

All About CHANUKAH

Recipes Inside!



A step-by-step guide
to understanding and honoring the
Festival of Lights at home.

FROM
LAMED VAV HOUSE

MESSIANIC JEWISH PUBLISHING

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**LAMED VAV
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How It All Began

Chanukah is an eight-day, wintertime festival celebrated that begins on the eve of Kislev 25 and continues for eight days. It is commonly called the "Festival of Lights", and Chanukah literally translates to "dedication".

In the second century BCE, the land of Israel was ruled by the Syrian-Greeks. These rulers were forcing Jews to accept their culture and false-god worship, casting off the Torah and Judaism. They pilfered the Temple and defiled it. Against all odds, a small band of zealous Jews, led by Judah Maccabee, arose victorious against a mighty Greek army and drove out their enemies. The Jews reclaimed the Temple and rededicated it to HaShem, a process that took eight days.

The story can be found in 1 Maccabees. These events set in motion the eventual arrival of Rome in Israel and put into place what would become the political and societal situation that prevailed in the days of Yeshua.

Some passages of the Brit HaChadasha (the New Testament) likely have their roots in the story of Chanukah, such as the monologue from John 8-10, which happened during Chanukah in Jerusalem, as well as Matthew 24:15, which was pronounced about two days before the crucifixion.



John 10:22-23

Then came Chanukah; it was winter in Jerusalem. Yeshua was walking in the Temple around Solomon's Colonnade.

Chanukah Legends

Not recorded in 1 Maccabees is the legend of the menorah oil. This story can be found in the Babylonian Talmud. When the Temple was retaken and the priests set about its purification and rededication, there was discovered only one jar of oil to light the Temple menorah with. This one jar would only last one day, and it would take another eight days to make more oil. On faith, they lit the menorah with the remnant of oil and it lasted for eight days, long enough for more oil to be produced! This is why foods fried in oil became a Chanukah food tradition.

The dreidel game itself has unknown origins. Legend says that the Greeks forbid the Jews from Torah study, so they had to gather together to study in secret. When they saw that the Greeks were coming, they would quickly hide their books and play dreidel instead. Hence, the dreidel game is played every year at Chanukah.

Another story long told at Chanukah is the story of Judith, the beautiful, heroic widow. Although her heroism pre-dates Chanukah, there are parallels appropriate to the holiday. Nebuchadnezzar, the King of the Babylonian Empire, dispatched Holofernes to conquer Judea. Camped outside of Bethulia with thousands of troops, he cut off water, food, and other supplies from the city where Judith lived. One night, she and her handmaid crept into Holofernes' camp under the pretense of surrender. The general was taken by her beauty and grace, so he invited her into his tent where she served him cheese and wine. When he had his fill and had fallen fast asleep, Judith took his sword, cut off his head, and paraded it around her city. Her courageous act sent the Syrians into a panic and emboldened the Jews of Bethulia, who were then able to launch a successful attack against Assyrian forces.

We cannot go without also mentioning that, looking at historical record and all biblical references, we can reasonably place Yeshua's conception at the season of Chanukah.



Popular Traditions

1. A nine-candle menorah, called a chanukiah, is lit each of the nights of Chanukah.
2. Due to the legend surrounding this holiday regarding the miracle of oil, traditional foods are oily in nature, such as fried potato pancakes and jelly donuts.
3. The dreidel game is traditionally played using a four-sided spinning top and chocolate coins.

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One 19th-century rabbi maintained that Jews played with the dreidel in order to fool the Greeks if they were caught studying Torah, which had been outlawed.

(from myjewishlearning.com)

Instructions for Lighting the Chanukiah

To begin, place your candles in the menorah branches from right to left, but you will light them from left to right. The middle candle that is usually elevated or somehow separate from the other eight candles is the *shamash*, or servant candle. This candle is always lit first, and then it is used to light the other candles. Using the *shammash*, light the first candle on the first evening only, and then on each evening, you light an additional candle, allowing all the lit candles to burn down completely each night. Finally, on the eighth night, you will light all of them.

