



Hanukkah: The Hidden Truth

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Hanukkah: The Hidden Truth

Halleluyah. Praise his holy name. I want to start our teaching off today out of the Gospel according to *John*. We are going to look at chapter 10, verse 22. From there we're going to look at this teaching: *Hanukkah: The Hidden Truth*.

In *John*10:22 it starts to say:

John 10:22 - "And it was at Jerusalem the feast of the dedication, and it was winter."

This particular verse indicates to us that there was a *Feast of Dedication*. This Feast of Dedication is known by many today as Hanukkah (or Chanukkah). We're going to address these particular issues; these questions as well as additional questions that we're going to answer in this teaching. First I will ask:

Is Hanukkah a biblical feast?

The answer to that is that the term "Hanukkah" is biblical. However, *YeHoVaH* never commanded us to celebrate *Hanukkah*. He never commanded us to celebrate a Feast of Hanukkah, nor did he ever declare a Feast of Dedication as we see here in *John* chapter 10. The Feast of the Dedication, ladies and gentlemen, was established by the Maccabees. Therefore it is a man-made holiday and not a biblical holy day. Secondly I will ask:

Did the Maccabees celebrate Hanukkah?

Well, in a sense, yes. The Maccabees did celebrate Hanukkah as it relates to the dedication, but then the question is **the dedication of what?** We're going to deal with that here in a few moments. So yes, the Maccabees did celebrate Hanukkah in a sort. However, Hanukkah as we know it is not how the Maccabees celebrated it. We're going to look at how they celebrated it.

Why celebrate Hanukkah today?

That's a great question. In essence when we look at the meaning of Hanukkah, in the name is the actual purpose of Hanukkah. Hanukkah is

the dedication. That's what the word means – dedication. The question is, dedication of what? It's the dedication of an altar.

To celebrate Hanukkah is to celebrate the dedication of an altar. What altar? We're going to look at that and determine whether or not Hanukkah is something that we should celebrate. Understand that Hanukkah can be celebrated by those who choose to. Hanukkah celebration is not anti-Scripture and celebrating or not celebrating Hanukkah is not against Scripture.

What is the Festival of Lights?

The Festival of Lights is another name that is given to Hanukkah. What is interesting is that if you do a *Google* search on “Festival of Lights,” you will find that Festival of Lights is not just something that is associated with Hanukkah. It is also associated with Hinduism. It is associated with Jainism. It is associated with Zoroastrianism and it is associated with Christmas. The Festival of Lights is another name that is given to Hanukkah. Thus in a sense in many ways it has changed Hanukkah as a whole. We're going to look at how.

Yeshua was in Jerusalem at the Feast of Dedication and it was winter. How did he celebrate Hanukkah? We find no actual celebration of the Feast of Dedication in *John* 10. Whether Yeshua was in Jerusalem to celebrate Hanukkah is not clear from the text, so many take the liberty to assume that he was there to celebrate the Feast of Dedication.

I can tell you right now that it's possible that he could, especially since the altar that was dedicated was still in use. Yeshua was not well received and some even attempted to kill him, so the question is:

How exactly was Hanukkah to be celebrated?

Hanukkah or Chanukkah (as it is in the Bible) – the reason and purpose of it is contained in the name. “Hannukah” means “dedication.” That's what it means. “Chanukkah” [khan-ook-kaw] according to the Hebrew means: dedication, consecration. It is used as the word “dedication” six times and the word “dedicating” twice.

Hanukkah is specifically associated with the dedication of the altar upon which the burnt offerings and other sacrifices made by fire would be offered to YeHoVaH. Now we know what the Feast of Dedication is. It is the dedication of the altar.

The dedication of the altar is first mentioned in *Numbers 7*, but the instructions for it are given in *Exodus 29*. There are in fact, three Hanukkahs or three dedications of altars in the Old Testament writings or what is known as the Tanach (or Tanakh). Moses is given instructions for consecrating the altar of the Tabernacle for seven days.

Remember. We're going to see this throughout that each altar was celebrated for seven days. So how is it that Hanukkah got to be an eight day celebration? We're going to look at that.

Exodus 29:37 – “For seven days make atonement for the altar and consecrate it. Then the altar will be most holy, and whatever touches it will be holy.”

That's the instruction.

In *Numbers 7*, Moses dedicated the altar of the Tabernacle for seven days according to the instructions given in *Exodus 29*.

How many days was it to be dedicated?

Seven days. Father is very clear on numbers when it comes down to numbering.

Numbers 7:84 – “This *was* the **dedication** 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:”

It talks about what each prince brought. There was a prince from each tribe, so it represents each tribe bringing something. “Chanukkah” is the word that is used there for “dedication.” If you look up that word “dedication,” it is “Chanukkah.”

Numbers 7:88 – “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** of the altar, after that it was anointed.”

We see this word “dedication” there.

When Solomon dedicated the altar of the first Temple, he dedicated it for seven days.

2 Chronicles 7:8-9 – “So Solomon observed the festival at that time for seven days,”

I need you to see this.

“...and all Israel with him”

This festival that Solomon is celebrating is actually the Feast of Tabernacles. You’ll see this here.

“⁸ – a vast assembly, people from Lebo Hamath to the Wadi of Egypt. ⁹On the eighth day they held an assembly, for they had celebrated the **dedication** of the altar for seven days and the festival for seven days more.”

We see that there are two seven day periods. What Solomon did was celebrate the dedication of the altar for seven days. Why? Because according to what Father said to Moses, when an altar is built, it is to be consecrated. It takes seven days for that consecration process.

But then what we find here is that when Solomon finished building the Temple, it just so happened to be in the seventh month; which is the month of Tabernacles. So they celebrated the dedication of the altar for seven days and then the Feast of Tabernacles began. They celebrated the Feast of Tabernacles for seven days, which is what it says here. That word “dedication” again is “Chanukkah.”

We see Chanukkah associated with the altar with Moses. We see Chanukkah associated with the altar with Solomon.

2 Chronicles 7:10 – “On the twenty-third day of the seventh month he sent the people to their homes, joyful and glad in heart for the good things YeHoVaH had done for David and Solomon and for his people Israel.”

Let’s go look again. We see seven days, but on the eighth day they had an assembly. What’s the eighth day? It is the eighth day or the day after

the Feast of Tabernacles. That's what it's called – the eighth day. Tabernacles is seven days. Then the eighth day is a holy assembly. After the eighth day, Solomon sent the people home.

