



The Chanukkah Revolution

By Rabbi Reuel Dillon

Chanukkah, the Festival of Dedication, also known as “The Festival of Lights”, is celebrated for eight days, commencing on the 25th day of the month of Kislev (in December) to commemorate the rededication of the Beit HaMikdash (Temple) for the service of God and the victory over the Syrians and the Hellenists in 165 BCE. In 334 B.C.E., Alexander the Great conquered Judea and brought to it Greek culture. He didn't force anyone to participate in that culture, but he lowered the taxes for any group willing to accept this way of life. When Alexander died, his empire was divided in four, the Middle Eastern part of the empire was divided into two groups: the eastern kingdom (including modern-day Syria, Iran, Iraq, and Lebanon) was called the Seleucid kingdom; the western kingdom (including Egypt) was the Ptolemaic kingdom. These two groups fought one another for political control, and Judea was caught between them.

The Jews of Judea didn't care which group ruled them. They had the Temple, the sacrifices, and the High Priest, who governed the country. It didn't matter to whom they had to pay vassal taxes; the taxes were always too high. The major political center of Greek life was the polis, the city, and many of the wealthier Jews succeeded in having Jerusalem recognized as a polis. They changed their dress, their names, and their life-style to those of the Greeks, including customs and religion. The Hellenistic Jews took on a Greek worldview. Within the 2nd book of Maccabees this conflict grows, there is evidence of a distinction between Judean and Hellenized Jews within the Apostolic writings. In 169 B.C.E. the Seleucid King Antiochus IV attacked the Ptolemies. He lost and word got back to Jerusalem that Antiochus was dead.

But, Antiochus, of course, was still alive. Furious, he slaughtered a large number of Jews. The Holy Temple was taken and desecrated...We read about this in 1Maccabees 1:44-50 where it states, “Moreover, the King sent agents with written orders to Jerusalem and the towns of Judea. Ways and customs foreign to the country were to be introduced. Burnt - offerings, sacrifices, and libations in the Temple were forbidden; Sabbaths and feast-days were to be profaned. Altars, idols, and sacred precincts were to be established; swine and other unclean beasts to be offered in sacrifice. They must leave their sons uncircumcised; they must make themselves in every way abominable, unclean, and profane, and so forget the law and change all their statutes. The penalty for disobedience was death.”.

This Chanukkah account was a foreshadowing of the coming Anti-Messiah and the coming man of lawlessness whom would stand against the holy covenant and against the Torah. Daniel 7:25-27 speaks of the coming Anti-Messiah that would walk in the footsteps of Antiochus. It states, "He shall speak words against Ha`Elyon (The Most High), and shall wear out (harass constantly) the holy ones of Ha`Elyon; and he shall think to change the times and the law; and they shall be given into his hand until a time and times and half a time. But the judgment shall be set, and they shall take away his dominion, to consume and to destroy it to the end. The kingdom and the dominion, and the greatness of the kingdoms under the whole sky, shall be given to the people of the holy ones of Ha`Elyon: his kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

2Thessaolonians 2:1-12 also confirms that this coming Anti-Messiah is characterized as someone whom would be described as "lawless" or "Torahless" and would seek to change Adonai's Torah and in turn making himself the authority and the Mighty One or God. It states, "Now, brothers, concerning the coming of our Lord Yeshua the Messiah, and our gathering together to him, we ask you not to be quickly shaken in your mind, nor yet be troubled, either by spirit, or by word, or by letter as from us, saying that the day of Messiah had come. Let no one deceive you in any way. For it will not be, unless the departure comes first, and the man of sin is revealed, the son of destruction, he who opposes and exalts himself against all that is called God or that is worshiped; so that he sits as God in the temple of God, setting himself up as God. Don't you remember that, when I was still with you, I told you these things? Now you know what is restraining him, to the end that he may be revealed in his own season. For the mystery of lawlessness already works. Only there is one who restrains now, until he is taken out of the way. Then the lawless (Torahless) one will be revealed, whom the Lord will kill with the breath of his mouth, and bring to nothing by the brightness of his coming; even he whose coming is according to the working of Hasatan with all power and signs and lying wonders, and with all deception of wickedness for those who are being lost, because they didn't receive the love of the truth (Tehillim/Psalms 119:142), that they might be saved. Because of this, God sends them a working of error, that they should believe a lie; that they all might be judged who didn't believe the truth, but had pleasure in unrighteousness."

