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# *The Truth About* **HANUKKAH!**

*Hanukkah is a feast of modern day Judaism that has also been utilized to influence many Messianic believers. It takes place in December right before modern day Christianity's observance of Christmas. There are those who even utilize the New Testament to justify this observance. What is the history of Hanukkah? Is it an established Scriptural observance? Who initiated its observance and why? The answers will surprise you.*

*By Jerry Healan*

Hanukkah is an eight day festival that the Jews observe to supposedly celebrate a "miracle" that occurred during the Maccabean revolt against their Greek masters. The "miracle" spoken of is that once they had cleansed the temple, there was only enough of the special oil to light the menorah for one to two days, but while the rest of the oil was being prepared, the one to two day supply miraculously burned for eight days, thus the eight day celebration of Hanukkah, also called the "Festival of Lights."

What stirred this author to do a study into this festival was an article posted on Henry Makow's website entitled the "Secret" of Hanukkah. Please understand that Henry Makow is of Jewish descent. The author of the article was Michael Hoffman who charged that Hanukkah is just an observance to make the Jewish people feel superior to all other people, and also in the eyes of the Creator. He opens his article by stating, "Hanukkah is a TALMUDIC holiday that is celebrated cursorily in the Israeli state and observed in the United States AS COMPETITION for Christmas, in order to symbolically assert the supremacy of Klal Yisroel (the Judaic people) OVER the rest of humanity."

He continues, "The secret of Hanukkah was disclosed by Rabbi Levi Isaac ben Meir of Berdichev (renowned as "the Kedushat Levi"

after his eponymous treatise), a prominent eighteenth century halachic (legal) authority. Rabbi Meir revealed a secret known only to a few: that lighting the Hanukkah menorah does not commemorate the victory of the Biblical Maccabees.

The arcane traditional doctrine of Chazal (i.e. the "sages" of the Talmud) concerning Hanukkah is that it commemorates God's "delight in the Jewish people" themselves, and their vain-glorious celebrations.

The secret teaching of Hanukkah is that "God" supposedly provided a mythical eight days of oil not as a means of facilitating a victory, or of guaranteeing the successful [completion](#) of a sacred duty, but rather as a sign (*halacha osah mitzvah*), of His continuing adoration of the Judaic people, which all the rest of us are supposed to [emulate](#), as we in fact do, whenever we allow a menorah to be erected where a Nativity scene is banned.

Hanukkah is Talmudism's principal weapon, after the "Holocaust," for injecting the religion of the Talmud into the [civic life](#) of our nation during the month of December, at a time when Christianity and its symbols, such as Nativity scenes, are increasingly marginalized or banned completely from the public square, in favor of menorah lightings, "Sanny Claws" and the collective jingle of cash [registers](#) and [credit card machines](#). The lower Jesus, Mary



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and Joseph are made to descend during the Christ Mass season, the higher the Menorah and the Judaic self-worship it represents, rises.

In the religion of Judaism, the Hanukkah menorah is the symbol of the supreme position which Talmudic People supposedly occupy in God's eyes.

The Hanukkah menorah is not a symbol of a Biblical occurrence. Hanukkah is a man-made Talmudic tradition intended for self-idolatry. It represents the victory not of the Maccabees over the pagans, but of the selective memory of the rabbis over history.

Hanukkah is an enduring commitment to the dark racial and religious conceit of the rabbinic and Zionist Judaics, disguised as holiday light and cheer for all, and as such it is a kind of abbreviation for and summation of the strange god of self-adulation which is the central idol of the votaries of Orthodox Judaism and the central violation of the First Commandment of Exodus 20:3, "Thou shalt have no other gods before me."

Christmas is a problematic time for Orthodox rabbis and their followers since it celebrates the birth of the Jesus they hate. The rabbinic term for Christmas Eve is [Nittel Nacht](#), a night they regard as accursed.

There is a rabbinic tradition of refraining from marital relations on Nittel Nacht. According to Baal Shem Tov, the founder of Hasidic Judaism, to conceive a child on Nittel Nacht will result in the birth of either an apostate or a pimp.

The most prominent rabbinic custom commonly observed on Christmas Eve is to abstain from "Torah" (Talmud) study. There is an anxiety that one's Talmud study may unwillingly serve as merit for Jesus' soul, corresponding to the teaching that Talmud study gives respite to the souls of all the wicked.

Refraining from Talmud study on *Nittel Nacht* also serves as a sign of mourning corresponding to the rabbinic belief that Jesus "was a false messiah who deceived Israel, worshipped a brick, practiced the magic he learned in Egypt and was born of a harlot who conceived

while she was niddah (menstruating)."

