays*, Dalia Hardof Renberg, 1985.)

**SUFGANIYOT (Jelly Doughnuts) (Makes 16 doughnuts)**

2 eggs  
1/2 T. salt  
1/2 cup sugar  
1 cup milk  
1 T. vegetable oil  
1/4 t. vanilla  
2 3/4 cups unbleached flour  
Strawberry jam  
1/2 T. baking powder  
Powdered sugar

**Directions:** Beat the eggs. Add the sugar and the oil and beat again. Combine the flour, baking powder, and salt in a separate bowl. Add half of this to the egg mixture and beat well. Add the milk and vanilla and then the remaining flour mixture. More flour may be needed to form a soft dough that can be rolled. Refrigerate the dough for 1 hour. Roll out the dough to 1/4 inch thickness. Cut circles of dough with a glass to form 32 circles (about 2 inches in diameter). On half of the circles place a teaspoon of jam. Then place another circle of dough over each one and pinch the edges together. Deep fry the doughnuts in hot oil using a thermometer to keep the oil at 350 degrees. When doughnuts are golden, remove them from the oil with a slotted spoon and place on paper towels to drain. The doughnuts can be rolled in powdered sugar.

*Lois' Comments: NOW IF THIS SOUNDS LIKE A LOT OF WORK...YOU COULD DO WHAT I PREFER--THE DOUGHNUT SHOP. THESE ARE ALSO KNOWN AS BISMARCS.)*

**Kashering, or Salting, the Meat**



Course Salt or Kashering Salt  
Perforated pan or grill  
Large bowl

**Directions:** To really be "kosher" meat needs to be kashered within 72 hours of being slaughtered. Since we live "in the world" of grocery stores, we cannot receive our meat within the 72 hour limit. So we kasher as best we can to remove the blood and whatever impurities that we can before we eat it.

Remove all arteries, liver, heart, and innards from the meat. In a large bowl, cover the meat with cold water. Soak for at least half an hour. This helps to tenderize the meat. After soaking, dry off the meat and coat with salt. Be sure that all the crevices are covered with salt. Set on grill or perforated pan, or inclined board in such a way that each piece of meat is not touching any other piece. Let drain one hour. Thoroughly rinse, removing all salt and blood.

Not only is the meat healthier to eat, but it will keep much longer in the refrigerator even if it is not cooked soon after. \*\*Note. Any meat that is boiled does not need any additional kashering as the blood drains during the cooking. Hmmm...my grandmother was shocked one time when she discovered that I didn't know "her secret" to the world's best chicken! Then she told me that she always soaked it in salt water for an hour! I thought it would add too much salt to our diet, but maybe that was the reason hers always tasted sooooo good!

### **Kashering by Sharon**

We always put the meat in cold water in fridge twice as long as had it salted. We change the water every two hours. That helps get the salt out. Ground meat just takes a couple of hours, but large roasts take most of the day. Meat does turn white but will be tender!

### **CHERYLE'S HANUKKAH SUGAR COOKIES**

Make up your favorite sugar cookie recipe (or Lois' favorite for the working mother is to buy the pre-made cookie dough). Then roll it out and purchase or make cookie cutters in the shape of the four letters on the dreidel. What a tasty way to learn the alphabet! You can usually find the cookie cutters around Hanukkah time at Target for under \$2. You can also cut out circles and have the children use pre-made frosting and paint the letters on the cookies! OOOPS! I think I have to lick off a mistake.

### **Basic Butter Cookie Dough**

1 1/2 cups softened butter  
1 cup granulated sugar  
1 large egg  
2 t. vanilla extract  
1/2 t. salt  
4 1/2 cups all purpose flour

In large bowl with electric mixer beat the softened butter, sugar, egg, vanilla, and salt until light and fluffy. Gradually add flour; beat until well mixed. Work with about 1/3 of the dough at a time and keep the rest chilled. Roll out to 1/4 inch thick. ADD VERY LITTLE FLOUR! Cut or mold dough into desired shapes. Heat oven to 375 degrees. Place cookies on ungreased cookie sheet. Bake 8-10 minutes until edges are slightly brown. Remove to rack and cool. Frost and decorate! Makes 4-6 dozen. (*Lois' Comments: Or, you could try the Pillsbury Sugar Cookies and use your Hanukkah cookie cutters.*)

## **BREAKFAST CASSEROLE**

(This is a great-make ahead and keeps in the refrigerator in precut sizes in zip lock bags and it also freezes well. Remember that this is just a suggestion.)

6 eggs  
1# turkey sausage (optional) or Canadian bacon  
2 cups milk  
1 t. salt  
1 t. ground mustard  
6 slices of bread cut in cubes  
1 1/2 cups grated cheese  
4 oz. can mushrooms chopped (optional)

**Directions:** Brown the sausage, drain and cool. Beat eggs and milk together. Add salt and mustard. Add bread. Stir until all is softened. Stir in cheese, mushrooms and sausage. Pour in 9"X 13" greased dish. Refrigerate overnight. Bake at 350 degrees for 40-45 minutes. Let stand a few minutes before serving.

## *Chocolate Nut Cheese Delights*

### **Crust**

1 pkg Chocolate Cake Mix (any flavor)  
1 egg  
1/2 cup softened margarine or butter  
1/2 cup chopped pecans or almonds sliced

### **Filling**

8 oz. pkg. softened cream cheese  
1 t. vanilla  
14 oz. can sweetened condensed milk  
1 egg

**Directions:** Heat oven to 350 degrees. Grease 13"X 9" pan.

In large bowl, combine cake mix, margarine and egg; mix at low speed until combined. This is a crust--so will be crumbly. Reserve one cup for topping. Stir in nuts. Set aside. Press remaining mixture evenly in bottom of greased pan.

Beat cream cheese in medium bowl until fluffy. Add remaining filling ingredients and beat at medium speed until smooth. Pour over crust. Sprinkle evenly with reserved topping.

Bake at 350 degrees for 35-40 minutes or until center is puffed and edges are lightly browned. Cool completely. Cut into 36 bars. Store in refrigerator. (This has nothing to do with Hanukkah but every hostess needs a chocolate thing at the holidays!)

## **ANNIE'S PARTY BRISKET**

1 beef brisket (4-6 lbs.)  
1 can beef consommé (10 oz.)

- 1 bottle (6 oz) soy sauce
- 1/2 cup lemon juice
- 1 pod of garlic
- 2 tbs. liquid smoke

Spike brisket with garlic slices. Combine consommés sauce, lemon juice and the rest of the garlic (crush through garlic press). Pour over brisket. Cover tightly with foil and marinate overnight in refrigerator. Roast (covered) fat side up at 300 degrees for 1 hour per pound. Trim excess fat after the meat has cooled. This is best prepared a few days in advance. It is easier to cut cold. Figure your serving size as ? pound per person (uncooked weight of brisket).

I usually cook a few briskets at a time. They freeze well. This is a good meal to feed a multitude. It is nice served with a fruit salad, pasta salad and baked cheese grits. Another option is to shred the meat and add barbecue to the juices and serve with jalapeño corn bread. I have also drained most of the juice off and added about a cup of barbecue sauce (or to taste) to the shredded brisket for sandwiches. This makes for an easy casual holiday or Superbowl lunch! Enjoy!

## Chanukah

*by Rev. Randy Felton*

The word *chanukah* means dedication. This is applied to the holiday celebrating the dedication of the Temple after the Maccabean revolt.