The Children of Israel dedicated the first or the second Temple. That's what it should be.

16“And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy,”

This is in *Ezra* 6:16-17. Now remember that after they were sent back to Israel, all of the treasures that had been taken were given. They went and rebuilt the Temple. There was the Tabernacle Hanukkah. There was Solomon's Temple Hanukkah. Then there was a second temple which is now a dedication of the altar in accordance to what had been given to Moses.

17“**And offered at the dedication** of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and for a sin offering for all Israel, twelve he goats, according to the number of the tribes of Israel.”

This is in *Ezra*. That word “dedication” of the second Temple altar is what? It is Chanukkah.

At this point we see three Hanukkahs celebrated and not one of them was commanded to be kept perpetually. The altar was dedicated. From that point on it was used for the offerings that were offered to the Almighty in their given day and at their given appointed season.

In the days of the Maccabees, there was an actual altar to celebrate the dedication of the altar. The story behind the Maccabees is that the altar was defiled. They tore it down. They built a new altar. Then of course they had to do what? Dedicate it. They had to “Chanukkah” it.

The Maccabees did not gather to celebrate their victory. That was not why they gathered. Today people want to gather to celebrate the Maccabees' victory. What we're going to find is that the first and second Maccabees is not even in the Tanach. It's not even included in the Jewish writings. It's not included in any of the Jewish holy books.

There's a story, but Maccabees was part of the New Testament Apocrypha. It was the time between the Old and the New Testaments which is called the Apocrypha. It was carried over into the Christian portion of the book, but never in the Jewish writings or the Tanach. This is important for us to realize.

The Maccabees didn't gather to celebrate a victory. The reason why I brought up all of the previous dedications of the altar is because it was in line with the Torah – that when you build an altar, it takes seven days for the consecration and the anointing of that altar. That's a seven day period, not an eight day period.

The Maccabees did not gather to celebrate their victory but to dedicate the altar with thanksgiving that they could resume worship as prescribed in the Torah. That was the purpose.

During the days of Yeshua, the altar that had been dedicated was still being used to offer sacrifices to YeHoVaH. Israel did not gather to celebrate the victory of the Maccabees, but as the passage states, “the Feast of the Dedication.” The dedication of what? The altar.

Where did the lighting of candles come from?

The story of the Maccabees was not the focus then. In fact, the name “Maccabees” is not mentioned. You can read throughout *John* chapter 10 and there is absolutely nothing concerning the story of the Maccabees.

Today Jews do not gather to celebrate the dedication of the altar, but the focus seems to be the lighting of candles on a Hanukkiah (a nine branch menorah). Then they have to light it a certain way for eight days as prescribed by rabbinic tradition.

Depending on which rabbinic tradition one follows, one would have to either light one candle one day and then two candles the next day; or some would light all eight candles. Then each day as the Festival of Hanukkah goes on, they would blow one out. It all depends on the rabbinic tradition one was brought up in. That is because all people who celebrate Hanukkah don't even light the candle the same way.

There is something in the Talmud. We'll look at it in a moment. Keep in mind that *the Book of Maccabees is not part of the Tanach*. It wasn't part of the Jewish portion of the book that was separated – the Hebrew Scriptures.

Today there is nothing to celebrate. There is no altar and no temple. So even if Yeshua went up to celebrate, he didn't go up to celebrate the victory of the Maccabees because that's not why people gathered. He didn't go up to celebrate a Festival of Lights because there were no lights.

The only light was the menorah and of course the lights that kept the courtyards lit at night. We'll see that in a moment. There is no altar and no Temple. Unlike the Feasts of YeHoVaH, there is no command to keep or to celebrate Hanukkah.

How do you celebrate the dedication of an altar that does not exist?

The way you do it is that you change the focus and the story line. Make the focus about the story of the Maccabees, NOT the dedication of an altar that does not exist. Add some traditions. Add some games and a miracle about oil that lasted eight days that never happened. Add some prayers that were never commanded, a Hanukkiah, a Hanukkah bush, give some gifts here or there and viola, you've got yourself a holiday.

Here's what the Babylonian Talmud Tractate Shabbath Folio 23a says:

“Moreover, since we pronounce a benediction, ‘Who sanctified us by his commandments and commanded us to kindle the lamp of Hanukkah,’”

This is what is being taught to the Jews in synagogues and in the Shevas. They are taught that they were commanded to light the lamp of Hanukkah. Now the argument goes as to how you light it, when you light it, what are the prayers that are said when you light it, in what order do you light it and if it falls on a particular Sabbath, when to light it.

Modern day Hanukkah is a holiday celebrated by the Jews that gets its identity from a collection of writings that are rejected by the Jews. This is what I find very interesting. The Maccabees are not in the Jewish writings. Maccabees are part of the Apocrypha. The Apocrypha was part of the New Testament books. As a matter of fact in the Catholic Bible, the Apocrypha is there. In some of the different version of Bibles, there is the Apocrypha. Of course there is this one [Arthur holds up a thin red book that contains the Apocrypha]. It is a separate book that is totally disconnected from any other writings.

Here is the thing that I found as I was studying and preparing. There is no way to verify anything in this book. I wonder very seriously if that was the reason why it was removed. It was part of [the Bible] and then it was no longer part of [the Bible].

Do all “Jews” celebrate Chanukkah?

We’re going to find that 2 Maccabees seems to conflict with 1 Maccabees. I’m going to point that out to you. The other thing that I want to point out to you is that not all Jews celebrate Hanukkah.

You would think that:

“Hey, it’s a Jewish holiday. All Jews celebrate it.”

Well, many Jews celebrate it, but not all Jews celebrate it.

According to Ashdod Karaite Rabbi Eliyahu Dabbah, there is a December dilemma for Israeli Karaites. They don’t celebrate Chanukkah because the saga of the Maccabees is not mentioned in the Bible. He writes:

“So when that holiday comes around,”

Dabbah explains,

“Our children feel like outsiders. This forces us to make compromises, which take the form, for example, of the lighting of Chanukkah candles in some Karaite homes.”

Now the pressure that Karaites in Israel face is very similar to the pressure that Christians face today who don’t celebrate Christmas. If you are a Christian who goes to church and who has a problem with Christmas (especially recognizing that the Christmas tree is pagan); for an entire month from Thanksgiving to the end of the year, a Christian goes into a church and has to look at that pagan symbol while they’re trying to worship in the so-called “House of God.”