There is a Talmudic custom of eating garlic on Nittel Nacht. The reason for this is attributed to the odor of the garlic which is reputed to repel the demonic soul of Jesus, which is supposed to wander on Christmas Eve like Scrooge's dead partner Marley (cf. the rabbinic text Nitei Gavriel Minhagei Nittel). Another widespread rabbinic custom in Orthodox Judaism is to make toilet paper on Christmas Eve, a practice made popular among Hasidic Judaics by the Chiddushei Harim (cf. Reiach Hasade 1:17).

Contrast these grotesque *Nittel Nacht* mockeries from the lowest [septic tank](#) in hell, with the heavenly story of the Holy Family in Bethlehem -- the radiant Virgin and child, humble shepherds, and angels offering glad tidings of peace on earth to men of good will. Frankly, there is no comparison between Talmudic Judaism and true Christianity, and those who attempt to assert that Christianity has ecumenical similarities with the religion of the Talmud, are more deluded than the degraded practitioners of *Nittel Nacht* themselves.

In 2014 *Nittel Nacht* is not in effect because December 24 falls on the last night of Hanukkah. Consequently, Hanukkah will be observed in lieu of the usual *Nittel Nacht* blasphemies." (*End of Michael's article*)

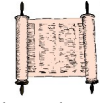
It is interesting to this author that Michael can quote Ex. 20:3 in relation to the Jews, but conveniently overlooks the outright blasphemous idols displayed by errant Christianity concerning their Christmas observance. After all, it is common knowledge that the Savior was not born on the eve of December 25th which makes this Christian observance impossible to be accepted by the Heavenly Father and His Beloved Son since Yahshua said, "Yahweh is Spirit: and **they that worship him must worship him in spirit and in truth,**" Jn. 4:24.

John also wrote, "I have not written unto you because ye know not the truth, but because ye know it, and that **no lie is of the truth,**" 1 Jn. 2:21.

We know that the Savior was born, but the day of His birth is hidden. Therefore, we are not



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especially directed to His day of birth, other than the accounts in Luke and Matthew, but we are specifically directed to the day of His death, "For as often as ye eat this bread, and drink this cup, ye do shew the Master's death till he come," 1 Cor. 11:26. The day of His death was the Passover, which is an annual occurrence according to Scripture (Ex. 12; Lev. 23; Mt. 26; Mk. 14; Lk. 22; Jn. 13).

So, when did the first Hanukkah take place? The answer is during the first month of the second year that Israel was in the wilderness. Hanukkah means dedication, "And it came to pass on the day that Moses had fully set up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them; That the princes of Israel, heads of the house of their fathers, who were the princes of the tribes, and were over them that were numbered, offered: And they brought their offering before Yahweh, six covered wagons, and twelve oxen; a wagon for two of the princes, and for each one an ox: and they brought them before the tabernacle. And Yahweh spake unto Moses, saying, Take it of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service. And Moses took the wagons and the oxen, and gave them unto the Levites. Two wagons and four oxen he gave unto the sons of Gershon, according to their service: And four wagons and eight oxen he gave unto the sons of Merari, according unto their service, under the hand of Ithamar the son of Aaron the priest. But unto the sons of Kohath he gave none: because the service of the sanctuary belonging unto them was that they should bear upon their shoulders. And the princes offered for dedicating (Hanukkah) of the altar in the day that it was anointed, even the princes offered their offering before the altar. And Yahweh said unto Moses, They shall offer their offering, each prince on his day, for the dedicating (Hanukkah) of the altar....This was the dedication (Hanukkah) of the altar, in the day when it was anointed, by the princes of Israel: twelve chargers of silver, twelve silver bowls, twelve spoons of gold:

Each charger of silver weighing an hundred and thirty shekels, each bowl seventy: all the silver vessels weighed two thousand and four hundred shekels, after the shekel of the sanctuary: The golden spoons were twelve, full of incense, weighing ten shekels apiece, after the shekel of the sanctuary: all the gold of the spoons was an hundred and twenty shekels. All the oxen for the burnt offering were twelve bullocks, the rams twelve, the lambs of the first year twelve, with their meat offering: and the kids of the goats for sin offering twelve. And all the oxen for the sacrifice of the peace offerings were twenty and four bullocks, the rams sixty, the he goats sixty, the lambs of the first year sixty. This was the dedication (Hanukkah) of the altar, after that it was anointed," Num. 7:1-11; 84-88.