I can guarantee you it will be those whom reject the Torah in their life and teach others to do the same (Mattityahu/Matthew 5:16-19) whom will gladly follow the coming Anti-Messiah. They will be deceived as they will not know what the Biblical Messiah looks like. This is "the mystery of lawlessness" that is already at work in various churches and congregations, and even some synagogues that is preparing people for the coming of the "man of lawlessness". Many whom don't have their foundations in the Torah and the Prophets will be deceived. Even many Jews may be deceived as we see in our Chanukkah account.

Antiochus was supported by a significant number of Jews called the "Helenists". But, the prohibitions established by King Antiochus were intolerable to another group of Jews called the Chasidim 'faithful' (not related to the modern-day Chasidim). They fought against these decrees, but they needed leadership. They found this leadership in a priestly family, the Hasmoneans, Mattityahu (Mattathias) and his sons refused to comply and led the fight. We see a similar story in Zekharyah (Zechariah) 12:2-9, but on a much grander scale. It says, "Behold, I will make Yerushalayim a cup of reeling to all the surrounding peoples, and on Yehudah also will it be in the siege against Yerushalayim. It will happen in that day, that I will make Yerushalayim a burdensome stone for all the peoples. All who burden themselves

with it will be severely wounded, and all the nations of the eretz will be gathered together against it. In that day," says HaShem, "I will strike every horse with terror, and his rider with madness; and I will open my eyes on the house of Yehudah, and will strike every horse of the peoples with blindness. The chieftains of Yehudah will say in their heart, 'The inhabitants of Yerushalayim are my strength in HaShem of Hosts their God.'

In that day I will make the chieftains of Yehudah like a pan of fire among wood, and like a flaming torch among sheaves; and they will devour all the surrounding peoples, on the right hand and on the left; and Yerushalayim will yet again dwell in their own place, even in Yerushalayim. HaShem also will save the tents of Yehudah first, that the glory of the house of David and the glory of the inhabitants of Yerushalayim not be magnified above Yehudah. In that day HaShem will defend the inhabitants of Yerushalayim. He who is feeble among them at that day will be like David, and the house of David will be like God, like the angel of HaShem before them. It will happen in that day, that I will seek to destroy all the nations that come against Yerushalayim."

In the Chanukkah story many of the kings officials and the false priest in the desecrated temple were killed. Old Mattityahu called out to all the people shouting, "Let everyone who is zealous for the Torah and who stands by the covenant follow after me!"

In the end of days we read something similar in the book of Revelation as God is fighting against His enemies and His people are taking a stand for His covenant. In Revelation 14:9-12 we read, "Another angel, a third, followed them, saying with a great voice, "If anyone worships the beast and his image, and receives a mark on his forehead, or on his hand, he also will drink of the wine of the wrath of God, which is prepared unmixed in the cup of his anger. He will be tormented with fire and sulfur in the presence of the holy angels, and in the presence of the Lamb. The smoke of their torment goes up forever and ever. They have no rest day and night, those who worship the beast and his image, and whoever receives the mark of his name. Here is the patience of the holy ones, those who keep the commandments of God, and the faith of Yeshua."

The Maccabees (hammers), sons of the Priestly Hasmonean family which led the Jews in their revolt against the Syrian overlords, entered the Holy Temple in Yerushalayim (Jerusalem) defiled by the Syrian invaders, cleansed it and dedicated it anew to the service of God. 1 Maccabees 1:54 we read about this defilement of the Temple. It says, "On the fifteenth day of Kislev in the year one hundred and forty-five (December 8, 167 BCE) the king erected the abomination of desolation above the altar; and altars were built in the surrounding towns of Judah". Note that this was at least 167 years before the coming of Messiah Yeshua and the people during his time were very familiar with the phrase, "the abomination of desolation". In Daniel 11:31 we read, "And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.". The Jewish people during the time of the Chanukkah revolt believed that this was a fulfillment of Daniel's prophecy as Antiochus set up a image in the Temple of God, declared himself to be God, sacrificed a pig on the altar of God, outlawed the observance of Torah, and greatly persecuted God's people.

But, about 167 years after this had taken place Yeshua the Messiah tells us something interesting in Mattityahu (Matthew) 24:11-21; "Many false prophets will arise, and will lead many astray. Because iniquity will be multiplied, the love of many will grow cold. But he who endures to the end, the same will be saved. This Good News of the kingdom will be preached in the whole world for a testimony to all the nations, and then the end will come.