Candles can be drippy! It is helpful to place your chanukiah on a plate or tin foil to catch the wax.



Blessings for Lighting the Chanukiah

On the first night, read or recite all three of the following blessings.

First:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר
חֲנֻכָּה

*Baruch attah Adonai Eloheinu melech ha'olam ah-sheh ki-deh-shah-noo beh-mitz-
voh-tahv veh-tzee-vah-noo leh-hahd-lik neyr kha-noo-kah.*

Blessed are You, Lord our G-d, King of the universe, who has sanctified us with His commandments, and commanded us to kindle the Chanukah light.

Then:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁעָשָׂה נִסִּים לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזִמְנָן
הַזֶּה

*Baruch attah Adonai Eloheinu melech ha'olam sheh-ah-sah nee-sim lah-ah-voh-
tay-noo bah-yah-mim hah-hem biz-mahn hah-zeh.*

Blessed are You, Lord our G-d, King of the universe, who performed miracles for our forefathers in those days, at this time.

And finally:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁחַיָּנוּ וְקִיָּמָנוּ וְהִגִּיעָנוּ לְזִמְנָן הַזֶּה

*Baruch attah Adonai Eloheinu melech ha'olam sheh-heh-cheh-yah-noo, veh-kee-
mah-noo, ve-hig-ee-yah-noo, liz-mahn hah-zeh.*

Blessed are You, Lord our G-d, King of the universe, who has granted us life, sustained us, and enabled us to reach this occasion.

On all other nights, only read or recite the first two blessings.

Alternative Blessing for Lighting the Chanukiah

Some non-Jewish believers celebrating Chanukah feel uncertain about the words "who has commanded us to kindle the Chanukah light". Below is a proposed alternative blessing to replace the first blessing on the prior page.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נָתַן לָנוּ אֶת יְשׁוּעַת הַמְּשִׁיחַ, אֹרֵךְ הָעוֹלָם בְּזִמְנֵן
שְׂמֵחָה שֶׁל שִׂמְחָה.

*Baruch attah Adonai Eloheinu Melech ha'olam, she natan lanu et Yeshua, or
ha'olam, bizman she cahzeh shel simchah.*

Blessed are You O Lord our God King of the universe who has given us Yeshua the Messiah, the Light of the World, at such a time of rejoicing.

After the Chanukah lights are kindled, it is customary to recite or sing the **Haneirot Halalu** hymn.

Haneirot Halalu

Hah-ney-roht hah-lah-loo ah-noo mahd-lee-kin

Ahl hah-teh-shoo-ohht veh-ahl hah-nee-sim veh-ahl hah-nif-lah-ohht

*Sheh-ah-see-tah lah-ah-voh-tay-noo bah-ya-meem hah-haym biz-mahn
hah-zeh*

Ahl yeh-day koh-hah-neh-kha hah-keh-doh-shim

*Veh-khol sheh-moh-naht yeh-may Chah-noo-kah hah-nay-roht hah-lah-
loo koh-dehsh haym*

Veh-ayn lah-noo reh-shoot leh-hish-tah-maysh bah-hayn

*Eh-lah lir-oh-tahn bil-vahd, keh-day leh-hoh-dohht oo-leh-hah-layl leh-
shee-meh-chah hah-gah-dohl*

Ahl nee-seh-kha veh-ahl nif-lah-oh-teh-khah veh-ahl yeh-shoo-oh-te-khah

Translation:

We kindle these lights [to commemorate] the saving acts, miracles, and wonders which You have performed for our forefathers, in those days at this time, through Your holy priests. Throughout the eight days of Chanukah, these lights are sacred, and we are not permitted to make use of them, but only to look at them, in order to offer thanks and praise to Your great Name for Your miracles, for Your wonders, and for Your salvations.

