

hanukkah_5784 (1080p)

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SPEAKERS

Baruch Korman

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Hanukkah Samia, which means happy Hanukkah. Did you know that Hanukkah is mentioned in the Bible, and the place that it's found might surprise you. It's not in the Tanakh. That is in the Old Testament, but it is in the new covenant. In the Gospel according to John, and chapter 10. There we read in verse 22, that it was winter time. And you're sure went up to Jerusalem, because it was time for the Feast of Dedication. And the word dedication in Hebrew is konoka. And the fact that you show and the Holy Spirit inspired John to write this down, tells us that Hanukkah has significance for every believer. And we're going to learn a little bit tonight, hopefully, about that significance. Well, if we continue to read in that same section of John's gospel, chapter 10, and the next verse, verse 23, we learned something we learned that you're sure was found in a very significant location. And Hebrew we called Willem Shlomo Shlomo, is the Hebrew way of saying Solomon, and he was found in Solomon's Hall. What is that? Now many English Bibles will say, Solomon's portico, but it's the same location. We know that King Solomon, built the first temple, his father, David, get everything ready. But it was Solomon who oversaw the construction, and gave that wonderful dedication, prayer for the temple to be inaugurated and put into service. So it was the Feast of Dedication. Kanaka Messiah was in Jerusalem located in a very significant place in the temple area, known as gulag, Shlomo. And why is that important? Well, we know that there are restrictions, one can just not travel and walk anywhere he wants, there are certain places that only a Levite and those from the household of air and who are also Levites, but the priestly division, there are places only for them, for example, the Holy Place is only for priests and Levites. What was significant about Willem Shlomo Solomon's Hall, this was the closest place that someone who was not from the tribe of Levi, the closest place that they could go to before the Holy of Holies. And that is why Solomon would always be there during times of worship, because he wanted to be close to the presence of God. Now, there is a teaching in Judaism. And that is this, they say that there is a significance between kanaka and the work and the revealing of Messiah. And that's why we read, and this section, John 10, verses 22, 23 and 24, where it says that the Pharisees surrounded your show. And they said, How long do you keep us in suspense? If you are Messiah tell us plainly, now they were not looking for a verbal response. They wanted him to do something. Why is that? Because there is a view that on Hanukkah, that Messiah will go into the Holy of Holies, and the kingdom of God will be inaugurated. And we're speaking specifically, of the kingdom known as the millennial kingdom, from Jerusalem, that will last 1000 years. So their thought was this. We want to get

rid of your shoe. They didn't believe that he was truly the King of kings, the Lord of lords, the Messiah of Israel. So they were saying, if your Messiah, its Hanukkah time, go into the Holy of Holies, wanting him to be slain. Why would they think this? Well, in the Book of Leviticus, you might recall that the sons of her own that is Aaron's two sons by the name of NEDA of and a bee who they went into the holy place, and they were slain because they brought in a strange fire. They weren't doing things there. Way, and therefore the Pharisees in a way mocking Yeshua said, you go in if you're a messiah, it's Hanukkah time, go into the Holy of Holies. And we'll see what happens. We know that it was not the time, according to his father's will, that he went into the Holy of Holies. He will do that. After he returns the second time, and we know something, he is going to return to the Mount of Olives, He is going to descend the Mount of Olives cross over the Kidron Valley and go through the Eastern Gate, also known as the Golden Gate or the Watergate, he'll go through the Eastern Gate, which is sealed currently, that won't be a problem for him. And he will eventually indeed, go into the Holy of Holies, demonstrating that He is God with us, meaning Emmanuel, well, that he is Messiah. So Hanukkah does indeed relate to a future work of Messiah. Now I'd like to pause for a moment and share with you a few things before we go further into our study of Hanukkah. If you look before me, you'll see the hanukkiah. Now, the hanukkiah is different than the menorah they're both related. But the hanukkiah does not have three branches on one side, three on the other, and then a central one, ascribing seven places to be lit. But the hanukkiah has four on my left, four on my right, and then this one that is lit currently, and this is known uniquely as the shamash. And why is that important? That word relates to a servant. And what we do as an organization, what my life is about, and hopefully yours as well, is exalting your shoe. He is the eternal, divine Son of God, He is worthy, and we want to exalt Him, we want to glorify Him, we want to serve Him, we want to share him and teach about what he has done and also what he will do in the future. And therefore this candle is light lit in memorial to him and with an expectation concerning His return. Now, when we speak about his return, we always need to make a distinction between his rapture coming, which will take place before the wrath of God and His Second Coming, which will take place at the end of Daniel's 70th week. those final seven years we'll come to a conclusion with Messiah's return his second coming and I'll share with you good news. According to First Thessalonians chapter three and verse 13. The saints that means you and me, those who have been redeemed by the blood of Messiah, those who have accepted the gospel, we are going to be coming with him. And we are going to be ruling and ringing with him during that millennial kingdom. And we know that there's no temple in the New Jerusalem but there will be a temple for those 1000 years. And what's going to happen. Why is Hanukkah significant? Well, we know that the Antichrist is really a false messiah. And he is going to do something. There is an event known as she could have Michelle meme, which is the abomination of desolation. And this is when the Antichrist will go into the Holy of Holies. And he is going to exalt himself and oppose any everything that is worship and holy and of God. And he's going to declare himself to be God. That is a sacrilege, that is a desecration. And that's why we call that event, the abomination of desolation. But we've already said you're sure he is going to go into the Holy of Holies, in order to begin that millennial kingdom of God. And what do we know about that? Well, very simply, we know that it's God's will for your shoe to rule and we know that there's a Hanukkah connection. Why? Well, if you read some time, Daniel chapter 12. We are going to see that after the abomination of desolation, see we should act expect there to be 1260 days, we can say that differently 42 months, or we could say, three and a half years. But what's surprising about Daniel chapter 12 is that instead of 1260 days, there's an additional 30 days. 30 days is traditionally biblically, based upon the morning of Aaron that the children of Israel did. And the morning of Miriam, the sister of