"When, therefore, you see the abomination of desolation, which was spoken of through Daniel the prophet, standing in the holy place (let the reader understand), then let those who are in Yehudah flee to the mountains. Let him who is on the housetop not go down to take out things that are in his house. Let him who is in the field not return back to get his clothes. But woe to those who are with child and to nursing mothers in those days! Pray that your flight will not be in the winter, nor on a Shabbat, for then there will be great oppression, such as has not been from the beginning of the world until now, no, nor ever will be. Unless those days had been shortened, no flesh would have been saved. But for the elect's sake, those days will be shortened."

I believe Yeshua was pointing us to the Chanukkah story as his Jewish listeners would immediately start thinking about Chanukkah when he used the phrase "abomination of desolation". The story of Chanukkah will be almost identical to the coming tribulation, Anti-Messiah and his kingdom. The following is a list of laws that King Antiochus decreed for Israel that ushered in the first chanukkah:

1. No Sabbath observances
2. Holy Days were replaced with pagan festivities
3. Must bow down to idols (giving heed and making other things more important than God)
4. Must eat unclean animals
5. Must not circumcise your sons
6. Must not teach/study/ or observe Torah
7. And ultimately, the Greeks sacrificed a swine in the Temple.

A Chanukkah Warning

This is where it gets uncomfortable...Many in the "church" taught us to do all the things that King Antiochus (1st villain) forced on the people of God. But they did it over a long period of time, until we have what we have today. They teach:

1. The Sabbath changed to Sunday
2. Observing the Biblical holidays is legalism, but Christmas and Easter are Holy in our hearts.
3. Many bow down and/or raise hands to a cross or a Messiah not described in the scriptures whom they call "God".
4. Pork is the "food of grace"
5. Circumcision for religious reasons is wrong
6. The Torah should not be taught/studied/or observed
7. And, although the church used to murder people whom kept the Torah in the past, they now tell us that if we keep the Torah, than we are steeped in legalism, are lost and are most likely going to Hell.

The Beast system and the spirit of lawlessness has been alive and well for quite some time in what people call the "church". And, it will be because of miracles and wonders that the Church will be deceived into lawlessness and into following the spirit and man of lawlessness. For Yeshua states in Mattityahu (Matthew) 24:24, "For there will arise false messiahs, and false prophets, and they will show great signs and wonders, so as to lead astray, if possible, even the elect." And, in Mattityahu (Matthew) 7:20-23 our Master says, "Therefore by their fruits you will know them. "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 (Torahlessness)!'"

Brothers and sisters, may we all resist until the end this spirit of lawlessness that is at work today and which will be at work in the coming anti-Messiah. May the light of Chanukkah remind us that we are part of an active revolution that is taking place on the Earth, a struggle of light over darkness, and Adonai's Torah over lawlessness.

Light Triumphs Over Darkness

There is an oral tradition that was carried from that time that we find in the Talmud (Shabbat 21b) that at the rededication there was very little oil left that had not been defiled by the Syrian-Greeks. Oil was needed for the Ner Tamid (the Eternal Light) to burn continually in the Beit HaMikdash, but there was only enough for one day. Through a miracle the holy oil that was left burned for eight days, which was the time necessary to prepare a fresh supply of oil for the menorah. Because of this eight day miracle and possibly because the celebration was patterned after Sukkot, the festival is celebrated for eight days.

This season of Chanukkah represents a story of the triumph of light over darkness, good over evil and fighting for the right to freely serve our God. Chanukkah at its very foundation is about those whom are children of El Elyon (God Most High) whom have dedicated themselves to loving God with all their hearts, souls, and strength and are willing to dedicate themselves to that endeavor even when surrounded and pressured by a world that is hostile to God's commandments and to His Torah. It is about refusing to assimilate and accept the paganistic and heathenistic practices of the day. The Hebrew word "Chanukkah" means "dedication". Chanukkah is about establishing and dedicating the House of El, the House of God amongst a people dwelling in darkness. This house is to bear the light of God. Each individual who is a member of Adonai's Kingdom comprises His house and corporately we bear His light. This is symbolized by the Menorah, otherwise known in Judaism as "Or HaOlam" (The Light Of The World) that resided and one day will once again reside in the Beit HaMikdash (The Temple).