Chanukah Candlelight Meditations

by Rabbi Gabriel Lumbroso

The following are brief thoughts for each evening to meditate on with your families as you light the candles each night.

First Night

On the first night of Chanukah, we remember that the *one* G-D, who made the heavens and the earth, spoke to Moshe, the *one* first redeemer, from the fiery bush. He told Moshe how He would deliver the people of Israel from slavery to worship Him as the first nation in the world to know HaShem our God, who is *one*.

Second Night

On the second night of Chanukah, we remember the *two* tablets encapsulating the whole Torah that Moshe brought down from the mountain. These *two* tablets containing HaShem's commandments for people, towards Him as well as towards each other, have become the model for civil societies from those days and until today.

Third Night

On the third night of Chanukah, we remember the *three* patriarchs whom HaShem used to unveil His redemptive plan toward mankind. Until this day, we receive the blessings that come to us as a portent of their humility and willingness to follow HaShem by faith, though they themselves did not inherit the promised blessings.

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Fourth Night

On the fourth night of Chanukah, we remember the *four* matriarchs who supported the patriarchs as good and faithful wives. Because of this, HaShem chose them to be examples of virtuous women, whom He chose to be the mothers of all the tribes of Israel.

Fifth Night

On the fifth night of Chanukah, we remember the *five* books that Moshe's hand wrote under the guidance of HaShem's mouth. These Words from the mouth of the Almighty are the Words that tell us of universal redemption as they bear witness of Yeshua our Messiah.

Sixth Night

On the sixth night of Chanukah, we remember creation formed in *six* days. He created for us a home in the cosmos and populated it with substance, beauty, and life before bringing us out of His earth as a people whom He would love. Though we have been unfaithful in our relationship with Him, He has remained faithful to His promises toward us.

Seventh Night

On the seventh night of Chanukah, we remember His beautiful gift of the *seventh* day Shabbat that we enjoy every week through fellowship with HaShem and the people made in His image. It is a portent of the eternal Shabbat we have all been promised in the World to Come. May it come soon, even in our days!

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Eighth Night

On the eight night of Chanukah, we remember our Master who was circumcised on the *eight* day of the Feast of Tabernacles, a day that represents the return to the beginning, resurrection, and eternal life in the infinity of the Kingdom of HaShem on earth, as it is in heaven.

Chanukah in the Gospels

by Rabbi Gabriel Lumbroso

In Matthew 24, the "Abomination of Desolation" that Yeshua spoke about alludes to Antiochus Epiphanes, the Greco-Syrian king, and his decision to set an idol in the Temple. Along with that decision, he also wanted to make sure that people stopped practicing Judaism. This man had a personal vendetta against the God of Israel. All of this instigated a revolt from the priestly Maccabee family, a revolt that spread among the rest of the population.

Yeshua used this historical event in order to answer a very pointed question from His disciples. After they pointed out to him the beauty of Herod's Temple, He said to them, "You see all these? Yes! I tell you, they will be totally destroyed -- not a single stone will be left standing!" (Matthew 24:2, CJB). The curious disciples then asked, "Tell us," they said, "when will these things happen? And what will be the sign that you are coming, and that the olam hazeh is ending?"(Matthew 24:3, CJB)

Yeshua proceeded to give not one, but many signs that have all happened in abundance since those days. But one He said would be the ultimate trigger to that awesome time. Now we see why to understand what will happen in the future, we need to understand what happened then!

As Yeshua was speaking in Jerusalem during Chanukah in John 8, Yeshua may have drawn attention to tall chanukiahs that gave light to the whole city, even visible from the Mediterranean Sea on a clear day, and he may have pointed out the divine miracle operated by HaShem several decades ago said in order to deliver the children of Israel from the darkness of foreign oppression and idolatry.