Remember, the first month of the year is the month Abib during which Passover and the Feast of Unleavened Bread are observed. Hanukkah, the dedication, at the setting up of the tabernacle just before the Passover so there would be a place where the Israelites could bring their gifts, sacrifices, and offerings to their Elohim Yahweh, and could gather before Him on the commanded Sabbath day, as well as the annual feasts.

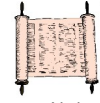
This is the first Hanukkah of Scripture! Since the Jews continue to observe Passover and Unleavened Bread, why do they not also include Hanukkah during this period of time!?

## THE SECOND HANUKKAH

But this is not all! There is a second Hanukkah mentioned in Scripture, "Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of Yahweh filled the house. And the priests could not enter into the house of Yahweh, because the glory of Yahweh had filled Yahweh's house. And when all the children of Israel saw how the fire came down, and the glory of Yahweh upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised Yahweh, saying, For he is good; for his mercy endureth for ever. Then the king and all the people offered sacrifices before the Yahweh. And king



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Solomon offered a sacrifice of twenty and two thousand oxen, and an hundred and twenty thousand sheep: so the king and all the people dedicated the house of Elohim. And the priests waited on their offices: the Levites also with instruments of musick of Yahweh, which David the king had made to praise Yahweh, because his mercy endureth for ever, when David praised by their ministry; and the priests sounded trumpets before them, and all Israel stood. Moreover Solomon hallowed the middle of the court that was before the house of Yahweh: for there he offered burnt offerings, and the fat of the peace offerings, because the brasen altar which Solomon had made was not able to receive the burnt offerings, and the meat offerings, and the fat. Also at the same time Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entering in of Hamath unto the river of Egypt. And in the **eighth day** they made a solemn assembly: for they kept the dedication (***Hanukkah***) of the altar seven days, and the feast seven days. And on the three and twentieth day of the seventh month he sent the people away into their tents, glad and merry in heart for the goodness that Yahweh had shewed unto David, and to Solomon, and to Israel his people,” 1 Chron. 7:1-10.

There is a deep, important, and vital message here! The first Hanukkah took place during the setting up of the temporary moveable tabernacle around Passover time in the wilderness under the hands of Moses and Aaron. This is a type of the modern day New Testament believer because Yahshua came to fulfill the Passover and raise up His assembly by sending the Holy Spirit on the Feast of Pentecost, Shavuot, Feast of Weeks. Those who receive His Spirit in this day and age are living in temporary tabernacles, but are to be worshipping Yahweh in Spirit and in truth.

Our dedication (Hanukkah) is to live as lights in a dark, dreary, and hopeless, sin sick world. We are to allow the light of the Messiah to shine forth from us to others. If you have received His Spirit, then you have been lit as the lamp, the Menorah! (Rev. 1)

When He returns, those who are His will be

resurrected with an immortal, incorruptible, indestructible body that will never die. This is typified by the temple of Solomon which was a more permanent, immoveable structure. We will no longer be able to be tempted to be moved away from Yahweh. We will be the permanent stones of His temple, His body. With bodies that are capable to receive the fullness of the Holy Spirit, a far greater light, a far greater Hanukkah will be experienced.

## THE THIRD HANUKKAH

There is yet a third Hanukkah spoken of in the Scriptures. It is found in the book of Nehemiah. When the wall around Jerusalem was finished, the people gathered in the seventh month, at the Feast of Tabernacles (Neh. 7:73).

It is explained in more detail in chapter 12, “And at the dedication (***Hanukkah***) of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication (***Hanukkah***) with gladness, both with thanksgivings, and with singing, with cymbals, psalteries, and with harps. And the sons of the singers gathered themselves together, both out of the plain country round about Jerusalem, and from the villages of Netophathi; Also from the house of Gilgal, and out of the fields of Geba and Azmaveth: for the singers had builded them villages round about Jerusalem. And the priests and the Levites purified themselves, and purified the people, and the gates, and the wall,” Neh. 12:27-30.

The Jews also observe the Feasts of the seventh month, but nothing is said about the dedications (***Hanukkahs***) that have taken place at that time. Their focus is primarily on the dedication of the Maccabees which took place on the 25th day of the month chislev, for an eight day period. But what about the story of the oil, and what is the real truth about that eight day observance?