Mattathias was a Hasmonean priest who rebelled against the Greek rule with it's desecration of the Temple and Judaism. After the Greek king Antiochus IV forcibly introduced the sacrifice of pigs in 167 BC, Mattathias had enough. In Modi'in he stabbed a Jew who sacrificed a pig, killed the

kings agent and pulled down the altar. He then fled to the hills along with his four sons. He and his family were now outlaws. Mattathias was an old man and died shortly after he fled. His son Judah took over the leadership of the group who set about to struggle against the Greek rule. Judah became known as Judah Maccabee, "Judah the hammer" and his band of followers were called the "Maccabees". The band of Jews began to grow and entered in to what we would call "guerrilla warfare" or "resistance fighters". Not so much an organized army as a group of religious rebels.

Finally after about 3 years in 165 BC the Jews recaptured the Temple Mount. They preceded to cleanse the area, tore down the desecrated altar and built a new one. The Great Menorah, the candelabra of gold was lit. The rededication lasted for 8 days. There are several explanations for this; Solomon's Temple was dedicated for 7 days and the pilgrims left on the 8<sup>th</sup>, Sukkot had not been celebrated and it was included even though out of season. The most romantic story deals with the miracle of the oil. When the Jews entered the store rooms they found only one vial of oil that was

not contaminated. It would last for one day....so they lit the Menorah. It would take 8 days to sanctify new oil to replenish the spent oil in the golden lamp but the one vial lasted the full 8 days. This today, is known as the miracle of Chanukah.

Today there is a nine branch Menorah called a Chanukiah. Eight branches for each of the eight days of the miracle. The ninth branch which is behind or off to the side, is the Shammash or servant candle. The Shammash is used to light the other candles. One candle or light, is lit on the first night

and then two on the second and so on for the eight days until on the last day, all eight lights are burning. This is not a Sabbath and there is no prohibition against work or other duties, except for the Sabbath that falls within the celebration. There are no special foods decreed or other rituals other than prayers and reflection on the miracle of God. Today, there are gifts given, usually coins or chocolate or, coins of chocolate called "Chanukah Gelt". Sometimes small gifts are given and in the USA this has become a counterpart to Christmas even though it was not originally so.

We know from John 10:22 that Jesus observed the feast of dedication, or Chanukah. It is called the feast of dedication, it was observed in Jerusalem, and it was winter. Earlier in John 8:12, Jesus makes this statement ; *" I am the light of the world : he that followeth me shall not walk in darkness, but shall have the light of life."* This is made the day after the "great hosanna" or Hoshana Rabbah which is at the end of Sukkot, or the Feast of Tabernacles. Could this image linger in the minds of those who heard him as the Feast of Dedication began?

Jesus is truly the light of the world. We can use Chanukah to remind us of this fact. As we light the 9 branch candelabra each night for 8 nights, we can take the opportunity to remember the miracle of the birth, death and resurrection of our Messiah. There is a parallel in this.

1. Jesus is born, Temple worship is instituted.
2. Jesus dies on the cross, the Temple is desecrated and the worship stops.
3. Jesus is resurrected in glory, The light comes back into the Temple through a miracle of oil. Both by the power of the Holy Spirit. Oil is a symbol of the Holy Spirit and without it there is no fire or light!

Chanukah is not one of the ordained feasts from Torah, but we do see from scripture that Jesus observed it. Did it have special meaning to Him? Or, was it an opportunity to teach and find an audience in the Temple? I am reminded of Paul's words in I Corinthians 9:22 "*To the weak I became weak, that I might win the weak; I have become all things to all men, that I may by all means save some.*"

We need to be like Paul and use Jesus as our pattern. When you go back to the original pattern you are much closer to what the creator had in mind in the first place. As I look at the Menorah or Chanukiah I am reminded of Romans chapter 11. Branches coming out of the same trunk, taking nourishment out of the same root. I find it interesting that the lights rise to the same level no matter where they are grafted into the trunk of the tree and the Servant is set apart. Only the light of the Shammash rises higher and shines distinctly. I simply want to serve my Messiah accurately. The best way I know to do this is by following Him and doing what He said to do.

I will leave you with the charge I have been impressed with from Scripture. It is found in Matthew 28:19 - 20. "*Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age.*"

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## **Dedication Produces Light** -A Hanukkah Lesson-

*By John D. Garr, Ph.D.*

During the month of December, Jews around the world join together in celebrating Hanukkah, the festival which Jesus and fellow Jews were observing in John 10:22, 23: *"And it was at Jerusalem the feast of the dedication, and it was winter. And Jesus walked in Solomon=s porch."*

Hanukkah has become one of the most beloved festivals of the Jewish year, one that is celebrated almost universally by all factions of Jews, even secularists. This is true despite the fact that its commemoration is not enjoined in the Torah, the five books of Moses. It is a time of great joy for the Jewish people because it recalls Israel=s liberation from the tyranny of foreign occupation and because it honors God=s deliverance of Judaism, itself, from a subtle attempt to destroy and replace it by syncretizing it with a polytheistic religious system.

Hanukkah features the lighting of candles for eight days, one candle the first day, two the second, and so forth until eight candles and the *shammash*, the lighting candle, are burning. This makes for a total of nine candles on the eighth day, producing the *hanukia*, the nine-branched candelabra which is used among the Jewish people more commonly than the seven-branched Menorah of Holy Scripture. The lighting of candles celebrates the miracle which occurred in the time of second temple Judaism when a one-day supply of oil burned in the Temple Menorah for eight days. Because of the lighting of candles, Hanukkah has also come to be called the Festival of Lights.

The miracle of the light, however, resulted from the Israeli=s steadfast devotion to Yahweh, the one God of the Bible, in the face of a sinister attempt to replace their faith with the polytheism of the Hellenic world. Their faith won them victory and the opportunity to remove the pollution imposed upon them and to rededicate the holy Temple to God=s service. The festival which Jesus commemorated and which his fellow Jews have celebrated for centuries is called *Hanukkah*, the Hebrew word for dedication. Israel=92s dedication produced the miracle of the supernatural light. This, then, is the great lesson which Hanukkah teaches us (both Jews and Christians): Dedication Produces Light.

### **The Story**

The events which Jewish families around the world celebrate occurred during the time of Second Temple Judaism, what most Christians have come to call Intertestamental Judaism, the era between the "Old" and "New" Testaments or between the Minor Prophets and the advent of Jesus. This is thought of as being nearly five centuries when nothing positive or good was happening in Judaism or among the Israelis. "The

Jewish people were slowly, inexorably sinking from faith into works, from the Word of God into tradition, and God was silent, just waiting for the time when he would send his Son to Redeem fallen man," we Christians are told.

Both the term Intertestamental Judaism and the idea that God was absent from the earth and was doing nothing among his people during that time have been pejorative toward Judaism and the Jewish people and have also been unfortunate for Christians, robbing them of a rich legacy which Jesus and the apostles celebrated. The truth is that many good things were happening among God's people of faith, not the least of which was the Jews' tenacious loyalty to the religion which the One God had given them at Sinai. This was a time when hundreds, perhaps thousands, chose martyrdom rather than bow their knee to the pagan religion of polytheism. Those who sanctified the name of God by sacrificing their lives during this time set a great example for believers of all time in how true devotion to God is manifest.