So important was this symbol to the nation of Yisra'el when it came back to Eretz Yisra'el (The Promised Land), they made this symbol the reborn state's national seal. The Menorah is a clear symbol of God Himself and of His Messiah...The Source Of Light. "This is the message which we have heard from him and announce to you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him and walk in the darkness, we lie, and don't tell the truth. But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Yeshua the Messiah, his Son, cleanses us from all sin." – 1Yochanan/John 1:5-7

Yeshua Himself describes Himself in this way... "While I am in the world, I am the light of the world." (Yochanan/John – 9:5). The Menorah was placed in the Mishkan to give light so that the Cohen (Priest) could clearly see how He should walk and conduct himself when approaching El Elyon (The Most High). Yeshua HaMashiach (The Messiah) is that light that shows us how to walk with Adonai without stumbling in the darkness. Yeshua teaches us His Father's Torah that we may not stumble. He enables us and empowers us with His Spirit so we may walk in that light...Mishlei (Proverbs) 6:23 says, "For the mitzvah

(commandment) is a lamp, and Torah is light. Reproofs of instruction are the way of life...". And, if we walk in this light we will be able to walk freely and at liberty because we will not be confined by the limiting darkness. Tehillim (Psalms) 119:44-45 states, "So I will obey your Torah continually, forever and ever. I will walk in liberty, for I have sought your precepts."

In parshat Tetzaveh we read about the special oil that was to be used to light the Menorah within the Mishkan (Tabernacle). This was not your average extra-virgin olive oil you get in your local grocery store! This oil was to be especially set aside to fuel the continual light that was to illuminate the dwelling place of Adonai. For those whom choose to become a Mishkan, that is, a dwelling place for the Ruach HaKodesh (Holy Spirit), we are supplied with a unique fuel to shine most effectively in this dark World. The Ruach HaKodesh is the source and power behind the light that we shine in the World. There is a special process that must be undergone to properly make this fuel, or this "oil of the Spirit". In Shemot (Exodus) 27:20 it says, "You shall command the children of Yisra'el, that they bring to you pure olive oil beaten for the light, to cause a lamp to burn continually."

This olive oil that was brought to Moshe was to be "beaten", crushed, or pressed in such a way that it produces pure olive oil to be fit for the Menorah inside the Dwelling Place of God. It has been noted by the Jewish Sages that, "the oil was made by pressing each olive gently, until only one drop of pure oil emerged. Afterwards, the olives could be crushed and the remaining oil used for the meal-offerings" (Rashi). If this can be likened to the production of the oil that produces the light in the Mishkan of our body, what can we learn from this? For one, as our Heavenly Father sets us apart and sanctifies us He firmly squeezes us even to the point of sometimes crushing us to produce the anointed ones that He desires. This becomes most evident as we remember the crushing of our Master, Yeshua. Speaking of Messiah, Yeshayahu (Isaiah) 53:10 says, "Yet it pleased HaShem to crush Him, He has put him to suffering, so that If He should put His soul as a guilt offering, He shall see His seed; He shall prolong His days; and the will of HaShem shall prosper in His hand."

We are to be like our Master. Are we willing to be bruised and crushed for The Kingdom? In the book of Romans chapter 12 verse 1-2 Shaul (Paul) exhorts believers in Messiah with the following, "Therefore I urge you, brothers, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service. Don't be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what is the good, well-pleasing, and perfect will of God.". Various commentators throughout the centuries have compared Yisra'el to the olive oil used for the menorah. It has been said that just as olives "...yield up its oil only when it is crushed, so the people of Yisra'el reveals its true virtues only when it is made to suffer.". Believers in Messiah also produce this special oil of anointing when we go through our trials, and tribulations, which result in our sanctification.

The book of 1Kefa (Peter) 1:6-16 states, "Wherein you greatly rejoice, though now for a little while, if need be, you have been put to grief in various trials, that the proof of your faith, which is more precious than gold that perishes even though it is tested by fire, may be found to result in praise, glory, and honor at the revelation of Yeshua the Messiah-- whom not having known you love; in whom, though now you don't see him, yet believing, you rejoice greatly with joy unspeakable and full of glory-- receiving the result of your faith, the salvation of your souls. Concerning this salvation, the prophets sought and searched diligently, who prophesied of the grace that would come to you, searching for who or what

kind of time the Spirit of Messiah, which was in them, pointed to, when he predicted the sufferings of Messiah, and the glories that would follow them. To them it was revealed, that not to themselves, but to you, they ministered these things, which now have been announced to you through those who preached the Good News to you by the Holy Spirit sent out from heaven; which things angels desire to look into. Therefore, prepare your minds for action, be sober and set your hope fully on the grace that will be brought to you at the revelation of Yeshua the Messiah-- as children of obedience, not conforming yourselves according to your former lusts as in your ignorance, but just as he who called you is holy, you yourselves also be holy in all of your behavior; because it is written, "You shall be holy; for I am holy."