## JOSEPHUS' ACCOUNT

When therefore the generals of Antiochus's armies had been beaten so often, Judas assembled the people together, and told them, that after these many victories which God had giv-





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en them, they ought to go up to Jerusalem, and purify the temple, and offer the appointed sacrifices. But as soon as he, with the whole multitude, was come to Jerusalem, and found the temple deserted, and its gates burnt down, and plants growing in the temple of their own accord, on account of its desertion, he and those that were with him began to lament, and were quite confounded at the sight of the temple; so he chose out some of his soldiers, and gave them order to fight against those guards that were in the citadel, until he should have purified the temple. When therefore he had carefully purged it, and had brought in new vessels, the candlestick, the table [of shew-bread], and the altar [of incense], which were made of gold, he hung up the veils at the gates, and added doors to them. 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 on the five and twentieth day of the month Casleu, which the Macedonians call Apeliens, they lighted the lamps that were on the candlestick,** and offered incense upon the altar [of incense], and laid the loaves upon the table [of shew-bread], and offered burnt-offerings upon the new altar [of burnt-offering]. Now it so fell out, that these things were done on the very same day on which their Divine worship had fallen off, and was reduced to a profane and common use, after three years' time; for so it was, that the temple was made desolate by Antiochus, and so continued for three years. This desolation happened to the temple in the hundred forty and fifth year, on the twenty-fifth day of the month Apeliens, and on the hundred fifty and third olympiad: but it was dedicated anew, on the same day, the twenty-fifth of the month Apeliens, on the hundred and forty-eighth year, and on the hundred and fifty-fourth olympiad. And this desolation came to pass according to the prophecy of Daniel, which was given four hundred and eight years before; for he declared that the Macedonians would dissolve that worship [for some time].

**7. Now Judas celebrated the festival of the restoration of the sacrifices of the temple for eight days,** and omitted no sort of pleasures thereon; but he feasted them upon very

rich and splendid sacrifices; and he honored God, and delighted them by hymns and psalms. Nay, they were so very glad at the revival of their customs, when, after a long time of intermission, they unexpectedly had regained the freedom of their worship, that **they made it a law for their posterity, that they should keep a festival, on account of the restoration of their temple worship, for eight days.** And from that time to this we celebrate this festival, and call it Lights. I suppose the reason was, because this liberty beyond our hopes appeared to us; and that thence was the name given to that festival. Judas also rebuilt the walls round about the city, and reared towers of great height against the incursions of enemies, and set guards therein. He also fortified the city Bethsura, that it might serve as a citadel against any distresses that might come from our enemies. (*Antiquities of the Jews*, Book XII, Chapter VII, vv. 6-7)

## 1 MACCABEES ACCOUNT

Then Judas appointed men to fight against them that were in the castle, till they had cleansed the holy places. And he chose priests without blemish, whose will was set upon the law of God: And they cleansed the holy places, and took away the stones that had been defiled into an unclean place. And he considered about the altar of holocausts that had been profaned, what he should do with it. And a good counsel came into their minds, to pull it down: lest it should be a reproach to them, because the Gentiles had defiled it; so they threw it down. And they laid up the stones in the mountain of the temple in a convenient place, till there should come a prophet, and give answer concerning them. Then they took whole stones according to the law, and built a new altar according to the former: And they built up the holy places, and the things that were within the temple: and they sanctified the temple, and the courts. And they made new holy vessels, and brought in the candlestick, and the altar of incense, and the table into the temple. **And they put incense upon the altar, and lighted up the lamps that were upon the candlestick, and they gave light in the temple.** And they set the loaves upon the table, and hung up the veils, and finished all the



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works that they had begun to make. And they arose before the morning on the five and twentieth day of the ninth month (which is the month of Casleu) in the hundred and forty-eighth year. And they offered sacrifice according to the law upon the new altar of holocausts which they had made. According to the time, and according to the day wherein the heathens had defiled it, **in the same was it dedicated anew with canticles, and harps, and lutes, and cymbals.** And all the people fell upon their faces, and adored, and blessed up to heaven, him that had prospered them. **And they kept the dedication of the altar eight days,** and they offered holocausts with joy, and sacrifices of salvation, and of praise. And they adorned the front of the temple with crowns of gold, and escutcheons, and they renewed the gates, and the chambers, and hanged doors upon them. And there was exceeding great joy among the people, and the reproach of the Gentiles was turned away. **And Judas, and his brethren, and all the church of Israel decreed, that the day of the dedication of the altar should be kept in its season from year to year for eight days, from the five and twentieth day of the month of Casleu, with joy and gladness.** They built up also at that time mount Sion, with high walls, and strong towers round about, lest the Gentiles should at any time come, and tread it down as they did before. And he placed a garrison there to keep it, and he fortified it to secure Bethsura, that the people might have a defence against Idumea. (1 Mac. 4:44-61)