The story of Hanukkah begins with the life of perhaps the greatest military figure in history, Alexander the Great, the Macedonian who conquered the Middle East in the fourth century B.C.E. Alexander had been taught by Aristotle, the disciple of Plato; therefore, he was thoroughly indoctrinated in Greek philosophy. He was driven not only by a desire for conquest, but also by a vision to extend Greek civilization, philosophy, and religion to the world so that the other nations could become civilized instead of barbaric. Though he was tolerant of the various religious ideas and customs of the people whom he conquered, his underlying aim was to Hellenize the world.

When Alexander died at the early age of 31, his kingdom that had reached to most of the known world was divided among his four generals. One of these was Selucius, the Syrian, who began what is known as the Selucid dynasty, a line of kings who were fanatical in their devotion to Hellenism, the Greek philosophy and religion.

After Alexander's death, Israel came under the control of the Ptolemies of Egypt. In 175 B.C.E., Antiochus IV, the great grandson of Selucius, came to power in Syria. He was a devotee of Hellenic culture and religion. He was determined to bring "civilization" to the barbaric peoples of the Middle East, including those pitiful Jews who were considered to be atheists because they refused to worship the Greek pantheon of gods that had been transplanted in Greece from ancient Babylon. The Jews were considered to be a strangely barbaric people because they worshipped only one God and an invisible God at that! The most educated Greek was simply a pagan at heart, unable to fathom the Jews' dedication to ethical monotheism.

In 167 B.C.E., probably because of the waning influence of the Selucid dynasty, Antiochus decided to force all the peoples under his rule to be Hellenized. He was determined to mold all the people in his realm into one people with one language and one religion. The tolerance that Alexander had had for diverse peoples was not to be found in the Selucids, and especially not in Antiochus.

When he returned to Syria from battles with Ptolemy in Egypt, Antiochus came against the city of Jerusalem and took it without a fight. At first he was considered a liberator because he ended the oppression of the Ptolemies on the land of Israel. For a period of at least two years, Antiochus entered into a peace treaty with the Jewish people. In 165, however, he began a reign of terror against the Jews in an attempt to force the Greek religion and culture on them. Of course, as Josephus notes, he was also motivated by a desire to plunder the magnificent riches of the Temple as were despots before and after him.

By this time, Antiochus had assumed the title of Epiphanes, which meant God manifest. He had come to consider himself to be divine, in much the same way in which Alexander had done near the end of his life. As a god, Antiochus Epiphanes determined to destroy the worship of Yahweh, the one true God. He was convinced that in order to subdue the land of Israel, he had to destroy the Jewish religion and culture. Antiochus, therefore, proscribed the observance of Sabbath, circumcision, and the dietary laws. He converted the Temple into a shrine to Zeus and proceeded to offer swine on the very altar of God in homage to the king of the Greek gods.

Both the Jewish nation and Judaism were in danger of extinction. Many Jewish leaders were in league with Antiochus, with at least two gaining the position of High Priest by bribing the king. They openly encouraged Hellenization, and many of them endured painful surgery to reverse their circumcision so that they would be accepted without derision in the gymnasium, where the games were performed in the nude. This attack upon Judaism was far more subtle and dangerous than previous assaults, for it encouraged the assimilation of the Jews into Hellenistic culture. It initially promoted syncretism, the blending of Judaism and Hellenism; however, the end aim was for Hellenism to prevail totally. And, it was very attractive to the secular, wealthy Jewish aristocracy who wanted above all else to preserve their prerogatives and privileges.

There were other Jews, however, who were called the *Hasidim* (righteous ones), the forerunners of the Perushim (Pharisees). Because of their extreme dedication to God and his Word, they refused to bow to Antiochus= demand that they be Hellenized. An outstanding example of these were Hannah and her seven sons who chose death rather than worship Greek idols. Several thousand men, women, and children who were hiding in a cave chose death by suffocation

to avoid breaking the Sabbath.

These were acts of martyrdom that were undertaken to "sanctify the name of God," a practice that has continued in Judaism until this time. (The first martyr was not Stephen, for thousands of Jews had chosen martyrdom rather than recant or apostatize their faith.) When Stephen and later Christians chose to become martyrs, they merely continued a strong tradition and a rich heritage passed on to them by their forefathers. Even in the twentieth century, it has been suggested that a larger percentage of Jewish people have been martyred for faith in God (in the Holocaust) than have Christians.

It is interesting that the Greek word for "witness" is *marturevw* (*martureo*), from which we get the word martyr. It is sometimes necessary to suffer martyrdom when bearing witness to faith in God. Jewish tradition prescribes three cases when one must surrender his own life rather than violate the commandments of God. Of the 613 commandments of the Torah, 610 may be suspended in order to save one=s own life or the life of another; however, under no circumstances may one violate the first, sixth, and seventh commandments of the Decalogue. If committing idolatry, murder, or adultery would save one=s life, he must choose to become a martyr instead. Interestingly enough, these three commandments were openly violated by Antiochus and his soldiers in the very temple sanctuary itself, including the Holy of Holies. Swine were sacrificed on the altar in worship to Zeus, Israelis were murdered, and rape and adulterous orgies were committed in the temple confines as a part of the worship of Zeus.

It became apparent that martyrdom would not solve the dilemma. Finally in Modiin an aged priest named Mattathias became so enraged when he saw a Jew about to sacrifice a pig in obedience to Antiochus that he killed the apostate. Then he and his five sons began a revolt with the declaration, "*mi l Adonai elai!*" ("Whoever is for the Lord, follow me!") His son Judah became known as the *Maccabee*, which is usually translated hammer. Some have suggested that the name was an acrostic for the scripture that appeared on Judah=s battle flag: "*Mi kamkha ba-elim Adonai*" ("Who is like unto thee, O Lord?" Exodus 15:11).

At first the Judah and his brother John engaged the Syrians in guerrilla warfare and were successful because Antiochus did not take the rebellion seriously. Later, however, he sent three armies to suppress the rebellion in one stroke. A decisive battle was fought at Emmaus, and Antiochus was defeated. This "god manifest" was broken by Yahweh, himself, "without hand" as Daniel 8:25 had prophesied. He later died of tuberculosis in Gabbai of Persis in such horrible consumption that his own personal physicians could not attend to him.

Following the victory, the Israelis went to Jerusalem and began the process of purification of the Temple. The idols to Zeus were removed, all the elements of the sanctuary were cleansed ceremonially according to the law, and the people themselves were ritually purified. The Jews had not been able to celebrate the Feast of Tabernacles because of the foreign occupation; therefore, they celebrated the eight days of rejoicing in the month of Chislew, beginning on the twenty-fifth day.



When it came time to light the seven-branched Menorah in the holy place, the priests discovered that they had only one cruise of consecrated oil, a one-day supply for the Menorah. In their fervor to rededicate the Temple, they decided to light the Menorah anyway. Then, the miracle occurred. One day passed, then, two, then, three, and finally eight days passed, and the Menorah continued to burn. A one-day supply of oil burned for eight days - a material sign of God=s approval on the rededication of the Temple. Just like God had manifest himself in a cloud that forced the priests to discontinue the temple service when Solomon had dedicated the temple, so a supernatural sign was given of God=s approval upon the rededication. Israel was given a physical sign that God approved of his people=s loyalty to their faith in him and their dedicating themselves and their sanctuary to him.