Outside of Israel, the Karaites don’t have that issue. But in Israel, especially when you live in a community where Hanukkah is being celebrated, the menorahs are in the windows. Everybody has menorahs.

The synagogue has big nine branch menorahs out front where the News and everybody is gathering night after night.

I used to gather with the Jews in my community in Grand Rapids, night after night while they would get up on one of those hoists. It would take them all the way up and they would light a candle. Then the next night we'd come back to show religious solidarity. It was part of ecumenism. We would gather. I remember standing out in the cold and I was like:

“Wow. That’s a big menorah!”

They were getting up on this lift and they were lighting it. It was a big deal for our community. I am thinking to myself:

“How is it that they can light this Hanukkiah while rejecting the Maccabees?”

The Book of Maccabees is not part of the Tanach. The Book of Maccabees is not included in the Tanach, but is celebrated by Jews. This really doesn’t make sense.

The defilement of the altar and the abomination of desolation

Let’s get to the root of it.

1 Maccabees 1:54-55 – “**Now the fifteenth day of the month Casleu,**”

Today Casleu is known as *Kislev*. Kislev is the ninth month. Keep that in mind. *It is the ninth month.*

“...in the hundred forty and fifth year, they [Antiochas] set up the **abomination of desolation**”

Yeshua comes along later and says:

“the abomination of desolation that is to come.”

We’ll deal with that in just a moment.

“...they set up the **abomination of desolation** upon the altar, and builded idol altars throughout the cities of Juda on every side; ⁵⁵And burnt incense at the doors of their houses, and in the streets.”

1 Maccabees 1:56-57 – “And when they had rent in pieces the books of the law which they found, they burnt them with fire. ⁵⁷And whosoever was found with any of the book of the testament, or if any committed to the law, the king’s commandment was, that they should put him to death.”

1 Maccabees 1:58 – “Thus did they by their authority unto the Israelites every month, to as many as were found in the cities.”

1 Maccabees 1:59 – “Now on the five and twentieth day of the month they did sacrifice upon the idol altar, which was upon the altar of God.”

On what day? The twenty-fifth day of the month Casleu, which is the twenty-fifth day of Kislev. It just so happened that this year the twenty-fifth of Kislev coincides with Christmas.¹

Three years later after they defile the altar, 1 Maccabees, 4:52:

1 Maccabees 4:52 – “**Now on the five and twentieth day of the ninth month which is called the month Casleu**”

Do you see? Now you will see that it’s the ninth month, which is the month of Casleu, on the twenty-fifth day.

“...in the hundred forty and eighth year, they rose up betimes in the morning,”

¹ Kislev is the ninth month of the Hebrew calendar, but the twelfth month of the Gregorian calendar since the first month of the Hebrew calendar coincides with April, the fourth month on the Gregorian calendar. Begin counting nine months from April and you will end up at December.

1 Maccabees 4:53 – “And offered sacrifice according to the law upon the new altar of burnt offerings, which they had made.”

Why are they offering sacrifices?

We’ll find out here in a moment.

1 Maccabees 4:54 – “Look, at what time and what day the heathen had profaned it, even in that was it dedicated with songs, and citherns, and harps, and cymbals.”

1 Maccabees 4:55 – “Then all the people fell upon their faces, worshipping and praising the God of heaven, who had given them good success.”

1 Maccabees 4:56 – “**And so they kept the dedication of the altar**”

How many days?

“...eight days”

What was the prescribed amount of days of the dedication of the altar? Seven. Now we’ve got eight days of dedication for a seven day process. Red flag. Red flag.

“...and offered burnt offerings with gladness, and sacrificed the sacrifice of deliverance and praise.”

1 Maccabees 4:57 – “They decked also the forefront of the temple with crowns of gold, and with shields; and the gates and the chambers they renewed, and hanged doors upon them.”

1 Maccabees 4:58 – “Thus was there very great gladness among the people, for that the reproach of the heathen was put away.”

We see this. There are no lights.

1 Maccabees 4:59 – “Moreover **Judas and his brethren with the whole congregation of Israel**”

Who did it? Judas and his brethren with the whole congregation of Israel.

“...ordained, that the days of the dedication of the altar should be kept in their season from year to year by the space of eight days,”

Who did it? Judas and his brethren and the whole congregation of Israel. Who gave them permission to do it?

“...from the five and twentieth day of the month Casleu,”

When is the month Casleu? It is the ninth month.

“...with mirth and gladness.”

The Feast of Tabernacles and the Feast of Dedication

The Maccabees also celebrated Tabernacles in the seventh month according to 1 Maccabees 10:21. I want you to see this.

1 Maccabees 10:21 – “So in the seventh month of the hundred and sixtieth year,”

When was this? When they got the robe? [Arthur goes back to 1 Maccabees 4:52]. It’s back in the hundred and forty eighth year. So we go from the hundred and forty eighth year to the hundred and sixtieth year [in 1 Maccabees 10:21].

“...at the feast of tabernacles,”

Several years have gone by and they are still celebrating the Feast of Tabernacles but we don’t hear anything else about the dedication. It is safe to assume since they made that decree that they were celebrating, but we see that they are also celebrating the Feast of Tabernacles.

“...Jonathan put on the holy robe, and gathered together forces, and provided much armour.”

It is interesting that this holy robe was – let’s read it in 1 Maccabees 10 and you’ll see where he got the holy robe from.

The story would be over at the end of 1 Maccabees if Maccabees was only one book, but then the Book of 2 Maccabees sheds more light on the story of Hanukkah. Here is where it gets really interesting. Why? It appears according to 2 Maccabees that the Maccabees celebrated the dedication of the altar in conjunction with the Feast of Tabernacles when they first dedicated it.

Then they issued a decree that the Feast of Tabernacles should be celebrated in the *ninth* month when YeHoVaH said Tabernacles was to be celebrated in what month? The *seventh* month. Now 2 Maccabees sheds light on what happened in 1 Maccabees, which shows us why it was eight days.

Solomon celebrated the dedication of the altar in his day and then celebrated the Feast of Tabernacles. Solomon did not connect or celebrate the dedication of the altar simultaneously with the Feast of Tabernacles.

I have tried to understand how it was that they connected Tabernacles and the altar. The closest I could come for a precedent is that maybe they looked at the first Temple celebration. But what we find is that Solomon celebrated the altar’s dedication for seven days. Then he celebrated the Feast of Tabernacles for seven days. Then on the eighth day they had a holy assembly and then sent the people home the next day. That didn’t line up, but it is the closest that I could find.