Moses, Aaron, they also mourned her death for 30 days. So 30 relates to death, specifically mourning. And we are told that when Messiah returns, that the people are going to look upon him and they are going to mourn him, this one who has been pierced, so this is 30 days. But in Daniel chapter 12, it says, Blessed is the one, that word is ASHRAE can means blessed and happy. Those that arrive, and there's an additional 45 days. So 30 plus 45, is 75. Why is that important? Because if you look, for example, at Zacharias prophecy, it talks about messiahs second coming. And it says that they're going to look and who's they, the children of Israel, a remnant of them, they're going to look upon the one who has been pierced, meaning crucified, and they are going to mourn, they are going to lament, and that word lament is a form of worship. It's a form of, of pouring out your heart, and repentance and lamentation before God within a context of worshipping Him, so they are going to mourn. And then we have an additional 45 days. So a total of 75. Why is that important? Because in the next chapter Zechariah, chapter 13, we read that a fountain is going to be open up what is a fountain, it is a source of water, and that word is appropriate for immersion. Now, people immerse at different times for different reasons. But there is a national day of immersion. And this is prior to the Day of Atonement. Right before the Day of Atonement. People immerse. And this tells us this fountain being open up for the the cleansing away of what's called in Hebrew, NIDA, which is impurity, and that which is unclean, that is done by immersion. And this time of immersion is Yom Kippur War, the Day of Atonement. And we learn biblically and you can check this out, there's always hear this carefully. There's always 75 days from the day of atonement, you'll not get married to Kanaka. And what's going to happen on Hanukkah in the future? Why does God say bless it as the one who arrives at these additional 75 days 1335. We were initially thinking 1260. That's what we see, for example, in the book of Revelation. But there's an additional 75 Which brings us to 1000 to 1335 days. Why is that important? Because it relates to the establishment of the Kingdom of God. And that's when Messiah is going to return his second coming. We the believers based upon First Thessalonians chapter three and verse 13, we are going to be accompanying him, and we are going to rule and ring with him during this millennial kingdom those 1000 years. So we see it in time connection to Hanukkah, and what Messiah is going to do enter into the Holy of Holies. And he is going to rule as the King of kings and the Lord of lords for those 1000 years known as the millennial kingdom. Now, let me pause for a moment and share something with you. There are those who teach that the birth of Messiah is related to konica it is not. There's no evidence biblically that unites the birth of Messiah and konoka There are still others that want to say that Messiah and This is true for many Messianic believers, and I consider myself a messianic believer, part of that community. But I certainly do not teach that Messiah was born during the Feast of Tabernacles. Now, why do people teach that? Well, there's two primary reasons. It says in the Gospel of John, that the word and this is you show him, The Word became flesh, and dwelt among us. This word for dwelling is the word for for skin. It derives the English word skin from this word. So what they say is, well, we have tabernacle, we have skin, him becoming skin as the Incarnation, this is his birth. So it took place during the Feast of Tabernacles, because the Word became flesh and dwelt among us tabernacle with us. They also say something else. They also say that in Luke's gospel, it talks about Zechariah. Now, what Zechariah Are we speaking about not the prophet, but the father of John the Baptist. And you'll recall, he was a priestly individual from the lineage of the priestly family of a bee, who, which is in the eighth rotation, we know biblically that there were 24 rotations of priests. But here's what we need to realize. We know nothing about those rotations. And furthermore, after the Babylonian captivity, and the birth of Messiah took place, after the Babylonian captivity, we are told in the book of Ezra, initially, there were only a handful of priestly families that came back, we don't know how the