Each year since that time, Jews have celebrated the fact that their God triumphs over oppression and forced idolatry. Both the Jews and Judaism survived a major challenge of anti-Judaism and anti-Semitism because of the faith and determination of the Maccabees and the hosts of Israel whom they led in rebellion against Antiochus.

### **Hanukkah in Prophecy**

The prophet Daniel had predicted the events surrounding Antiochus Epiphanes= occupation of Israel. In Daniel 8:5-7, he declared that a male goat with one "notable" horn between his eyes would destroy a ram with two horns. Daniel was told that the goat was Greece and the ram was Media-Persia (vs. 20, 21). The notable horn was Alexander the Great. Then, in verse 8 Daniel said that the great horn would be broken to be replaced by four others. This prophecy was fulfilled when Alexander died and his four generals divided his kingdom.

In verse 9, the prophet predicted that a little horn would come out of one of the four. According to verse 23, he would be a *"king of fierce countenance"* who would *"destroy the mighty and the holy people."* He would magnify *"himself to the prince of the host"* (vs. 11) and by *"peace [would] destroy many"* (vs. 25). By *"him the daily sacrifice [would be] taken away and the place of his sanctuary cast down."* An army was to be given to this military leader *"against the daily sacrifice,"* and he would *"cast down the truth to the ground."* (vs. 12).

Then Daniel heard a saint asking, *"How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?"* The answer was, *"Unto two thousand and three hundred days; then shall the sanctuary be cleansed."* As predicted, Antiochus Epiphanes did for three and one-half years bring a policy of peace by which he destroyed many.

Then, in the middle of the twenty-three hundred days (or seven years), he began a reign of terror on the Jews. Finally, as Daniel had predicted, he stood up *"against the Prince of princes,"* whereupon, in the words of the prophet, he was *"broken without hand"* (vs. 25).

Daniel 8's prophecy of Antiochus is paralleled in the apocalyptic literature that concerns the coming of Messiah. The little horn equals the man of sin, the son of perdition who deceives world by flattery and prosperity and exalts himself to sit in God=s temple proclaiming himself to be god. He, too, is to rule for a period of seven years, beginning with three and one-half years of prosperity and peace and concluding with three and one-half years of "great tribulation." Again, however, when he exalts himself as god against the Prince of peace, the coming Messiah will destroy him *"without hand," "by the spirit of his mouth,"* (II Thessalonians 2:8) in the battle of Armageddon. These prophetic events are also described in Daniel 7 and Revelation 19.

When the Messiah comes, just as in the days of the Maccabees, the Temple and the land of Israel will be rededicated, producing the day when the light of the sun will be as Isaiah 30:26 described it, *"sevenfold . . . the light of seven days."* Then, the entire world will join the Messiah and his resurrected saints in the greatest of all Hanukkah celebrations!

So, both a historical event and a future expectation call for the remembrance of Hanukkah, the festival of the dedication, the festival of lights, making Hanukkah a festival of import to both Jews and Christians.

### **Hanukkah: Understanding the Principles**

The word *chanukkah* means "to make narrow, hence to separate or dedicate." The verb form is (*chanik*) and means "to discipline or instruct" as in Proverbs 22:6: "Train up a child in the way he should go . . ." The word *hanukkah* is used of the dedication of the altar in Solomon=s Temple in II Chronicles 7:9, in the dedication of the rebuilt walls of Jerusalem in Ezra and Nehemiah=s day, and in the dedication of the temple of Zerubbabel.

Dedication takes place when the use of something is narrowed or when the way is made narrow. This immediately calls our attention to the words of Jesus in Matthew 7:14: "Enter ye in at the strait [narrow] gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

The righteous or *Hasidim* are always the few because they have separated themselves from the world through the process of dedication and sanctification so that they can be a peculiar people. They have chosen to narrow their conduct so as to walk the way unto life. The majority, on the other hand, prefers the comfort of the broad way of compromise and accommodation with the spirit of the world. In the spirit of the ancient Hellenes, they prefer to syncretize their religious views with the concepts of the world, so they choose the wide, easily-traveled road.

The way that leads to eternal life is a narrow way, a Hanukkah way! We cannot live our lives in conformity with the world and be "dedicated" to God. We are commanded to "come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (II Corinthians 6:17, 18).

We must be a holy people, for Hebrews 12:14 tells us that "without [holiness] no man shall see God." Why does God demand holiness? Because he is a holy God. Of him it is repeatedly said in Scripture, "Kadosh, Kadosh, Kadosh" The angelic host repeat this phrase day and night (Revelation 4:8). Kadosh means "holy" or "set apart." Kadosh, Kadosh is the Hebrew way of saying "perfectly holy." Kadosh, Kadosh, Kadosh means utterly holy, or wholly other. A God who is so utterly holy demands that his people be holy also.

In order to walk this walk, we must follow Paul=s instructions in Romans 12:1, 2: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." The problem with living sacrifices is that they tend to crawl off the altar. This is why we must "die daily" as Paul said in I Corinthians 15:31.

In order to be successful in this walk, we must understand the difference between positional sanctification and progressive sanctification, and we must understand the difference between sanctification and justification. We are justified before God by grace through faith only in God=s provision for atonement of sins through the death, burial, and resurrection of Jesus (Romans 10:9). This justification is the legal proclamation from God that imputes unto us the righteousness of Jesus Christ for our faith. One cannot become more righteous or justified than he is at that moment of his spiritual rebirth when he receives Jesus as Lord.

We are positionally sanctified when we are baptized into Christ in a process similar to circumcision (Colossians 2:11, 12) that brings the remission of sin from our lives and gives us holiness. Holiness is the product of justification and means the condition of being set apart unto God. We can never become more

righteous than we were at our conversion; however, we can become more holy by being more sanctified or set apart unto God.

In order to maintain holiness in our lives, we must continually sanctify ourselves through the process of progressive sanctification. Sanctification and dedication require the same effort. Sanctification is *"setting apart."* Dedication is *"making narrow or separating."* We must separate ourselves unto God and purpose to do his will. This means that we take upon ourselves God=s *halachah*, determining to walk his way, the way of truth that was simply called *"The Way"* in the earliest church.

This is the implication of Jesus= prayer for his disciples in John 17:17: *"Sanctify them through thy truth, thy word is truth."* It is the application of God=s Word to our lives that sets us apart unto God. Believers are to be progressively sanctified or made holy in a process described by Paul in Ephesians 5:25-27: *"... Christ loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."* We are made holy by being sanctified through the washing of the Word of God. As we become more dedicated and obedient to God by fulfilling his Word in our lives, we walk in the Spirit, and we please God.

A perfect example of this dedication or sanctification is found in the most ancient of times in Holy Scripture, where we find a man who epitomized the walk of obedience to God. Interestingly enough, his name is Enoch, which in Hebrew is *Chanoch*, a derivative of the same root as the word *hanukkah*. *Chanoch (Enoch)* was prophet of God of whom it was said, "He walked with God: and he was not; for God took him" (Genesis 5:24). Hebrews 11:5 says that it was *"by faith" that "Enoch was translated that he should not see death . . . for before his translation he had this testimony, that he pleased God."* Enoch=s very name meant *dedicated*. Can those who have hope of being seized in clouds at the coming of the Messiah (I Thessalonians 4:17) expect to do anything less than walk with God and please him? Being the seventh from Adam, Enoch typifies the Sabbatical Millennium when eternal life will be granted to all the righteous or separated ones of all ages who, both Jew and Gentile, will stand with the Messiah on Mount Zion and join him in a Hanukkah for the ages.