Again, Solomon did not connect or celebrate the dedication of the altar simultaneously with the Feast of Tabernacles. They were two distinct celebrations.

From 2 Maccabees we find a problem if in fact they did try to change when Tabernacles was to be celebrated in violation of what the Torah commanded. It therefore appears that 2 Maccabees (or 1 Maccabees) added to or took away from the Torah; thereby destroying the Torah, which no one would be obligated to follow.

“Well brother, how do you come up with that?”

As it stands, whether they attempted to change tabernacles dates or not, **no one is obligated to follow a command to keep a feast that YeHoVaH has not commanded.** That's first and foremost. But then let's look at 2 Maccabees 1:9. If you read from verse 1 down to 9, you'll get the context, but here is what it leads up to.

2 Maccabees 1:9 – “And now see that ye keep the feast of tabernacles in the month Casleu.”

What month is Casleu?

It is the ninth month.

When should the celebration of Tabernacles commence?

In the seventh month.

So a decree is issued that the Feast of Tabernacles is to be kept in the month Casleu.

How many days is Tabernacles?

Seven days.

And then there is the eighth day. There you have the eight days.

2 Maccabees 1:18 – “Therefore whereas we are now purposed to keep the purification of the temple...”

Look at verse 9 again.

2 Maccabees 1:9 – “And now see that ye keep the feast of tabernacles in the month Casleu.”

Back to verse 18:

2 Maccabees 1:18 – “Therefore whereas we are now purposed to keep the purification of the temple upon the five and twentieth day of the month Casleu, we thought it necessary to certify you thereof,”

“...that ye also might keep it, as the feast of tabernacles, and of the fire, which was given us when Neemias

offered sacrifice, after that he had builded the temple and the altar.”

This goes back, way back into Nehemiah. There is a legend that there was fire. And before the Temple was destroyed, someone took fire and they hid it in a cave. Many, many years later they went to that cave looking for it, but there was no fire. The fire was gone, but now there was this substance. They brought the substance out and the substance supposedly ignited. That’s the story.

How did the Maccabees celebrate the dedication of the altar?

We’ve already seen that they offered burnt offerings. The Maccabees celebrated the dedication of the altar as they would celebrate Tabernacles. This is what is written. I’m not making this stuff up.

2 Maccabees 10:5 – “Now upon the same day that the strangers profaned the temple, on the very same day it was cleansed again, even the five and twentieth day of the same month, which is Casleu.”

2 Maccabees 10:6 – “And they kept the eight days with gladness, as in the feast of the tabernacles, remembering that not long afore they had held the feast of the tabernacles, when as they wandered in the mountains and dens like beasts.”

So before, they were able to celebrate Tabernacles until the defilement of the altar. Then three years passed and they were going back and forth with these Greeks.

How did they keep the celebration?

2 Maccabees 10:6 – “And they kept the eight days with gladness, as in the feast of the tabernacles,”

2 Maccabees 10:7 – **“Therefore they bare branches,”**

Notice here what it says.

2 Maccabees 10:5 – “Now upon the same day that the strangers profaned the temple, on the very same day it was cleansed again, even the five and twentieth day of the same month, which is Casleu.”

It says the twenty-fifth day of the same month, which is what? Casleu.

2 Maccabees 10:6 – “And they kept the eight days with gladness, as in the feast of the tabernacles, remembering that not long afore they had held the feast of the tabernacles, when as they wandered in the mountains and dens like beasts.”

2 Maccabees 10:7 – **“Therefore they bare branches, and fair boughs, and palms also,** and sang psalms unto him that had given them good success in cleansing his place.”

2 Maccabees 10:8 – “They ordained also by a common statute and decree, That every year those days should be kept of the whole nation of the Jews.”

2 Maccabees 10:9 – “And this was the end of Antiochus, called Epiphanes.”

We see according to Maccabees that the dedication of the altar, which was never commanded to be kept by the people after the altar had been dedicated, has now been commanded by individuals that this is now to be a celebration called a feast. From now on it is to be kept perpetually.

What is Chanukkah so important?

Chanukkah is probably one of the best known Jewish holidays; not because of any great religious significance, but because of its proximity to Christmas. Many non-Jews and even many assimilated Jews think of this holiday as the “Jewish Christmas.” They have adopted many of the Christmas customs such as elaborate gift-giving and decoration. This is coming from a Jewish web site.

It is bitterly ironic that this holiday, which has its roots in a revolution against assimilation and the suppression of Jewish religion, has become the most assimilated, secular holiday on our calendar.

Chanukkah is not mentioned in Jewish Scripture. The story is related in the **Book of Maccabees, which Jews do not accept as Scripture**. This comes from *www.jewfaq.org*. This is a web site that is created and maintained by Ashkenazi Jews.

The Festival of Lights

The Feast of Dedication of the altar somehow got changed to a Festival of Lights. It is totally disconnected from the dedication event that occurred in Maccabees. People need to know what they are doing. That's why we're doing this teaching. They need to know what they are celebrating and why they are celebrating it and who commanded it.

No man can command us to celebrate a feast.

The only light lit during the dedication was the seven branch menorah lamp in the temple.

1 Maccabees 4:50 – “And upon the altar they burned incense, **and the lamps that were upon the candlestick they lighted, that they might give light in the temple.**”



That is a candlestick like the one we have here [Arthur points to a seven branch menorah in the corner of the room]. This is very similar to what we have. It is a seven branch menorah. [See photo example.]



Today these are the types of lamps that are lit in celebration of Hanukkah. Now they've got a nine branch menorah, so it has gone from the seven branches to nine branches.

“The Hanukkiah is a special type of menorah made just for Hanukkah. Instead of having seven branches to represent the seven days of the week

like a regular menorah, it has nine branches. It is used to commemorate and publicize the miracle of the oil, which was enough to last one day but instead lasted eight.”

This is a symbol, like the “Star of David” is, to Judaism. The main problem that I have with the nine branches is this. The one at the top is supposed to be the candle that lights the other eight. But what the other eight symbolize is *a miracle that never happened*.