rotation went. So the fact that Zechariah is the father of John the Baptist, went into the holy place to offer up the incense offering, we know nothing when that was. Now we do know something, we do know that, that Elizabeth, the wife of Zacharias, the father of John the Baptist, we know that this conception took place six months before your shoes conception. But none of that tells us anything about the birth of Messiah in the sense that it took place during Sukkot. There's no biblical evidence for that. And let me share you share with you something else.

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There is evidence that the Roman Empire allowed quite a bit of religious freedom for the Jewish people for most of their reign, until we find that there was the revolt, that was led by Bar Kokhba, then that religious freedom cease. But we need to remember that when Messiah was born, we find that Joseph and Miriam, Miriam is the Hebrew way of saying, Mary. So we're talking about Joseph, the the legal father of your show, and not the biological, and Miriam who was indeed, the mother of the incarnated Son of God, meaning, the one who became flesh, he was conceived by the Holy Spirit without male seat, but the the womb of Miriam was used, and presumably her a, so he did become flesh. But we need to remember something. When we look at Luke's gospel, we see that Joseph and Miriam that Joseph and Mary, were God fearing they were called righteous. That means they took seriously the Torah. And they certainly would not have gone to Bethlehem during the Feast of Sukkot. Why? Because according to the Bible, one must observe Sukkot, the Feast of Tabernacles in Jerusalem. So anyone who teaches that you're sure it was born during Sukkot? There is no biblical evidence for that. There is nothing that tells us anything about the priestly role, rotation, and when Zacharias would have been serving at the temple. Secondly, it certainly wouldn't have been done during a census time that Sukkot would be would be happening during the census that would have called caused a revolt among the people of Israel against Rome. So there's no evidence whatsoever that you're sure was born during the Feast of Tabernacles. Well, what I'd like to do in the time that I have left is to look at a another location in the scripture that hints to Kanuka. Now, we know that Hanukkah begins at the conclusion of the 24th day of the ninth month, that ninth month is called Kislev. So when the 24th day is over, this is when we begin to kindle to light the hanukkah, in remembering the eight days of Hanukkah, and what I'd like you to do, is to take out your Bible and study with me for just a few minutes, as we look at the prophecy of Haggai. And chapter two, just a few verses. Now, let me share with you that names are important. In the Scripture, names have meaning, and the name, a guy comes from the Hebrew word kg, which is a festival, a biblical appointed day. Some of these festivals are more than one day, like the Feast of Unleavened Bread, or the Feast of Tabernacles, each being seven. And what we see here, look if you would to Haggai which by the way, his name means my festivals. Now, what two festivals could CAG guy's name be referring to? Well, we're gonna get the answer very quickly. Look with me to chapter two of hair guys prophecy, and verse one, notice what it says, In the seventh meaning in the seventh month, on the 21 day of the month, we would say 21st day of the month in English. So we see that this is a special a unique day, because the 21st day of the seventh month is within the Feast of Tabernacles. And it has a special name. This is confirmed in John's gospel and chapter seven, where it's called the great day of the Feast of Tabernacles. It's known in Hebrew as Hashana Ribba, which means the great salvation and salvation is a kingdom word. Salvation relates to God having put things in order, a kingdom order. So salvation is related to the kingdom of God. And what does it say here? verse one of chapter two, and the seventh meaning the seventh month and the 21 day of the month, the word of the Lord was in the hand meaning it came unto Haggai, the prophet sang. And we're going