Christians, then, should make preparation for the coming universal dedication by experiencing their own spiritual hanukkah by being instructed and trained in the Word of God and set on the narrow path toward the narrow gate that leads to everlasting life. If we, the church of Jesus Christ, are a truly dedicated people, a festival that speaks to us of dedication and light is profoundly meaningful. This is why Hanukkah has such great significance not only to Jews but also to Christians.

### **Producing Light**

When the Maccabean Jews rededicated the Temple and themselves unto God, the result was a miraculous manifestation of light. Oil that naturally would have burned for only one day supernaturally burned for eight days, signifying God=s approval upon the efforts of his people to separate themselves and their sanctuary to him.

The same thing happens with us. When we dedicate ourselves unto God by being sanctified through the Word of God, we become channels of light to the world. Jesus declared in the Sermon on the Mount that this is the very purpose of the church=s existence: *"Ye are the light of the world. A city that is set on a hill cannot be hid. . . Let your light so shine before men that they may see your good works and glorify your Father which is in heaven. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in now wise pass from the law, till all be fulfilled. . . For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven"* (Matthew 5:14-16).

It is interesting that Jesus did not tell us to let our light shine so that men would see our faith and glorify God. He said that they would see our good works and glorify the Father. Good works are not a means of salvation or justification before God; however, they are a product of the righteousness that is imputed to us for our faith when we are born from above. And, the way we understand the good works that will bring honor to God is from studying the Scriptures: *"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works"* (II Timothy 3:16, 17).

When the Word of God is applied to our lives, we are taught, corrected, and instructed in righteousness so that we become mature, completely equipped for all good works. (Interestingly enough, the "God-breathed" scripture to which the apostle alluded in this passage was the *Tenach*, the Hebrew Scriptures that Christians call the Old Testament. Can anyone doubt, then, the value of studying and applying the first testament so that our good works can bring light to the world that will cause them to glorify the Father?

Paul describes the light that we are to be and the manner in which we become it in Philippians 2:15: *"That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life."* We become lights only when we extend to men the Word of life, the person of Jesus Christ. We are not the light; we are merely channels through whom the light shines. In us dwells no good thing, but in us dwells the best thing in the universe, God's Son. And, through him we have the light that brings vision and warmth in a cold world where sin abounds.

### **How We Are Light**

*"In the beginning was the word and the word was with God and the word was God. . . In him was life and the life was the light of men"* (John 1:1, 3). Jesus is the person of the Word (the *Memra*, or *Logos*) of God who was with the Father in the beginning and was inherently God. He was the living Torah, the Word made flesh. He was the light that existed before the creation of the sun, moon, or stars. The eternal life that was inherent in him became the light of men during his incarnation.

This is the key to our being light in the world. Putting the Word of God into action in our lives produces light for men. It is not our works that enlighten men. It is God's Word in us that produces light. The world must not see, not us, but the light. It would see only Jesus.

How do we manifest the light of Jesus in our lives? We begin by declaring with Jews of all ages, *"Shema, Yisrael, Adonai Elohenu, Adonai Echad"* (*"Yahweh, our God, is one."*) We love God with all our "heart, soul, mind and strength" (Matthew 22:37). We have no other gods before the Lord. We separate ourselves unto him. We sanctify his name. We consecrate ourselves to his service. We remove all the pollutants that mar our lives. We determine to walk with God and please him. We focus our lives on working the works of righteousness, the good works that are the product of faith.

Then, we proceed to fulfill the commandment of Leviticus 19:18 and Matthew 22:39 by loving our "neighbor" as ourselves. We seek to fulfill the positive commandments of the Torah by being obedient to the Word of God. In so doing, we prove that there is something more in the world than man's selfishness and man's inhumanity to man. The outworking of God's Spirit in our lives brings the light of his Word into the lives of others, who, in turn, are persuaded to receive the Messiah for themselves.

When we dedicate ourselves wholly to God, we become channels of the divine light of heaven. We become mini-menorahs, lampstands upon which God can place his light so that it gives light unto all in the house and to all the world. A miracle occurs: What we in our inadequacies could not do, the Holy Spirit does. A one-day supply of oil burns for eight days, the small light that we have is multiplied, and God is glorified.

### **Joining Our Jewish Friends in Celebrating Hanukkah**

Because of Hanukkah's importance to the Jewish people, we might think that the synagogue would be the focal point for the ceremony of lighting the Hanukkah candles, but this is not the case. Each home is the focus, and more than that, each individual member of every household must be intrinsically involved in the celebration. Maimonides ruled that if there were ten people in a household, on the first night of Hanukkah, there should be ten flames, the second night, twenty, and so on until at the end of the festival eighty flames were lit. Hanukkah is not just a ceremony a "leader" to perform!

Why should each Jew light the candles? It is because Hanukkah is an essentially spiritual festival that memorializes the miraculous restoration of independence to the Jewish people and Torah to the Jewish soul. Antiochus and the Greeks did not so much want to destroy the Jews (as had Haman in Persia); they wanted to change the Jews by making Judaea a Greek city-state and by transforming Judaism into a branch of Hellenism. The Selucid goal was assimilation of the Jews.

Hanukkah, then, marks Jewish victory over assimilation; therefore, it is celebrated in the home to mark the home as the most powerful force in the world against assimilation. Each member of the family must light the candles so that the entire household will be emblazoned with the fiery passion of commitment to the Torah. He remembers that as Solomon said, *"the spirit of man is the candle of the Lord"* (Proverbs 20:27).

For the Jew, Hanukkah celebrates freedom, national sovereignty, redemption from slavery, and return to God and his Word. Each Jew remembers the past in order to build for the future. We who are Christians can imitate Jesus, our Jewish Lord, by joining with our Jewish brethren around the world in celebrating the Hanukkah season as memorial of the triumph of freedom over slavery, of deliverance over tyranny. Just as Jesus was at the Temple at Hanukkah, we can share with our Jewish friends the Hanukkah story of unwavering commitment to God and his Word and to our determination not to be conformed to this world but to be transformed by renewing our minds.

We can use this time of light to pray that the light of everlasting peace will come to Jerusalem. Though he tarry long, we can join our Jewish friends in anxiously anticipating the coming of the Messiah and Savior of the world. We can also pray for the welfare of the international Jewish community and trust that by dedicating ourselves to God's truth, the light that came to us in the person of the Jew Jesus will reach to all men.

We can use the Hanukkah season to renew our stand against assimilation by the neo-pagan society in which we live which exalts Platonism and Eastern Monism and plans the eradication of Judaeo-Christian monotheistic ethics through New Age philosophy. Yes, ancient Greece is still alive and well in post-modern humanism that exalts man and the creation to the status of God. It is time for the sons of Zion once again to hear the call to arms against the sons of Greece (Zechariah 9:13). We can remember with our Jewish friends the Hanukkah victory over assimilation and the miracle of light that dedication to God produced.

Finally, we can join believing Jews in celebrating our confidence in Yahweh, the miracle-working God, who can not only cause light to be multiplied seven times over but can also use humble earthen vessels like ourselves to bring his light to the entire world.