Even so, today, may we find spiritual light and spiritual freedom as we remember that what He has done in the past, he will do again in the future. In the meantime, let us remember what our Master also said on that famous

Chanukah in the Gospels

by Rabbi Gabriel Lombroso

night to those Judeans who had believed in Him: "If you obey what I say, then you are really my talmidim, you will know the truth, and the truth will set you free" (John 8:31-32, CJB).

Part of Yeshua's Chanukah testimony of being the "Light of the Word" was the miracle of giving sight to a blind man in John 9. Yeshua demonstrated that even the saliva of a holy man could heal when he made a solution of mud mixed with his own spit. "Go, wash off in the Pool of Shiloach" ("Go wash in the Pool of the Sent One"). The blind man started seeing for the first time in his life. As Yeshua heals us from our many spiritual blindnesses, may we bless He who sent Him to give sight to the blind, to the blind even from birth: us!

In Yeshua's day, the throne of Jerusalem was occupied by Herod who was an illegitimate King of Jerusalem appointed by Rome. Only an Israelite from the tribe of Judah could occupy that throne legitimately. The true heir to the throne of Jerusalem was in town that day. He did not wage a revolt in order to reclaim His place, but He used the most powerful weapon in the world: His Words. He spoke to the people about the Good Shepherd who gives his life for the sheep. As the true shepherd always slept at the gate of the sheepfold in order to protect his sheep from intruders, Yeshua also likened Himself to the true shepherd of Israel, the true king by saying, "I am the gate; if someone enters through me, he will be safe and will go in and out and find pasture" (John 10:9, CJB). He also referred to Herod by saying, "Yes, indeed! I tell you, the person who doesn't enter the sheep pen through the door, but climbs in some other way, is a thief and a robber" (John 10:1, CJB).

May we not be deceived by thieves and robbers but set the true king of Israel upon the throne of our hearts.

Sufganiyot Recipe (Israeli Donuts)

by Angelina Clemons

Ingredients:

- 1 C warm water, heated to about 110°F (approx.)
- 1 T dry yeast
- 3 C bread flour, spooned into measuring cup and leveled-off
- ¼ C powdered sugar (more for sprinkling later)
- ¾ tsp salt
- ½ tsp allspice
- 2 large egg yolks
- 2 T vegetable oil, plus about 2 quarts more for frying
- 1 tsp vanilla extract
- 1 C (approx.) jam or jelly or other desired filling

Whisk the water and yeast in a small bowl and let proof for several minutes.

Meanwhile, in a large bowl, whisk together the flour, powdered sugar, salt, and allspice. Set aside.



Yum!

Sufganiyot Recipe (cont.)

(Israeli Donuts)

by Angelina Clemons

Add the egg yolks, 2 tablespoons of oil, and vanilla to the yeast mixture and whisk until mixed.

Add the yeast mixture to the flour mixture and stir until a sticky dough forms. Cover the bowl and let the dough rise for 2 hours.

Line a baking sheet with several layers of paper towels. Line another baking sheet with parchment paper and dust generously with flour. Generously dust a clean, dry surface and your hands with flour. Turn the dough out of the bowl onto the counter and dust the dough with flour. Pat and form the dough into a ¼-in-thick rectangle, adding more flour as needed so it doesn't stick. Cut the dough into 24 two-inch squares and place on the floured baking sheet, leaving some room between the squares. Sprinkle the squares lightly with flour.

Put about 2 inches of oil in a deep pan and heat over medium heat to approximately 350°F.

Place 6 squares in the oil and fry until golden brown, about a minute and a half per side. Monitor the heat temperature often. Move the fried donuts to the parchment paper. Repeat with the remaining donuts.

Sufganiyot Recipe (cont.)

(Israeli Donuts)

by Angelina Clemons

Allow the donuts to cool and then use a knife to puncture the side of each to form a pocket in the center. Insert the tip of a squeeze bottle or piping bag into the pocket and squeeze 1 to 2 teaspoons of jam or other filling inside.

Dust the donuts generously with powdered sugar and serve warm.