For us to properly produce a holy light we must take steps to obtain the proper oil for our lamps. Many of you are probably familiar with the parable of the Ten Virgins that our Master Yeshua taught. In Mattityahu (Matthew) 25:1-12 Yeshua said, "Then the Kingdom of Heaven will be like ten virgins, who took their lamps, and went out to meet the bridegroom. Five of them were foolish, and five were wise. Those who were foolish, when they took their lamps, took no oil with them, but the wise took oil in their vessels with their lamps. Now while the bridegroom delayed, they all slumbered and slept. But at midnight there was a cry, 'Behold! The bridegroom is coming! Come out to meet him!' Then all those virgins arose, and trimmed their lamps. The foolish said to the wise, 'Give us some of your oil, for our lamps are going out.' But the wise answered, saying, 'What if there isn't enough for us and you? You go rather to those who sell, and buy for yourselves.' While they went away to buy, the bridegroom came, and those who were ready went in with him to the marriage feast, and the door was shut. Afterward the other virgins also came, saying, 'Lord, Lord, open to us.' But he answered, 'Most certainly I tell you, I don't know you.'"

We cannot rely on other people to prepare this oil for us. We must take time and make the sacrifice to prepare the pure oil that will produce an effective light showing the way in the darkness of this world. We will need this light to find our way to the marriage feast of the bridegroom! Otherwise, we will stumble in the darkness of this world. How many single olives had to be crushed by the Cohenim (Priests) to obtain the necessary oil to light the Tabernacle Menorah for just one full day? It would take a significant amount of time and personal sacrifice to obtain what was needed to produce enough oil to fuel the menorah continually. And, the anointing that we receive from the Father also is dependent on spending significant amounts of time and personal sacrifice as we draw closer to Him.

Many of us know this...many of us could always use the reminder...maybe some of us need to be reminded (because of neglect), and perhaps some of us have never been told. It is not an easy task, but nobody said that loving God with our whole heart, soul, and strength would be easy. Yet, we are called to do just that! In Ya'akov (James) 4:8 we learn that if we draw close to God, He will draw close to us. And, 1Yochanan (John) 3:1-3 says the following, "Behold, how great a love the Father has bestowed on us, that we should be called children of God! For this cause the world doesn't know us, because it didn't know him. Beloved, now we are children of God, and it is not yet revealed what we will be. But we know that, when he is revealed, we will be like him; for we will see him just as he is. Everyone who has this hope set on him purifies himself, even as he is pure."

Yochanan (John), tells us that everyone whom has their hope set on God purifies himself...even as Adonai is pure! This reminds me of the scripture passage that says, "be holy, for I am holy". Have we set our own personal goals of holiness and purity high...even

to the lofty goal of His purity? With His help it is possible, otherwise He wouldn't encourage us so. As we read about the special oil that was gradually set apart and crushed one olive at a time for the use of the Menorah it was to be brought to Moshe (Moses) first for approval. There is another name for the Menorah. In Hebrew it is called the "Ner Tamid" which means, the "Eternal Light", or "Eternal Lamp". For this light to be eternal, the oil that fuels it was first to be approved by Moshe. In other words, it is Moshe's "thumbs up" that determines what fuels the true light of God. Has Moshe given you a thumb's up? Or, are there areas of our life that we know that we have produced unauthorized oil that needs to be purified and inspected by Moshe?

Besides the Hebrew words, "Menorah" meaning "lamp", and "Ner Tamid" meaning "Eternal Light", we have yet another word for the light that illuminates the Mishkan of Adonai. In Hebrew it is, "Or HaOlam", which is translated "The Light Of The World". In Yochanan (John) 8:12 Yeshua said, ..."I am the light of the world (Or HaOlam). He who follows me will not walk in the darkness, but will have the light of life.". Yeshua says that he is the "Or HaOlam" and that if we follow him we will not walk in darkness, but will have what is called in Hebrew, "Or Chayim", the "Light of Life". And, again in Mishlei (Proverbs) 6:23 we remember that it says, "For the mitzvah (command) is a lamp, and Torah (the law) is light. Reproofs of instruction are the way of life...".