You can read 1 Maccabees and 2 Maccabees and there is no such miracle. This is a folk tale. This folk tale has led to a nine branch menorah. Eight branches represent the eight days that the miracle of oil burned when they only had a cruse for one day. That’s the “miracle.” The miracle of Hanukkah is *a created miracle that never happened*. It’s interesting what people call miracles. [Arthur briefly discusses American politics as an example.]

As I stated, that miracle is found nowhere in the Maccabees and is a made up story, ladies and gentlemen. **There was no miracle of oil.**

Is there prophetic significance in Hanukkah?

People want to make sure. There are people who are teaching this. Some say that the abomination that causes desolation was fulfilled in Hanukkah. Yet Yeshua said the abomination that causes desolation was yet to come. He did not say that in context to Hanukkah.

So what do they say? They say that there are three fulfillments of the abomination of desolation. The one that happened in Hanukkah, the rebuilding of the temple and the trampling of it, and I forget the third one. But what they do say is that the second fulfillment of the abomination of desolation will come when the Anti-Messiah sets up in the new Temple.

All of this stuff is coming from Christianity. It is certainly not coming from Judaism, because after all, Judaism doesn’t accept the Maccabees. Do you get this? If Judaism rejects the Book of Maccabees, where are these prophecies coming from?

According to Judaism, by rejecting the Book of Maccabees, the abomination that causes desolation spoken of by the prophet Daniel has not even happened yet. Do you get this? When we connect these dots, people think:

“Well, we’re celebrating Hanukkah in keeping with the Jews.”

What you are celebrating is a Jewish holiday like it’s a biblical requirement. They are lighting nine branch menorahs and playing with dreidels.² They are eating Hanukkah desserts.

Others say that there is prophetic significance in the Festival of Lights.

Yeshua is the light of the world

Yeshua declared in two places that he was the light of the world. This is what he said in *John* chapter 8. Some believe that this is the beginning of Hanukkah.

John 8:12 – “Then spake Yeshua again unto them, saying, ‘I am the light of the world:’”

Some would say that he is speaking that in opposition to the Festival of Lights; whereas the Bible doesn’t refer to it as the Festival of Lights, unless that is in some off-the-wall version. Most of the recognized versions of the Bible call it the Feast of the Dedication. The Festival of Lights is something added many, many years later. It is just something that is thrown at us.

Many of the people who like celebrating Hanukkah celebrate Hanukkah because they can’t celebrate Christmas. They think:

“At least we can get something in December. I mean, we can celebrate something. And Jesus celebrated it because he was obviously there, so if we celebrate Hanukkah, we would be walking in the footsteps of Jesus.”

There are all kinds of things that people just put in the pot and mix together and throw out there to people and people eat it. If you take a critical look, it is like:

² Dreidels are a four-sided, spun toy top that has the Hebrew letters *nun*, *gimel*, *he* and *shin*, one on each side.

“Oh man, there you go again messing with Hanukkah now. You just mess with everything!”

Here is all that I’m doing, ladies and gentlemen. If people want to celebrate Hanukkah, that’s certainly their choice. If people want to celebrate Christmas and Easter, that’s certainly their choice. All I am saying is that you need to know what you are celebrating. What are you celebrating? Who commanded it?

What happens is that people are now trying to encourage other people to celebrate something that they associate with biblical commands in keeping with and identifying with the Jewish people. But the Jewish people reject the actual book that all of these stories are coming from.

When I try to do word studies on the Apocrypha, I can’t because there are no tools. I can’t go to the Jewish references because it’s not there. Are you hearing me? So I’m relying on the Christian references; people who reject Judaism and Judaism, people who reject Maccabees, which the Christians embrace. It’s a strange mix! Some would call it “strange fruit.”

Yeshua says:

John 8:12 – “Then spake Yeshua 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.’”

John 9:5 – “As long as I am in the world, I am the light of the world.”

We are the light of the world

He also declared that we are the light of the world. This is what he said:

Matthew 5:14 – “Ye are the light of the world. A city that is set on a hill cannot be hid.”

Then he went on to say in *Matthew* 5:16:

“Let your light so shine that men shall see your good works.”

It appears that *the Jews, in the days of the Maccabees changed the day that Tabernacles was to be celebrated*. Again, this is probably one of the reasons why Judaism rejects the Book of Maccabees. It's probably one of the reasons. I can't point concretely.

Here's what I know. The Apocrypha used to be in the Bible and now the Apocrypha is no longer in the Bible.

2 Maccabees 1:1 – “The brethren, the Jews that be at Jerusalem and in the land of Judea, wish unto the brethren, the Jews that are throughout Egypt health and peace:”

They are writing. Those who are in Jerusalem are writing those who are in Egypt; the Jews that are throughout Egypt.

“Health and peace to you.”

2 Maccabees 1:2 – “God be gracious unto you, and remember his covenant that he made with...”

Who?

“...Abraham, Isaac, and Jacob, his faithful servants;”

2 Maccabees 1:3 – “And give you all an heart to serve him, and to do his will, with a good courage and a willing mind;”

2 Maccabees 1:4 – “And open your hearts in his law and commandments, and send you peace,”

2 Maccabees 1:5 – “And hear your prayers, and be at one with you, and never forsake you in time of trouble.”

2 Maccabees 1:6 – “And now we be here praying for you.”

Who? The brothers in Jerusalem are praying for the Jews throughout Egypt.

2 Maccabees 1:7 – “What time as Demetrius reigned, in the hundred threescore and ninth year, we the Jews wrote unto you in the extremity of trouble that came upon us in those years,”

Now he is talking about when they were under siege.

“...from the time that Jason and his company revolted from the holy land and kingdom,”

2 Maccabees 1:8 – “And burned the porch, and shed innocent blood: then we prayed unto the Lord, and were heard; we offered also sacrifices and fine flour, and lighted the lamps, and set forth the loaves.”

2 Maccabees 1:9 – **“And now see that ye keep the feast of tabernacles in the month Casleu.”**

When is the month Casleu?

It is the ninth month.

When is the Feast of Tabernacles?

It is the seventh month.

Do you see the conflict? This is a huge conflict for us. It’s a huge conflict for anybody who wants to celebrate Hanukkah. That’s because if they celebrate Hanukkah like the Maccabees celebrated Hanukkah, the Maccabees celebrated Hanukkah like it was the Feast of Tabernacles. That was not like it is being celebrated today. What we do for Tabernacles today is what they did when they dedicated the altar.

Who are his sheep?

John 10:22 – “And it was at Jerusalem the feast of dedication, and it was winter.”