Levivot/Latke Recipe (Potato Pancakes)

by Nadezhda Paea

Ingredients:

- 3 large baking potatoes, grated
- 2 white onions, grated
- 4 T matzo meal
- 1 tsp baking powder
- 2 eggs, beaten
- ½ tsp sugar
- 1 tsp salt
- Oil

Put grated potatoes in a colander and squeeze or use a cheese cloth to remove as much moisture as possible. In a large bowl, combine all ingredients and mix.



Yum!

Heat half an inch of oil on medium and test the oil by dropping a small amount of the mixture in the pan to see if it sizzles.

Drop by large spoonfuls and pat down lightly. Allow the latkes to fry for three minutes on one side and two minutes on the other side until golden brown.

Serve with sour cream and/or apple sauce.

Judith's Fried Cheese Curds

by Audrey Eaves

Ingredients:

18 oz cheddar cheese curds

10 oz seltzer water or beer

1 tsp baking powder

1 & ¼ C flour

1 egg

1 tsp salt

Vegetable oil for frying



Yum!

Keep the cheese refrigerated while you whisk the other ingredients in a bowl until smooth. Heat an inch of oil in a pan on medium, until the oil sizzles steadily but not vigorously when touched with a utensil.

Line a large plate with paper towel and toss the cheese in the batter. Use a spoon to drop cheese curds into the oil, frying them on each side for thirty seconds. Curds should be lightly golden. Place curds on the paper towel and repeat until they are all fried.

Serve with Ranch dressing or aioli sauce.

Rugelach

by Nadezhda Paea

Ingredients:

- 8 oz of cream cheese, softened
- 1 C unsalted butter, softened
- $\frac{3}{4}$ C sugar
- $\frac{1}{4}$ tsp salt
- 1 tsp vanilla
- 2 C flour
- $\frac{1}{4}$ C light brown sugar
- 2 tsp cinnamon, divided
- 1 C walnuts, finely chopped
- $\frac{3}{4}$ C raisins
- $\frac{1}{2}$ - $\frac{3}{4}$ C of any jam
- 1 egg beaten with 1 T of water



Beat cream cheese, butter, $\frac{1}{4}$ cup of sugar, and vanilla together, until fluffy. Mix in 2 cups of flour and salt and roll into a ball. Dump on a floured board, cut into quarters, roll the quarters into balls, wrap individually in plastic, and place in the refrigerator for one hour.

Rugelach (cont.)

by Nadezhda Paea

In another bowl, mix 1/4 cup of sugar, brown sugar, 1 teaspoon of cinnamon, raisins, and walnuts.

On the well-floured board, roll each dough ball into 1/4 inch -thick rectangle. Spread 2-3 tablespoons of the jam, sprinkle with 1/2 cup of the nut/raisin filling, and then carefully roll the long side of the rectangular dough, tucking the corners under.

Cut the roll into 1-inch wide pieces. Transfer pieces to a cookie sheet, placing half an inch apart, and chill in the refrigerator for 30 minutes. Repeat for the rest of the dough and pre-heat the oven to 350 F.

Brush rolls with the egg/water wash. Mix the remaining 1/4 cup of sugar with cinnamon and sprinkle on each roll. Bake for 15-20 minutes and cool on a wire rack.



Yum!

How to Play Dreidel

During the time of the Maccabees, Jews were sent to prison for being caught studying the Torah. In jail, Jews would get together to discuss Torah but would pretend they were just playing a simple game of dreidel.

A modern dreidel has four sides, each with a Hebrew letter that stand for a word:

- Nun - the first letter of the word nes, which means "miracle"
- Gimmel - the first letter of gadol, which means "great"
- Hey - the first letter of haya, which means "was"
- Shin - the first letter of sham, which means "there"

Therefore, these letters say "A great miracle happened there."

**In Israel, the last letter is a "peh", to change the meaning to "A great miracle happened here."*



How to Play Dreidel (cont.)