Note how the Torah is connected to light and the way of life. It is the "Light Of Life". This brings us back to the word that we "heard from the beginning" (1Yochanan/John 2:3-7)...In Beresheet (Genesis) chapter 1 verses 1-3 it states, "In the beginning God created the heavens and the earth. Now the earth was formless and empty. Darkness was on the surface of the deep. God's Spirit was hovering over the surface of the waters. God said, "Let there be light," and there was light.". The first creative act that Adonai did on our Earth was to speak forth "light". But, as we have been making it through our lesson here we cannot help but connect "light" and the word of God with His Torah. From the very beginning the first good and perfect will of Avinu Malkeinu (our Father and King) was that there would be Torah, as it was the source of the light. This Torah would spawn the light separating it from the darkness. It would correct the chaos that was described as "formless and empty". For many in this World their lives may feel "formless and empty". The reason for this is the lack of the light of Torah in their life. Just as it was in the beginning when Adonai wanted to create that which is good, so he wishes to do in the heart of men and women as He makes them into new creations. This is why the Shaliach (Emissary) Shaul says the following in 2Corinthians 5:17, "Therefore if anyone is in Messiah, he is a new creation. The old things have passed away. Behold, all things have become new.".

If we allow ourselves to be the Mishkan that the Spirit of God is looking to dwell in, than we will be a vessel in which Messiah can live His life through. After all, we are not called the body of Messiah in vain. In Collosians 1:26-28 the Shaliach Shaul (Paul) speaks of "the mystery which has been hidden for ages and generations", he states, "But now it has been revealed to his holy ones, to whom God was pleased to make known what are the riches of the glory of this mystery among the Gentiles, which is Messiah in you, the hope of glory; whom we proclaim, admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Messiah Yeshua...". The Biblical idea of "Messiah in you" is significant when we think of this special oil that is used for "Or HaOlam", the Light Of The World. The word "Messiah" in Hebrew is "Mashiach" which means "Anointed One". Our Hebrew forefathers used oil for anointing. Moshe anointed Aharon. Sh'muel (Samuel) anointed David. They were also a type of a "Mashiach". The presence of the Ruach

HaKodesh (Holy Spirit) in us and “Mashiach” in us indicates that we have been anointed, appointed, consecrated, and empowered to be the Mishkan Ruach HaKodesh, the “dwelling place of the Holy Spirit”, a source of holy light in a World that desperately needs it.

The concept of overcoming trials and tribulation as we are being purified and becoming an effective source of light can certainly be linked to the fact that our people Yisra'el have shown their ability to rise above (as does oil) their trials and tribulations by exerting their virtues. The celebration of Chanukkah helps us remember and appreciate what it means to be a people whom sometimes being pressed and crushed produce the special oil of anointing that Adonai is looking for. As we remember the evil characters in the Chanukkah story they do serve a purpose. As we are faced with HaSatan (the enemy) and the enemies of our souls, we are forced to remember whom we are, the people of God. We remember that we are to be an anointed nation of Kings and Priests (where ever we are), and to be a light unto the nations.

Some Rabbis have likened God's people to olive oil in that we keep ourselves separate from the other nations. It is taught that just as olive oil remains separate even when mixed with other ingredients, we are to avoid assimilation into the pagan culture that surrounds us. I believe this teaching is essentially true. But, I believe that this separation has its limits when reviewing its purpose. Although I believe we are to maintain a distinct identity wherever we may be, I also believe that it is possible for us to do so while residing next to our neighbors whom may not share that identity. Many times when we allow this to happen we are able to (like oil) be a source of light, thus sharing “Or HaOlam”, the Light Of The World. But, to reproduce our light most effectively we must share with others the proper way to obtain this oil. They cannot rely on the oil we have prepared for ourselves. We must point them to the source. When we do this, the Nations will be enabled to be grafted into the Olive Tree of Yisra'el, the source of the anointing (Romans 11:17-26).

After we are anointed and filled with the Spirit of Adonai and Yeshua has taught us His Father's precepts, He has the following words for us in Mattityahu (Matthew) 5:14-17, “You are the light of the world. A city situated on a mountain cannot be hidden. Nor do they light a lamp and put it under the grain measure, but on the lampstand; and it shines for all those in the house. Yeshua instructed His Disciples the following, “Even so, let your light shine before men; that they may see your good works, and glorify your Father who is in heaven. Don't think that I came to destroy the Torah or the Prophets. I didn't come to destroy, but to complete. (to fulfill/to bring to its full expression)”. Let us draw close to Avinu Malkeinu (our Father, our King), let us sacrifice our fleshly desires, learn His Torah, and glorify our dear Father who is in Heaven. My friends, let our light shine more and more as each day passes and may the Menorah of Adonai burn in our hearts.

Chanukkah sameach (Happy Chanukkah) !

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