### **A Hanukkah Prayer**

*We thank you, Almighty God, that you are the Father of Lights in whom is neither variableness nor shadow of turning. You change not, and your compassions never fail. We are secure when we hold to your unchanging hand and lean on your everlasting arms. We pray that you will empower us to sanctify your name, to dedicate ourselves to you wholly, and to serve you worthily. Let us fully experience a hanukkah of separation unto you and your Word. And, work your miracle in our lives by filling us with the life of Jesus that is ever the light of men so that through him we may be your candle, the light of the world. We humbly petition you in the name your Son, our Lord, to whom be glory, might, praise, and dominion for ever and ever. Amen.*

## Yochanan/John 10:22

*Setting the stage: Please read this passage first:*

### *Yochanan/John 10:22*

Setting the stage: Please read this passage first:

*"Then came Chanukkah in Yerushalayim. It was winter, and Yeshua/Jesus was walking around inside the Temple area, in Shlomo's Colonade. So the Judeans surrounded him and said to him, 'How much longer are you going to keep us in suspense? If you are Messiah, tell us publicly!'"*

*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; but the reason you don't trust is that you are not included among my sheep. My sheep listen to my voice, I recognize them, they follow me, and I give them eternal life. They will absolutely never be destroyed, and no one will snatch them from my hands. My Father, who gave them to me, is greater than all; and no one can snatch them from the Father's hand. I and the Father are one."*

**Yochanan/John 10:22 Jewish New Testament by David Stern**

Now....Many times we have read over this passage in our studies of the Bible, but have failed to add the proper Hebraic background to it. We, as Christians, for the most part, ignore the fact that this WAS *Chanukkah!* We aren't even sure about the other festivals of Leviticus, and so we have no idea about what they are when the festivals come up in our reading. We have included much materials on our website ( ) and written a book called *Hanukkah: The Light is Messiah* to explain this festival to believers, and now would like to add a little bit of Hebraic flavor back into this passage to help you understand our Messiah Yeshua's statements here.

### **So What Could This Mean? *An Interpretation of this Passage***

Chanukah is a festival that was created by the rabbis and not by God, much as Christmas was created by men many years after the time of the Apostles. It does affect our studies as we see that Yeshua was in the Temple at that time of year. This was preserved for a reason, right? Putting this scripture within the right historical setting is very important. So let's examine it:

**Historical background:** Between the Old Testament and the New Testament about 400 years in length happened. During that time an evil king took over Israel. A few people, The Maccabees, went into rebellion against the evil king. The Maccabbeans have been in the battle for a long time...three years! When they return to Jerusalem they immediately go to the Temple to see great destruction. This was recorded in the Book of Maccabees (historical documents):

The following from "*A History of the Jewish People in the Time of Jesus Christ*" first division, volume 1 by Schurer:

"Everything impure was carried out from the temple. The altar of burnt-offering, which had been polluted by heathen sacrifices, was wholly taken down and a new one built in its place.(56) The sacred garments and furniture were replaced by new ones; and when everything was ready, the temple was consecrated anew by the celebration of a great feast. This took place, according to 1 Macc. iv. 52, on 25th Chisleu, in the Seleucid year 148, or December B.C. 165, or precisely the same day on which three years before, for the first time, the altar had been desecrated by offering up of heathen sacrifices. The festivities lasted for eight

days, and it was resolved that every year the memory of those events should be revived by the repetition of the festival observance.(56)

The stones of the heathen altar of sacrifice, or rather of several such altars, were carried out [by the Maccabees] to "an unclean place," therefore completely outside of the temple precincts (1 Macc. iv. 43). The stones of the earlier Jewish altar of burnt-offerings, on the other hand, were laid on the temple mount, on a suitable place, "until there should come a prophet to show what should be done with them" (1 Macc. iv.46). According to Mishna (Oral Tellings Middoth I.6), the stones of the Jewish altar were laid down in a chamber within the bounds of the inner court, but no longer on "holy" ground. With 1 Macc. iv. 43 and 46, Derenbourg, pp. 60,61, combined two obscure passages in Megillath Taanith (Jewish historical books 17 and 20), according to which the stones of the Jewish altar were removed on 23rd Marcheschwan (Jewish calendar is different than Roman Gregorian calendar), that is, November, those of the heathen altar somewhat later, on 3rd Chisleu, or December. The exposition of the two passages, however, is still very uncertain."

The following is from, *"Antiquities of the Jews"* by Josephus (First century Jewish historian), book xii, chapter v: ". . . he slew swine upon it . . . from chapter vii: **"He also took down the altar [of burnt offering], and built a new one of stones that he gathered together, and not of such as were hewn with iron tools."**

So, time passes and Yeshua is born many years later. Many are saying that HE is "a prophet" and that maybe HE is even "a messiah"! So Chanukkah rolls around and, HE is in the Temple compound in the porch (where much teaching and discussion was carried on), and the people want to know if HE is "the prophet." In other words, they came to "test HIM" as "the prophet." *What is HIS answer?*

*"Then came Chanukkah in Yerushalayim. It was winter, and Yeshua/Jesus was walking around inside the Temple area, in Shlomo's Colonade. So the Judeans surrounded him and said to him, 'How much longer are you going to keep us in suspense? If you are Messiah, tell us publicly!' 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; but the reason you don't trust is that you are not included among my sheep. My sheep listen to my voice, I recognize them, they follow me, and I give them eternal life. They will absolutely never be destroyed, and no one will snatch them from my hands. My Father, who gave them to me, is greater than all; and no one can snatch them from the Father's hand. I and the Father are one.' **Yochanan/John 10:22 Jewish New Testament by David Stern***

So, if we add back in some history we can see that it will add new light to this passage, can't we? HE knew what they wanted, and HE told them that they would not recognize HIM as Messiah, so why should HE waste his breath! Only HIS sheep would recognize HIM! Are you one of HIS sheep? Do YOU recognize HIS voice?

*At this festive time of year, we wish you and yours "Happy Holidays"*

## A Chanukah Tidbit

by Cheryle Holeman

In my reading around on the topic of Chanukah over the years, I have read some Jewish midrash and anthologies that I have enjoyed. One of the most enjoyable books, but very very deep, was one titled *Patterns in Time: Chanukah* by Rab Matis Weinberg. This book shows us as many Jewish books do, that we don't understand the Bible as Christians because we haven't been taught the Jewish way of study. We have been taught only through the Greek mind-set of Logic, and Time-lines, and their viewpoint on things. History was written by the victors—not by the conquered, and so the Greek/Roman ways prevailed. It is not until the last fifty years or so, that Christian scholars like Dr. Robert Lindsey, Dr. Marvin Wilson, Dr. Brad Young, Dr. Ron Moseley, Dr. Doug Wheeler, and Dwight Pryor dared to explore the possibility that the Scriptures were written from a Hebraic perspective, and only if you study it through Hebraic eyes—adding back the correct history, geography, language, idioms, literature backgrounds, customs and manners, archeology and Hebraic mind-set, can you even begin to see our Precious Savior correctly. My heart's desire is to someday sit down with HIM and His disciples and intelligently discuss the scriptures, AND understand what He said.

When I would read the Bible without that knowledge, it just didn't make sense. Pastors in local churches usually stumbled over explanations of questions that I would ask, and finally two pastors asked us to leave their churches because they wouldn't meet my questions, let alone attempt to study for themselves. These topics were considered too "controversial" ten years ago, and its only been recently that we have found out that the Spirit of God is speaking to people all over the world to study HIS Word in the Hebraic manner. So, as I, and others study these things we find these tidbits that enlighten us greatly on the concepts being taught over and over again in the Bible.