Everyone loves spinning the dreidel on Chanukah! For gameplay, all that's needed is a dreidel and gelt (chocolate coins). Players begin with an even amount of gelt and all players put one piece in "the pot". Each player takes their turn spinning the dreidel and does according to the following:

- Nun - no gelt is given or received
- Gimmel - spinner takes the pot
- Hey - spinner takes half the pot
- Shin - spinner adds one to the pot

Optional: Some people like to also "ante up" one coin from each player into the pot each time the dreidel passes to the next person.



Chanukah with Yeshua

by Rabbi Gabriel Lumbroso (to be used as a skit or among friends, taking turns with animated reading)

NARRATOR: On a chilly winter's day in Jerusalem, during the festival of Chanukah, a new, popular rabbi from Galilee came to Jerusalem. Many had heard of his miracles and really wanted to see and hear him.

CROWD RUMBLING WITH EXPECTATION

NARRATOR: The city was beautifully adorned with giant chanukiah's that, on a clear day, could be seen all the way from the Mediterranean Sea. On such a day, Jerusalem, the city on a hill, surely couldn't be hidden. The famous rabbi from Galilee then pointed to one of the beautiful chanukiah's adorning the city and said...

YESHUA: "I am the light of the world; whoever follows me will never walk in darkness but will have the light which gives life." (*John 8:12 CJB*)

PHARISEE: (*angry*) "Now you're testifying on your own behalf; your testimony is not valid."

YESHUA: "Even if I do testify on my own behalf, my testimony is indeed valid; because I know where I came from and where I'm going; but you do not know where I came from or where I'm going. You judge by merely human standards. (*John 8:13-15 CJB*)

NARRATOR: The people who were weary of the Pharisees liked this new, popular teacher. They were happy to see him challenge the stiff Pharisees.

CROWD RUMBLING WITH EXCITEMENT

NARRATOR: Rabbi Yeshua understood the frustration caused by the Pharisees. He thought of the prophecy in Ezekiel 34, which calls out the harsh religious leaders of his day, leaders who tied heavy loads onto people's shoulders but wouldn't lift a finger to help carry them. He then said...

YESHUA: "I am the good shepherd. The good shepherd lays down his life for the sheep." (*John 10:11 CJB*)

NARRATOR: He then hinted at their ambitious, illegitimate King Herod...

YESHUA: "The hired hand, since he isn't a shepherd and the sheep aren't his own, sees the wolf coming, abandons the sheep and runs away. Then the wolf drags them off and scatters them." (*John 10:11-12 CJB*)

NARRATOR: The crowds understood that this rabbi was referring to King Herod who, not even an Israelite, got his power to reign over them from Rome. Was this rabbi going to cause trouble?

CROWD RUMBLING WITH APPREHENSION

NARRATOR: That night, Yeshua and his disciples were invited to a friend's house. While there, a child asked Him...

CHILD: Yeshua, please tell us about the story of Chanukah...

NARRATOR: Yeshua started retelling the story of Chanukah.

YESHUA: Our sages tell us that in the days of the Greeks, some from the children of Israel sought to compromise their values and wanted to become like the Greeks. Antiochus Epiphanes, the Syrian Emperor, loved it and not only authorized games in Jerusalem, but also tried to trick the rest of the Jews to be more like them by encouraging them to participate in the Greek way of life. Greek radio programs filled the airwaves with advertisements.

RADIO ANNOUNCER: Welcome to radio Omega, for the best that Greeks have to offer. The day of national Greek culture and fun festivals begins today at an arena near you.

Free admission for Jewish patrons!! More news for you after these messages from our sponsors.

FASHION AD: Hurry, hurry, hurry to Toga-mart; we're running out of stock for our one size fits all togas and wreaths. What's up with your old-fashioned kippah, yarmulke, beanie, or whatever you call it? Get with the times! Contemporary leaf-wear looks great with all modern hairstyles. Just call 1-800-430-TOGA. Call now and get two for the price of one! It even doubles as a tablecloth or bedsheet! Order two and get the box it comes in absolutely FREE!