## 2 MACCABEES ACCOUNT

Now Maccabeus and his followers, the Lord leading them on, recovered the temple and the city; and they tore down the altars which had been built in the public square by the foreigners, and also destroyed the sacred precincts. They purified the sanctuary, and made another altar of sacrifice; then, striking fire out of flint, they offered sacrifices, after a lapse of two years, and **they burned incense and lighted lamps and set out the bread of the Presence.** And when they had done this, they fell prostrate and besought the Lord that they might never again fall into such misfortunes, but that,

if they should ever sin, they might be disciplined by him with forbearance and not be handed over to blasphemous and barbarous nations. It happened that on the same day on which the sanctuary had been profaned by the foreigners, the purification of the sanctuary took place, that is, on the twenty-fifth day of the same month, which was Chislev. **And they celebrated it for eight days with rejoicing, in the manner of the feast of booths, remembering how not long before, during the feast of booths, they had been wandering in the mountains and caves like wild animals.** Therefore bearing ivy-wreathed wands and beautiful branches and also fronds of palm, they offered hymns of thanksgiving to him who had given success to the purifying of his own holy place. **They decreed by public ordinance and vote that the whole nation of the Jews should observe these days every year.** (2 Mac. 10:1-8)

I wanted to run all three historical accounts in order to reveal:

#1 there is no mention of a “miraculous burning of the menorah” for eight days on a one or two day supply. If such had taken place, don’t you think these authors would have addressed the issue? Josephus, is especially detailed in all of his accounts, yet makes no mention of such.

#2 2 Maccabees reveals that they had missed observing the Feast of Tabernacles, so they observed the commanded eight days at that time.

#3 The observance and its continuance was determined solely by themselves without any command from Yahweh.

## THE NEW TESTAMENT ACCOUNT

The Apostle John records, “And it was at Jerusalem **the feast of the dedication,** and it was winter. And Yahshua walked in the temple in Solomon's porch. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Messiah, tell us plainly. Yahshua answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my



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sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one. Then the Jews took up stones again to stone him. Yahshua answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself Elohim. Yahshua answered them, Is it not written in your law, I said, Ye are elohim? If he called them elohim, unto whom the word of Yahweh came, and the scripture cannot be broken; Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of Elohim? If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him. Therefore they sought again to take him: but he escaped out of their hand, And went away again beyond Jordan into the place where John at first baptized; and there he abode," Jn. 10:22-40.

Many Hebrew Roots, Messianic, and other assemblies give credence to Hanukkah, the festival of lights, because of verse 22. But what is the reality of the situation here? Here are people who are observing a second Feast of Tabernacles, called Hanukkah, and also called the festival of lights, ordained by men, not Yahweh. However, Yahshua, the LIGHT OF THE WORLD is among them, even on the porch of the temple, "Then spake Yahshua again unto them, saying, **I am the light of the world:** he that followeth me shall not walk in darkness, but shall have the light of life...As long as I am in the world, **I am the light of the world,**" Jn. 8:12; 9:5.

The people who were in attendance of the feast were able to see the lights that men lit, but couldn't understand, nor detect the true light of the world! Yahshua even told them

that they WERE NOT HIS SHEEP! They even tried to kill Him at their Hanukkah!

Yahshua the Messiah is the One Who the first and second Hanukkahs of Scripture point to. He is our Passover sacrificed for us (1 Cor. 5:7), and His return to establish the kingdom of heaven on earth, resurrect His people into that kingdom, and establish the temple of the millennium. Furthermore, He is the light of the city New Jerusalem in the new heavens and new earth, "And I saw no temple therein: for Adonai Yahweh Elyon and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of Yahweh did lighten it, and **the Lamb is the light thereof,**" Rev. 21:22-23.

Today's Hanukkah, like the Christian Christmas, is based on a falsehood. The original Hanukkah is revealed to be the dedications made by the children of Israel in the month Abib during the raising up of the tabernacle in the wilderness just before the Passover.

The second major Hanukkah was observed in the seventh month during the dedication of the temple in Solomon's day. The third Hanukkah was also observed during the seventh month by Nehemiah and the people of his day at the dedication of the wall built around Jerusalem.

While 1st & 2nd Maccabees are Jewish writings, and historical, they were not incorporated with the Tanakh (Old Testament). Therefore, we will observe the Hanukkahs that are Scriptural, that is, the spring (Passover) and fall (Tabernacles) Hanukkahs, and look to our Great Light, Yahshua the Messiah Who is our Hanukkah. HalleluYah!!!!

*JH*



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