I have debated about how to present this "tidbit" and decided to present it as if you know nothing about these studies. **If it gets too deep for you, then please put this article on the shelf for later reference, okay?** It may or may not be something that you want to include this Chanukah, or even next year, but at some point in time you may have the light bulb go on. I will try to insert in parenthesis the English translation of what you are reading as you go along to aid you in this study.

Remember that the Bible has over 1500 concepts being interwoven. We know the concepts of "salvation" and "redemption" pretty well as Christians. But if you imagine a picture puzzle of 1500+ pieces, you can see that having only two of the pieces isn't much help, is it?

This is an object lesson that Joseph Frankovic, noted scholar, showed us one time at a conference in Tulsa with Dr. Brad Young, (I will summarize). Imagine a funnel. See it? Now turn it so the big end is up. Christian theologians take scripture and put it in the big open end, and then cram it down the spout until it comes out exactly like they want it! They throw away everything that doesn't "fit" their theology. But in Jewish thought you



soon learn to think THE OPPOSITE! So, what do you do with the object lesson of the funnel? You turn the funnel over with the small end up! Now you take the Scriptures and put them into the funnel, and what comes out after squeezing them this way and that way and examining them in yeshivas or schools through every conceivable manner? The juice flows out all over the place presenting LOTS of pictures in a variety of ways of GOD! The juice washes the WORD over HIM to reveal HIM as bigger than any of us ever imagined! WOW! Conceptual teaching presents VIVID pictures of HIM in our lives as we intimately examine HIM within the context that HE intended.

I hope that you understand the importance of this idea as you read this lesson. My goal is to take something very orthodox and try to explain it to you so that it paints a picture of HIM that you can visualize and experience in the days ahead. HE came as our Savior and LORD, and as such we know that HE died to be intimate with us. As Dr. Doug Wheeler says in his teaching on *Face to Face Relationship*, HE died to have that relationship with each of us daily. HE desires to be with us and we can't run hard enough away from HIM, to get away from His desire. We are HIS, and if we would just surrender to HIM, we find that our lives are richer in HIM. The world around us becomes richer because we learn to see HIM in soooo many things that we never saw HIM in before!

Let's now look at the concept of "time." Very simply, we Christians have been taught to see time as a thin line running out on each end. It has some points along it, but nothing with a pattern or reason. Just time happening here and there. This is the Greek/Roman method of seeing "time." In the Hebrew mind that is the OPPOSITE of the way to view "time." So if you think about that, you should see time as an interwoven thing within God's plan. A tapestry of sorts where HE weaves us together into a community living in unity. Everything happens for a reason, and because one thing happens another happens that intertwine. Its like our lives. They are interwoven with others, and if we keep ourselves separated entirely from people, then how can something be done for us? We have to leave our isolation and become involved in GOD's "Time" or His Kingdom. We live without community and involvement in each other's lives, and we are empty when it comes to God. The Ten Commandments were given in God's Time for a reason that HE passes down to us even today. Without HIM involved in our time, then we see chaos and destruction all around. Its important that we be open to doing HIS Biding and know HIS Voice to go where HE needs for us to go *WHEN* HE needs us to go. So, is the concept of Hebrew "time." He spoke to Abraham to go into a new land leaving everything. IF Abraham hadn't gone, then he would not have received the blessing of God.

**This article appears on page 198 in the *Patterns in Time: Chanukah* book published by Feldheim**

"Goshen was an eternal inheritance...there was no pain in Goshen, and they [Yisrael] lived there in the lap of all the luxuries of the world. Zohar B'reishis 211b (Midrash commentary writings)

"Yaakov (Jacob) spent the last seventeen years of his life in Goshen, in the tranquility he had so long desired. ...a life in *olam hazeh* (this world; our present existence) like that of

*tzaddikim* (righteous men; one of total integrity) in *olam habah* (the world to come; the next stage of existence). Tanna D'bei Eliyahu 6b.(another commentary's evaluation of scripture)

"For Goshen was a period of true fulfillment in *olam hazeh* (this world; our present existence), drawing from the integration of Yosef (Joseph) and Yehuda (Judah), from the blessings of *olam hazeh* (this world; our present existence) provided by Yosef (Joseph). Goshen was the beginning of the connection of Mashiach ben David (Messiah son of David) from Yehuda (Judah) and Mashiach ben Yosef (Messiah son of Joseph), the beginnings of the process of integration in which Chanukah plays such an important role, a synthesis to be completed in a *ge'ulah shelaima* (final redemption).

"The *Bnai Yisas'char* (a school or yeshiva) finds a delightful *remez* (*allusion or hint*) to the importance of this meeting in Goshen in the custom of playing with a *dreidel*, a wooden top, on Chanukah. The wood is to remind us of the two pieces of wood joined in *Yechezkel's* (Ezekiel's) hands, unifying Yehuda and Yosef, whirling about a common center. And the *dreidel* has letters written on its four sides:

meaning "to Goshen," in the precise spelling of the verse: "Let Judah go up to Goshen before Joseph."

Did your eyes cross or did you see what it is talking about conceptually? Let me explain to you what they are saying: (remember this is Cheryle's opinion)

Goshen is the place in Egypt where the Hebrews came to live once Joseph was reunited with his family. They were given THE BEST of everything. They lived in the lap of luxury. Jacob lived in Goshen with his family for seventeen years after they were united and it was wonderful. It was so wonderful that they are calling it THE BEST that the world had to offer. *Later they went into debt to the new Pharaoh that came to power long after Joseph died, and they became slaves to that Pharaoh because of that debt.*

When they lived in Goshen the Jewish midrash (writings) says that it was the beginning of the connection of the teaching and understanding of the Messiah coming forth. There were at least two concepts that came forth during that time—the Messiah son of David and the Messiah son of Joseph. As Christians we are not taught about these concepts. In studying the Jewish writings we have discovered that these concepts were something that were discussed in great detail even during the time of Jesus. They didn't have newspapers, or TVs or internet, so they would discuss things and memorize to recite back orally later.

The Messiah son of David is seen as the King Messiah that will deliver as a conquering hero seated on the back of a white horse (see Revelations). The Messiah son of Joseph is seen as the Suffering Servant Messiah who would ride through the streets of Jerusalem on the back of a white donkey. All of the aspects of Jesus as the Messiah are discussed right

in front of our Christian noses when we read the New Testament AND in the Old Testament. We are not trained to see these concepts being discussed. The idea of "a" messiah versus "The Messiah" is not even discussed in Christianity. We couldn't present Jesus as a Jewish Messiah to a Jew for the most part. We only know him as HE has been portrayed—a blonde haired, blue eyed Greek that kills Jews in the Holocaust. How sad! He came for the lost sheep of Israel, and we can't even begin to present HIM as they need to see HIM to accept HIM as their Messiah. If you wish to explore more on the concept of Messiah, please contact our ministry or one in our association for more information, or explore Jewish Encyclopedias at your public library. I am attempting to write a book on messianic concepts for beginners, so do check with me if you are interested.