John 10:23 – “And Yeshua walked in the temple in Solomon’s porch.”

John 10:24 – “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.’”

John 10:25 – “Yeshua answered them, ‘I told you, and ye believed not: the works that I do in my Father’s name, they bear witness of me.’”

John 10:26 – “‘But ye believe not, because ye are not of my sheep, as I said unto you.’”

These are some terrible words to say. Why were they not of his sheep? It was because they rejected him. You see, he says:

“My sheep hear my voice. My sheep hear my voice. Because you don’t recognize me; because you don’t recognize my voice and my sheep hear my voice, you’re not my sheep.”

I’m not making this stuff up. This is what he is saying, but people read this and see that and act like it isn’t there. They want to argue with me:

“Well, those *are* his people.”

Don’t argue with me. Argue with him. He says:

“You’re not mine.”

John 10:27 – “‘My sheep hear my voice, and I know them, and they follow me:’”

John 10:28 – “‘And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand.’”

John 10:29 – “‘My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father’s hand.’”

John 10:30 – “‘I and *my* Father are one.’”

He made it clear.

“If you reject me, you reject the Father. You can’t come to the Father except through me, so those who reject me don’t know my voice. My sheep know my voice, so if you don’t know my voice, you’re not mine.”

Basically that’s the argument. Yeshua is saying this. It is like:

“You know, you all are not my sheep.”

And they say:

“Big deal. We don’t want to be your sheep no way. We’re the Father’s people.”

Yeshua says:

“No you’re not. I and my Father are one.”

“Really?”

Now they’re all looking for a rock pile.

John 10:31 – “Then the Jews took up stones again to stone him.”

Facing the people and bringing truth

Imagine this. I don’t know about you, but I try to put myself in that situation. Here you are in a crowd of people. You are telling them stuff that they don’t want to hear.

Can you find me a couple of rocks? [Arthur asks an audience member to hand him a couple of rocks that are sized to fit in his hands as if he is someone who is going to throw them.] Now, the Bible says:

John 10:31 – “Then the Jews took up stones again to stone him.”

Imagine that. I try to put myself in Yeshua's shoes or sandals at that moment; being surrounded by people with rocks in their hands and knowing that I'm the target. It is like you are talking about doing a "Michael Jackson" [Arthur does a dance move backwards]. You would be trying to back paddle. It's like:

"Hold on. Hold on brothers. Hold on! Yeah. Let's talk about this..."

It's like:

"Are those for me?"

Pretty soon you'd be thinking about – what's that prayer they pray on Yom Kippur? The Nidre, the Kol Nidre. It is like:

"Forgive me Lord. Forgive me Lord."

But:

"Hey, I ain't with him!"

It is like you are praying with your fingers crossed or something. But no, they picked up stones. They picked up stones *again*. Look at verse 31. It says:

John 10:31 – "Then the Jews took up stones again to stone him."

That tells me that they had stones *before*.

John 10:32 – "Yeshua answered them, 'Many good works have I shown you from my Father; for which of those works do ye stone me?'"

John 10:33 – "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 God.'"

John 10:34 – “Yeshua answered them, Is it not written in your law, I said, ‘Ye are gods?’”

It is like:

“Am I saying something that is not written?”

I know that when they heard that, it was like:

“You know, this guy...he ain’t with us, but he sure knows them Scriptures! I mean, he’s just a Scripture-quoting somebody. Who taught him?!”

They have stones in their hands and it is like:

“Man, he’s quoting Scripture. How can we stone a man that is quoting the word?”

They said:

“We’re not stoning you because of that. We’re stoning you because of blasphemy.”

John 10:35 – “If he called them gods, unto whom the word of God came, and the scripture cannot be broken;”

John 10:36 – “Say ye of him, whom the Father hath sanctified, and sent into the world, ‘Thou blasphemest’; because I said, I am the Son of God?”

He’s not backing down! They’ve got rocks in their hands and he’s standing toe to toe and face to face!

John 10:37 – “If I do not the works of my Father, believe me not.”

“You don’t have to believe me! Look at what I’m *doing*.”

John 10:38 – “But if I do, though ye believe not me,”

“You guys don’t even believe me! Look at you! You’re ready to stone me!”

“...believe the works: that ye may know, and believe, that the Father *is* in me, and I in him.”

John 10:39 – “Therefore they sought again to take him:”

Now wait a minute. You’ve got stones. He’s right there. So I guess they were trying to figure it out.

“We can’t stone the man. He knows too much word. But at least we can take him.”

John 10:39 – “...but he escaped out of their hand,”

John 10:40 – “And went away against beyond Jordan into the place where John at first baptized; and there he abode.”

That’s where we’re going [on our upcoming House Of Israel trip to Jerusalem]. On the last trip we went to where John actually baptized; not the place where somebody takes their group and not the place where all the Christians go. We go to the actual place where John was baptizing in the Jordan. That’s where Yeshua went, where John first baptized and that’s where he abode.

John 10:41 – “And many resorted unto him, and said, ‘John did no miracle: but all things that John spake of this man were true.’”

John 10:42 – “And many believed on him there”

In conclusion

Well, I believe that what I have attempted to accomplish here today was really to share with us what Hanukkah was about and to point out how Hanukkah, the Feast of Dedication was celebrated in the days of the Maccabees. We certainly don’t see in *John* chapter 10, any semblance of a celebration as to what was being done.

We can't affirmatively say that Yeshua was up at the temple celebrating the Feast of Dedication. However, we can't thoroughly deny that he didn't. There's just no evidence either way. There is no evidence that he was there for the celebration. There is certainly no proof that he wasn't, so we have to say that he was there. That's as far as we can go. You may ask:

“Why was he there?”

Well, we don't go beyond what is written. Others will say that there is prophetic significance. If there was, Yeshua certainly didn't make mention of any. We can't find prophetic significance of Hanukkah in the Old Testament because the story of Maccabees is not even written in the Old Testament or in the Hebrew portion of the Scripture.

If there was some prophetic significance concerning it, it would be New Testament prophetic based on what is written in *John* and then what is written in 1 and 2 Maccabees. But 2 Maccabees seems to contradict 1 Maccabees or to shed light on 1 Maccabees. It appears that the Maccabees issued a decree that the Feast of Tabernacles is now to be celebrated in the *ninth* month, when in fact YeHoVaH said it is to be celebrated in the *seventh* month.