FITNESS AD: Too many latkes, challahs, couscous, honey pastries, and stuffed chicken! Your stomach's popping out. Summer is coming, let us help you. How do you like a healthy and fit look? As the Good Book says, physical activity is valuable for everything! It's up to you! The world awaits you!

IDOLATRY: For all the things your heart desires; from A to Z, Athena to Zeus, meet the great idols of our times. Whatever your old-fashioned relic of a God has refused you, they will provide. No questions asked.

CHILD: Did many people go for it? It must have made HaShem very sad!

YESHUA: Many succumbed to the worldly lures of Greek culture and forgot HaShem's Torah, but not all. Antiochus wanted ALL the Jews to renounce HaShem, and very soon, he saw the time when he could make his final move to finally stamp out Judaism forever. He sent officers to enforce the Hellenization of Israel.

SYRIAN OFFICER: *(with big scroll)*:

- You asked for a Gymnasium, we gave you a Gymnasium.
- You asked that Jewish athletes be included in the games, we have wonderful Jewish athletes.
- You asked to learn about our culture and civilization, we allowed you in our schools.

So now, to be fully accepted as Greeks, you must stop Shabbat celebrations...

CROWD: Whaaat!

SYRIAN OFFICER: You must eat whatever is set before you, giving thanks, to Zeus of course!

CROWD: Oh, my!

SYRIAN OFFICER: You have to stop learning from your prophet Moses, and start learning from our philosophers...

CROWD: Oh, no...

SYRIAN OFFICER: And last, but not least, you have to stop circumcising your male children. From now on, you owe worship and allegiance to Zeus and to Antiochus Epiphanes, whom he appointed over you. It means you'll eat our food, play our sports, rejoice at our festivals, worship our idols, and speak our language. That's what the king ordered, and that's what you'll do; period! Resistance is futile! Prepare to be assimilated.

CROWD: Oh, no, we can't do that!

YESHUA; When Mathias Maccabee, the high priest in those days, heard this, he cried and prayed in desperation.

MATHIAS: (*crying aloud*) "Alas! Why was I born to see this, the ruin of my people, the ruin of the holy city, and to dwell there when it was given over to the enemy, the sanctuary given over to aliens? Her temple has become like a man without honor; her glorious vessels have been carried into captivity. Her babes have been killed in her streets, her youths by the sword of the foe. And behold, our holy place, our beauty, and our glory have been laid waste; the Gentiles have profaned it. Why should we live any longer?" (*Maccabees 2:7-9*)

YESHUA: So Mathias and his sons rent their clothes, put on sackcloth, and mourned greatly. Then the king's officers who were enforcing the apostasy came to the city of Modein to make them offer sacrifice. It was the 25th of Kislev. The sacrifice was that of a pig in HaShem's altar. Daniel the prophet had spoken about that event and called it: The Abomination of Desolation. Many from Israel came; and Mathias and his sons were assembled. Then the king's officers spoke to Mathias and said...

OFFICER: "You are a leader, honored and great in this city, and supported by sons and brothers. Now be the first to come and do what the king commands, as all the Gentiles and the men of Judah and those that are left in Jerusalem have done. Then you and your sons will be numbered among the friends of the king, and you and your sons will be honored with silver and gold and many gifts."

YESHUA: But Mathias answered and said in a loud voice...

MATHIAS: "Even if all the nations that live under the rule of the king obey him, and have chosen to do his commandments, departing each one from the religion of his fathers, yet I and my sons and my brothers will live by the covenant of our fathers. Far be it from us to desert the law and the ordinances. We will not obey the king's words by turning aside from our religion to the right hand or to the left."

YESHUA: When he had finished speaking these words, a Judean came forward in the sight of all to offer sacrifice upon the altar in Modein, according to the king's command.