Let's continue with the lesson: The last paragraph is extremely interesting when you have a knowledge of the pictures being presented. Here is a Jewish yeshiva that is finding a *remez* or *allusion* to the importance of this meeting between the two concepts in the custom of playing with a dreidel. They see it as "two pieces of wood joined in Ezekiel's hands," which would come together and unify the "House of Judah (Messiah son of David) and the House of Joseph (Messiah son of Joseph)" while it whirls about on a common center. This could be an allusion to two pieces of wood, or the wooden cross, coming together spiritually whirling into one form—THE MESSIAH who is YESHUA!

Another *allusion* that I see is in the form on the two pieces of wood through the Hebrew letters on the dreidel. When the Hebrews were slaves, the LORD told them to kill a perfect lamb and roast it upon two pieces of wood at a certain time of day to avoid being killed by the Pharaoh many years later. (See the Passover Haggadah and the book of Exodus for more on this topic.) This perfect lamb became known as "the Crown Sacrifice" because the lamb was split open and the entrails were wrapped around its head and then it was roasted. ALL of that lamb had to be eaten on that night and we know that the Hebrews received "a Great Salvation" experience as a result of following God's directions within the land of Goshen on that night. It is true that a great miracle (the death, burial and resurrection of Jesus/Yeshua) was being alluded to in Goshen before it happened in Israel many years later. Thus, when you see a dreidel today, you are seeing an *illusion* to the cross as a form of His Deliverance for all mankind upon the cross.

Do all Jews believe in the concept of Messiah? No. Most Jews in the USA are reform or conservative Jews that do not believe the same as the Orthodox Jews do. The concept of Messiah has been seen present for thousands of years, but we've been too busy to see what was right in front of our noses. This concept is a major key to the restoration of the knowledge of the end times.

Please remember that this is simply Cheryle's attempt to show you how concepts are interwoven through the festival of Chanukah. If this is over your head, then please put it on a shelf until later. Now you can see much in a dreidel, can't you?

## **Big Shiny Chocolate Eyes**

*By Grammy Holeman*

Several years ago when we made the decision to give up Christmas it was culture shock all around. We always had the biggest Christmas tree that we could afford, and one year when I worked for a local plant farm, we had fifty-two poinsettias in the house! Talk about looking like the perfect Christmas around here! The house was full of Christian friends from church and we did it up right. Or did we?

One day as I was walking through the house I suddenly came upon the idea that God was going to have priests and kings in The Kingdom, and that it would be a Jewish kingdom---not a Kansas style kingdom. The real shocker was when I realized that the priests and kings probably needed to know something about the Jewish ways in order to enter His Temple. What would the non-Jew have done? What would I have done? Could I just nonchalantly walk through the gates, and cozy right up to the priests and ask, "What are you doing? Can I watch?" So, I cried out very loud that day in my living room, "God, if I'm reading this right, and I need to know something about these Jewish things, could you please send a teacher by to help me?" Within the week, I had found a teacher on television and was off and discovering the rich biblical Hebraic heritage that I had been robbed of all those years of pew sitting. ...And then, the changes started coming! "Oivey!"

So, after we "pigged out on Christmas" that one year, I went on a soul search. Over and over again I was seeing new things in the scripture. What would Jesus and his disciples have celebrated and why? Did they do Christmas? I went to the library and looked that one up, and was shocked to find out that Christmas was considered pagan! Pagan? No one had ever discussed "paganism" or "Hellenism" with me in church? So I was off and tracking down the first century pagan practices. I wanted to sit at Yeshua's Feet---not at some gnostic or saturn god's feet. Where was Yeshua in Hanukkah?

Then I started putting the pieces together, and our hearts changed towards HIM. He was Yeshua HaMashiach---or Jesus the Messiah. We wanted HIM to feel perfectly comfortable if HE should drop by our house, right? Well, I didn't think a pagan tree in the corner would cause My Savior to rejoice, do you? So, we didn't put one up. Our families felt slighted as our house was not going to have the biggest and best Christmas tree, and they sure weren't willing to listen to "Well, in John 10:22 we see Jesus in the Temple at Hanukkah" routine. So, we decided to go to our daughter's home out of state--in Texas.

The most precious thing in our lives is our grandchildren. We wanted to share our findings with them. All grandparents agree that grandchildren are much more fun than their kids ever were, right? Anyway, it's easier to be the Hanukkah authority out of state---or at least it was in our case.

My husband and I arrived with the hanukkiah and simple gifts, and a prayer that the son-in-law would go for it, too. The daughter is a real student and had been into our Jewish roots studying as long as I had, but the son-in-law was in the Navy and didn't have much of a Christian upbringing in his past. But when we arrived, he shrugged and said, "Let's give it a shot." Whew! That was a relief!

So the daughter, toddlers and Grammy all headed for the store to fill the house with blue and white decorations, buy ingredients for latkes and simple gifts. The scotch tape came out of the drawer and former Christmas lights were now hung from pegs around the walls instead of a tree. The grandson, age 4, and the granddaughter, age 3, had never seen a Christmas tree, so that simplified everything. We didn't know any of the traditional songs, so we invented them! We had found a music tape which helped, but after years of "Here Comes Santa Claus" or "Away in the Manger," it took some relearning on our part to get the toes tapping.

The first day of Hanukkah was also my granddaughter's birthday. I had brought out the perfect dress for the perfect granddaughter and whisked the grandkids off to the photo studio for the perfect picture. Daughter is game, and the men are still hanging lights as we go out the door.

When we got to the studio the photographer pulled down the typical Christmas tree background, and we were face to face with "it" once again. Daughter looked at me, and I looked at her, and said, "I will be right back." I went home, grabbed the Hanukkiah (Menorah) and nine candles and headed back to the studio where the kids had now topsy-turvied the entire studio! Toys were everywhere, and the photographer looked exasperated.

So, I triumphantly pulled out the Hanukkiah. Daughter quickly grabbed the kids and straightened the hair bows, trousers, and tie while the photographer quickly asked which background did we want? We chose just a plain blue one, and set the hanukkiah up in front of the kids. The grandchildren smiled sweetly, and finally the photographer shot the perfect Hanukkah picture.

As we were finishing the session, I looked down at my granddaughter. I thought that these eyes looked especially trusting today. Then it dawned on me that her eyes were a particular color of brown---chocolate! Lori looked at me with those big chocolate eyes and trusted me to tell her the truth about Her God and her life, and not to lie to her. Yeshua was Truth. We

had made the decision to look deep into her eyes and tell her that Yeshua wasn't born on December 25, and that a man in a red suit named Santa Claus wasn't coming to her house. Her eyes would not see a Christmas tree, or the big pile of presents either. But what she would see and know, is that just as the Shammash candle shone brightly as the servant to all the other candles in the menorah, that her Savior Yeshua would shine forth each night of Hanukkah. And that He came to serve her and her brother, and that HE would always be the light in their eyes. Truth and the Torah would abound on Hanukkah from this house that year and every year since. We would struggle many times through this holiday, but somehow those chocolate eyes would know that Yeshua loved her, cared for her, and died for her from the light of each Hanukkah candle. Was it worth it? YES! As she walks into my office today singing songs from Shalom Sesame Street about the dreidel, and asks me to dance with her, I know that He will be reflected again in our home this year. The line dance forms to the right, and let's celebrates with a one, and a two, and a three....



**Grammy and Poppy's Bright Shiny Chocolate Eyes!  
(Hard to believe that these children are now teenagers in college!)**