So we've got some issues. We have some conflict. The question is how do we reconcile those? Here is one thing for sure.

Are we commanded to keep Hanukkah?

No. Affirmatively no.

Is there something wrong with celebrating Hanukkah?

Well, it all depends. I would say “no” if one is going to do it like Maccabees. But if one does it like Maccabees, then they would have to do what is done for Tabernacles. You would get boughs and goodly branches and palms and you would wave and shake them and do what was done during the Maccabean times.

There is still a lot of confusion. I hope today that I have cleared some of that up so that at least people will know the hidden truth. The hidden truth is that:

- The Feast of Dedication is not commanded by YeHoVaH.
- The way that it was celebrated by the Maccabees was just like Tabernacles.
- It appears that the Maccabees and all of the congregation attempted to move Tabernacles from the seventh month or to the ninth month or they would have two Tabernacles during the course of the year.

Could it be that they were celebrating Tabernacles twice?



Questions and Answers

[This section is the informal Q&A portion following the broadcast.]

Audience member question: In all that you just elaborated on, you made a statement that none of it can be verified. It's just there in the Apocrypha. So could it be that they were actually celebrating Tabernacles and just the translation over the years has gotten mixed up?

Arthur responds: Well, it is clear to me. One, if I look at Torah, Torah says that an altar dedication is seven days. It is also clear that according to the Maccabees, they were celebrating Tabernacles in the ninth month. They were celebrating Tabernacles in conjunction with the dedication of the altar, which stretched it from a seven day dedication to an eight day celebration.

So it is clear that they were celebrating Tabernacles or they were celebrating in the manner of Tabernacles during the dedication of the altar while celebrating Tabernacles at the same time, according to this book. There's no proof. I'm only going by Hanukkah, the celebration of Hanukkah. The only reason why there is a celebration of Hanukkah as we know it is because of what is written in this book.

Now the question becomes, **how did it get to be part of the Jewish holiday?** I mean, that's a legitimate question. I have my theories, but I don't want to elaborate on my theories. I have searched some of that out, but I have not come to a definitive conclusion yet.

Here you have Jews celebrating Hanukkah and Messianics celebrating Hanukkah. You have Karaite Jews who reject the celebration of Hanukkah; except those who compromise in the Land of Israel so that they can appease their children. So we have a celebration that if you were to put them side by side, you would definitely see the symbolism that is associated with Hanukkah that I could say is the same kind of symbolism that is associated with Christmas. There's a menorah and there's a Hanukkah bush.

I didn't find a Hanukkah bush, but a Hanukkah bush is like a Christmas tree except it is not the phallic type [pyramid or cone shaped]. It is more of a [rounded] bush. But it is also decorated with lights that are now part of the celebration of Hanukkah.

There is “Hanukkah Harry.” I dealt with some of that in the teaching *Hanukkah Then and Now*. I didn’t want to rehash that because we have those kinds of things already.

Here is a picture. This is a Hanukkah bush. It’s not a Christmas tree. It’s a Hanukkah bush. Do you see the Star of David? [lower left in the image] Here is another picture of one below it.³



Some people celebrate Christmas and Hanukkah. What do they call it? “Christmakkah.” Here is another Hanukkah bush [Arthur shows several more pictures]. They are various in kind. There is all kinds of stuff out there, ladies and gentlemen. Then again people say:



“Wait a minute. Are you [making fun]...”

Let’s look at it. Do you know how the Christians have Santa Claus? There is “Hanukkah Harry.” [See images below.]



I’m telling you folks that I’m not making this stuff up. Hanukkah Harry, instead of wearing red and white, he’s got the “Jewish” colors. Here they are duoing [Santa and Harry]. They have teamed up.

Some folks will say:



³ All images are from the public domain on the internet.

“You are making fun.”

I’m not making fun. I’m just showing you what’s out there. Are you with me? So you have the Hanukkah bush. You’ve got Hanukkah Harry and it is competing with Christmas in December; except that one is Christian and one is Jewish.

Any other questions?

[Arthur responds to an audience member’s comment.]

What did you say? **You can’t give nothing and you can’t get nothing.** Do you mean like for Christmas or for Hanukkah?

You want some gifts? You want to give and get?

Well, you know, here’s what I would say to people who do that. What we do and I see that people do this and it’s the best kind of giving. It is where you’re giving in secret.

You see, the Bible makes it very clear. *YeHoVaH is not mocked.* Whatsoever you sow, you reap. When you start sowing into people’s lives, if Father puts it in your spirit, give somebody something. Put something in their hands. Put something in their pocket. You have no idea. Father may be trying to get you into the gift-giving mode.

Let me tell you something. **The best giver on the planet is YeHoVaH.** *He demonstrated what it means to give because he gave his best.*

The sad thing about Christmas and some of these other holidays is that you find people giving cheap stuff, regifting. I am going to tell you that when you give somebody something that is worth having, don’t you think for a moment that it is going to be regifted. Do you know something that is rarely regifted? Money. People say:

“Well, when you give money to people, it doesn’t require a lot of thought.”

Well, I put the thought on them. Unless I say specifically:

“I need such and such.”

Then if you bring such and such to me, then you have met a particular need. Well you say:

“I can’t afford such and such, but here. Hopefully this will help you.”

If it is something that is not even close to such and such, it is like:

“What am I going to do?”

I don’t need another tie. I don’t need another pair of shoes. I don’t need another house coat. I don’t need another whatever. Do you hear what I’m saying? When you give people stuff that they can’t use, do you know what ends up happening? They don’t use it. So I say in my heart, do you know what? I can give you something you can use, to get something that you can use. That’s just me.

Have you ever searched and searched and searched and you bought something and you gave it and you see it on their face?

“Uh, thank you.”

[Arthur asks audience member] You’ve had that look on your face? It is like you want to say:

“Do you have the receipt?”

[Laughter]

I mean, put the receipt in the bag.

Let me tell you this. For those of you all who just like giving gifts, make sure you put the receipt in there. The reason why they don’t put the receipt in there is because they don’t want you to know that it’s cheap or they don’t want you to know that they spent so much, but I’ll tell you what. If you put the receipt in the bag – of course if you put the receipt in the bag and they take it back, it goes back on their credit card. I wish I could help you.

Cash is always a good gift. I’ve not met a person yet who had a problem with cash – yet – no regifting, nothing. Halleluyah!