COMPROMISED JUDEAN COMES OUT ACTING AS IF HE WERE GOING TO SACRIFICE AN ANIMAL ON THE ALTAR...

YESHUA: When Mathias saw it, he burned with zeal and his heart was stirred. He gave vent to righteous anger; he ran and killed him upon the altar. At the same time, he killed the king's officer who was forcing them to sacrifice, and he tore down the altar. (*Maccabees 2:24-25*)

MATHIAS SLAUGHTERS THE JEWISH COMPROMISER AND THE OFFICER GIVING THE ORDER...

YESHUA: Thus he burned with zeal for the law, as Phinehas did against Zimri the son of Salu. Then Mathias cried out in the city with a loud voice, saying...

MATHIAS: "Let everyone who is zealous for the law and supports the covenant come out with me!"

YESHUA: And he and his sons fled to the hills and left all that they had in the city. Then many who were seeking righteousness and justice went down to the wilderness to dwell there... (*PEOPLE GATHER AROUND MATHIAS*) ...

they, their sons, their wives, and their cattle, because evil pressed heavily upon them. And it was reported to the king's officers, and to the troops in Jerusalem the city of David, that men who had rejected the king's command had gone down to the hiding places in the wilderness.

This ragtag Israeli army with hardly any training and weapons eventually won against the giant imperial army of Antiochus Epiphanes.

EVERYBODY: Hooray...!

NARRATOR: But Yeshua was not finished with the story. When He came to Jerusalem to celebrate Chanukah, He spoke words referring to the false leadership of the King of Syria who tried to rule over Israel in the days of the Maccabees. He also referred to their own present illegitimate Edomite king, King Herod.

Before His crucifixion and resurrection, Yeshua's disciples asked Him about signs for the time of the end. It is then that Yeshua reminded them of the Chanukah events that had happened one century and a half ago. Speaking in reference to the future antichrist who will also come to try to force everyone away from the worship of HaShem to the worship of himself, Yeshua warned...

YESHUA: "For there will appear false Messiahs and false prophets performing great miracles – amazing things! – so as to fool even the chosen, if possible. There! I have told you in advance! "So when you see the abomination that causes desolation spoken about through the prophet Daniel standing in the Holy Place" (let the reader understand the allusion), "that will be the time for those in Judea to escape to the hills." (*Matthew 24: CJB*)

NARRATOR: May we at that time know how to recognize the son of David, the true King of Kings, the true Shepherd, the one and only who judges righteous judgments and establishes peace and righteousness on earth, as the waters cover the seas.

ABOUT LAMED VAV HOUSE

Lamed Vav House is a brand new publishing house promoting messianic Judaism in the context of biblical learning and righteous living.

Much like Roman numerals, Hebrew letters have numerical values. Lamed “ל” has a value of 30; vav, “ו” has a value of 6. Therefore, lamed and vav together equal 36. There is a beautiful Jewish legend that says that at any time on the earth, there are 36 righteous people for the sake of whom HaShem does not destroy the world for its sins. Whether it is true or not, we believe that as much as HaShem is aware of the sin of people, he also adds into his scales of justice all the incredible good done by people of integrity.

This “goodness” is not necessarily based on religious ritual observance, civic obedience, or outward shows of charity, but the type of lifestyle King Solomon may have referred to when he said, “Many a man proclaims his own steadfast love, but a faithful man who can find? The righteous who walks in his integrity—blessed are his children after him” (Proverbs 20:6-7, ESV). Lamed Vav House seeks to promote this lifestyle through both fiction and non-fiction genres.

There are ways that you can help us establish the Kingdom of HaShem on earth as it is in heaven; one of those is by promoting materials that encourage people to live and walk in the integrity of their discipleship to Rabbi Yeshua. You can also submit your manuscript for us to consider, promote us on social media, pray for us, or donate to help build the Kingdom of HaShem through literature.

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