to see that there's an emphasis in the book of Haggai, both in chapter one and in chapter two, on the temple, and more specifically, on the sanctuary, referring to the holy of holies dropped down, if you would, to Verse seven, of chapter two, where it says, they hear ashti. Now, this is a word that is derived from the noun for noise. And most Bible says, I will shake, and sometimes shaking something causes a noise. So it's going to be God shaking and who see shaking. Look again, at verse seven, I will shake all the nations, and these nations are going to do something, they are going to come meaning come to Jerusalem, and they are going to bring the desirable things, the Honorable things. And what does the Scripture say that God's going to do? He says, middle of verse seven, and I will fill this house with glory, says the Lord of hosts. So we're talking about the temple. More specifically, we'll see in a moment, the Holy of Holies, that location is going to be filled with glory. What does that mean? The presence of God, but not God the Father, but the Messiah, God the Son, and we read look now at verse nine that's going to teach us about glory. Verse nine, good dough EA Kofoed, ha abide Jose, ha a heroine which means great will be the glory of this last temple. Now the word for Temple in Jerusalem, there's a word by it which means house and we're talking about the house of the Lord. That is one of the words for temple how House. And many Bibles do not translate this properly because they think logically, rather than simply translating it faithfully, it says Hubei it has a Ha, a Koran, not this ladder, Temple, referring to the one that was built during the days of Haggai. But rather, it literally says, this temple, the last meaning the last temple, and we're speaking about the temple in the millennial kingdom. And it says that this temple is going to be full of a greater glory than the first one. Now, what does that mean? Well, the first one, it was glorious, but it's going to be overshadowed by the last temple, because it is going to have the Son of God, it is going to be a kingdom temple, and the glory is going to be great, we are told. And notice it says at the end of verse nine, and in this place, I will give Shalom, shalom is the word for peace. But we have to understand it properly, just that an absence of violence and absence of war. Shalom is related to the fulfillment of God's will. And that's what Messiah is going to bring about in the millennial kingdom. He is going to bring about the righteous will of God, his father being observed, during the millennial kingdom, he is going to rule with the rod of iron. And we have a promise that says they own Hashem says, quote, declares the LORD of hosts, and that Word declares, is a Word of Promise. Now look at verse 10. We see that there's not just an emphasis on the temple. But there's an emphasis on a particular date. Look at verse 10.

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And on the 24th, day of the ninth, meaning the ninth month, the month of Kislev. Now Hanukkah begins at the conclusion of the 24th day of the ninth month, it says here, there's an emphasis on the 24th day of the ninth month, and we see something, look to verse 15. It says here, and now. And we have a Hebrew idiom, in idiom, it means set your heart which literally, is an idiom, which means pay attention, please. It says, Now, pay attention, please, from this day, and onward. So now from the 24th, day onward, well, what are we in? We're in the eight days of Hanukkah. So pay attention from this day, the 24th day and further, we see that before any stone was laid in the sanctuary of the Lord. Now we see this date relating to the sanctuary, the Holy of Holies. And what are we going to be taught? We'll look now to verse 18, we see that same expression, set your heart meaning pay attention, please, from this day and forward from the 24th day of the ninth month, from this day, and what was unique about it? Well, during the Second Temple period, we see that on that day, they completed laying the foundation for the sanctuary of God, His temple, and what's emphasise is the Holy of Holies. So this is the day when the foundation of the temple was completed. And what are we told we'll look now in our last

verse, verse 20. And it came about the word of the Lord a second time to Haggai. When, again, on this 24th day, of this ninth month, the month of Kislev, which refers to at the conclusion of that day, is Hanukkah. And if we keep reading, we see that there's a hint towards Messiah, and what God's going to do in bringing about peace, bringing about blessing, bringing about rest, and all of these things, blessing, peace and rest, or Kingdom terms. And what we can believe is this. We see it again in the book of Daniel. We see how Messiah is going to return the people are going to Look upon the one who is Pierce, they are going to mourn him for 30 days and then an additional 45 days, bless this one who arrives at 1335. We see that what's going to be, we see that in that time, that God's going to do something that God is going to bring about the establishment of the Kingdom. And that is going to be done with Messiah going into the Holy of Holies and setting upon what's known as the Mercy Seat between the two cherubim. And what do we know? Well, we know that he is going to rule there and bring about a kingdom of righteousness. That is why Hanukkah is so important, because it tells us about how Messiah is going to establish His Kingdom, the millennial kingdom. And this millennial kingdom is going to be a righteous 1000 years where the will of God is going to be required and enforced by your shoe konica it is a time of great significance. Well, I'll close with that. Until we have our next study. May God bless you and Hanukkah Smith