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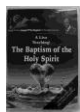
You Must Be Born Again — The church world took a conversation Yeshua had with a Pharisee at night, and built powerhouse ministries teaching a gospel message of “salvation” and altar calls. Many sermons have been taught about

being “born again” and what it should mean to believers today. But what does *John 3:16* really teach within the context that it is written? Like many other biblical passages, this much-quoted verse is preached in a manner that has become isolated from the context in which it was originally written. Approximately 2.5 hours in a 2-DVD set.



The New Covenant — When did the New Covenant begin? Arthur Bailey journeys inside the first Jerusalem Council as the Apostles, Elders and Ruach Ha Kodesh (Holy Spirit) “discuss” how to deal with a false teaching circulating among believers. Arthur Bailey is a Spirit-filled, New Covenant

minister who boldly teaches the Hebrew Roots of the Christian faith. He removes the confusion from covenants that are as important today as long ago. Two episodes.



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[The Fall Feasts Of YeHoVaH](#) — A 6-DVD set with over 6.5 hours of teaching. Includes teachings on the Feast of Trumpets/Yom Teruah, Day of Atonement/Yom Kippur, the Feast of Tabernacles/Sukkot and the Last Great Day/Shemini Atzeret. This introduction to the Fall Feasts provides insight and understanding of the prophetic shadow pictures of good things to come and helps us to understand how to celebrate these amazing days in a way that pleases Almighty YeHoVaH.



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[Keeping Torah Living Spirit Filled](#) — Journey inside the first Jerusalem Council. Explore how early leaders through the Ruach Ha Kodesh dealt with false teachings circulating among believers and how they incorporated Gentile converts into the newly formed Messianic community. Deepen your understanding. Strengthen your walk in Yeshua Messiah. 3 episodes in about 1.5 hours.



[The Love of God](#) — 4-DVDs. Paul wrote in the Book of Romans, “*But God commendeth his love toward us, in that, while we were yet sinners, Messiah died for us.*” God demonstrated his love for us by giving his only begotten son to die for our sins. How can we show our love for God? Journey through the *greatest love story ever written*. Learn what our response to the love of God should be. A true story of love, of overcoming, of victory and of power. Approximately 5.5 hours.



[Walking in the Power of the Holy Spirit; My Testimony](#) — Join Arthur as he shares experiences and unique insights in this perceptive, sometimes hilarious, always instructive journey through ministry spanning over 3 decades. He generously shares his life-changing adventures of discovering and tapping back into the roots of the faith that he has long preached with boldness. A former pastor and teacher in 5 different Christian denominations before coming to the true faith; his unique story is priceless and required listening for all desiring to enhance their own walk in Torah-obedience and in Yeshua Messiah. About 1.5 hours of teaching.



[And You Shall Love The Lord](#) — The creator of the universe demonstrated his love for us by sacrificing his only begotten son for the sins of man. The Love of God is a gift! You can't earn it or buy it and you don't deserve it. How do we demonstrate our love for God? When sharing the gospel of Yeshua (*the gospel Yeshua taught, not the gospel "about Jesus"*), the subject of the "law" comes up. Yeshua clearly stated he did not come to do away with or abolish the law (*Matthew 5:17*). Yet people still argue that we must only "love" YeHoVaH with all our heart, mind, soul and strength. Are we doing that? What does this look like? The Bible tells us how YeHoVaH wants us to show our love for him. About 2.5 hours of teaching on 2-DVDs.



[What Do We Do With Those Gentiles?](#) — Discover how according to *Acts 15*, a major challenge existed which confronted the newly formed Messianic community. Arthur Bailey journeys inside the first Jerusalem Council where the Apostles, Elders and the Ruach Ha Kodesh "discussed" how to deal with false teachings and how to incorporate Gentile converts into the newly formed Messianic community. Jewish believers in Yeshua struggled with transitions from ethnic Jewish religious practices which included non-Hebrew people who were unfamiliar with the rich heritage and traditions formed by the Pharisees and handed down by the Elders. This teaching will deepen and strengthen your spiritual walk in Yeshua Messiah as you learn more about the history of the early called-out ones of faith. 2 episodes.



[Messianic 101: "The Essentials"](#) — Today there is as much confusion about being "Messianic" as certain issues across denominational Christianity. As more and more people's eyes are opened to the faith once delivered to the saints and new believers are added to the family of YeHoVaH, it is vitally important that they get started on the path the right way. In this timely and important teaching series, Arthur Bailey shares what every new believer must know to live a power-filled, successful life in the kingdom of YeHoVaH. You will learn who you are in Messiah, the importance of the faith, the baptism of the Holy Spirit, how to properly respond to the Sabbath argument, the dietary laws, feast days and much more! About 2 hours of teaching. The first in a series of teachings. Follow up with *Messianic 201* and *Messianic 301*.



[Messianic 201: "Adding to your Faith"](#) — This is the second in a series of three introductory teachings. *Messianic 201* picks up where *Messianic 101 "The Essentials"* leaves off. In this teaching you will learn the crucial elements that should be added to the believers' faith to keep from falling. This teaching is a must-have for anyone desiring to build their faith in Messiah Yeshua. About 2.5 hours of teaching in a 2-DVD set. Follow up with *Messianic 301 "Perfecting Your Faith."*















Messianic 301: “Perfecting Your Faith – Maturing in Messiah” —

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***Taking the True Gospel
of the Kingdom of YeHoVaH
to the Whole World...***

Is Hanukkah A Biblical Feast?

In today's times of so many religious beliefs and traditions, it is important to examine what we celebrate and why. Is it holy and commanded by the Almighty?

One of the most important seasons of the year for many people is the month of December. For Jewish people and for those who follow Messiah Yeshua, the Festival of Hanukkah remains a popular celebration. But are those who celebrate it even aware of the history behind this festival? Why is the truth **hidden**?

In this easy-to-read teaching on one of the most celebrated feasts of the year, learn the hidden truth behind a winter festival that many people enjoy. Here Dr. Arthur Bailey answers common questions such as:

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- **Is Hanukkah celebration commanded?**
- **What is the Festival of Lights?**
- **What is the Feast of Dedication?**
- **When is the Feast of Tabernacles?**
- **Is Hanukkah the Jewish Christmas?**
- **Is there prophetic significance in Hanukkah?**
- **Is there anything wrong with celebrating Hanukkah?**

Discover the hidden truth about this colorful, highly celebrated holiday that, like the Christian Christmas, is not exactly what we have been told for decades!



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