

The Feast of Dedication

1. John 10:22-42

- Verse 22=Feast of Dedication represents/foreshadows when Christ will re-establish the Levitical Priesthood/Sacrificial law during his Millennial reign. On this day in the first year of his reign the altar will be rededicated for animal sacrifice and the Levites will have been taken from among the gathered twelve tribes of Israel. The foundation/rest of the temple will still need to be built and will be done while the gathered Hebrew-Israelites are in the wilderness being taught/purged by Christ during the second half of his ministry. Remember his week long ministry is only to the lost sheep of the House of Israel see Matthew 10:1-6 & 15:21-28. Although Jesus observed this Feast it is a civil/cultural Feast of the Israelites and not one of Elohim's ordained or commanded feast. This means observance is optional but if we are to be followers of Christ and he observed it then maybe you should as well. What the Edomite & Ashkenazi Gentile converts celebrate as Hanukkah is not historical or scripturally accurate. For example the story behind the menorah lighting, gift giving etc... all come from either Talmud or them in the last 200 years attempting to make it blend with Christmas. The Maccabees established this Feast in the same manner as Mordecai with the Feast of Purim in Esther. Although the apocrypha is not scriptural/divinely inspired, some of the books specifically the Maccabees are invaluable as historical resources that all Hebrews and followers of Christ should read and understand at some point in their life. The Feast of Dedication is to be observed in the same manner as Feast of Tabernacles. Lastly portions of the book of Daniel prophecy about the events surrounding the Maccabees and the establishment of Feast of Dedication. It is observed on the 9th month on the 25th day at sundown for eight days like Tabernacles
- Verses 34-35=Elohim's ultimate plan for humanity and ultimate foreshadowing of all the Lord's Feasts.
- DEDICATION, FEAST OF (τὰ ἑγκαίνια): A feast called the Feast of Hanukkah, celebrated annually by the Jews for eight days to commemorate the cleansing of the Temple in Jerusalem after it had been desecrated by the Syrians under Antiochus Epiphanes (1 Macc 4:52-59; 2 Macc 10:5). The restoration of the worship of God was effected by the Hasmonean, Judas Maccabaeus about 165 b.c., three years after its defilement. The Greco-Syrian Antiochus, in his excessive zeal to Hellenize his realm, persecuted the Jews, proscribed their religious observances, and erected an idolatrous altar on the altar of burnt offering in Jerusalem, where heathen sacrifices were then offered (1 Macc 1:41-64; 2 Macc 6:1-11; Jos. Antiq. xii. 5, 4). The Hasmoneans raised the cry of revolt at Modin and ultimately overthrew the forces of Antiochus. Josephus gives a vivid account (Jos. Antiq. xii. 5, 4; 7, 4). The feast falls on the twenty-fifth day of Kislev, which tallies with December (but not always). Josephus designated it "The Feast of Lights." The Apostle John called it "The Feast of Dedication" (John 10:22, only here in the NT). He correctly states the season of the year, showing

his familiarity with Jewish customs. The Jews have named it “The Feast of the Maccabees,” and the Talmud designated it “The Feast of Illumination.” Christ, present in Jerusalem during this festival, addressed the multitude. The festival was characterized by the illumination of synagogues and homes. It was a time of joy and merriment, and no public mourning was permitted on this feast. Jewish tradition claims that Judas Maccabaeus found a cruse of oil, which was sufficient for a day, but lasted for eight. The feast is celebrated among the Jews today. The system of lighting is one light for the first day, and an additional one for each succeeding day of the festival. 2 Maccabees 10:6, 7 indicated the feast was observed like the Feast of Tabernacles, with palms, branches, and the singing of psalms. On this occasion Psalm 30 (see title) was read in the ritual of the day (1 Macc 1:41-64; 2 Macc 6:10, 11). In the celebration today, although work is allowed on these days, there is a prescribed, festive ritual. The family solemnly gathers around the father as he lights the candles with a prayer of thanksgiving to God for the liberation of His people from the persecution of the oppressor. Presents and money gifts are distributed to the children. During the evening games are played with the posing of riddles and exchange of jokes. In Europe the special table dish for the occasion was pancakes.[Bibliography H. Schauss, *The Jewish Festivals* (1938), 208-236; B. M. Edidin, *Jewish Holidays and Festivals* (1940), 87-103; *The Jewish People, Past and Present* (1948), II, 277, 278; G. Kittel ed., *Theological Dictionary of the New Testament*, III (1965), 453, 454.] ***Encyclopedia of The Bible***

- The Books of the Maccabees, Maccabees also spelled Machabees, four books, none of which is in the Hebrew Bible but all of which appear in some manuscripts of the Septuagint. The first two books only are part of canonical scripture in the Septuagint and the Vulgate (hence are canonical to Roman Catholicism and Eastern Orthodoxy) and are included in the Protestant Apocrypha. I Maccabees presents a historical account of political, military, and diplomatic events from the time of Judaea’s relationship with Antiochus IV Epiphanes of Syria (reigned 175–164/163 BC) to the death (135/134 BC) of Simon Maccabeus, high priest in Jerusalem. It describes the refusal of Mattathias to perform pagan religious rites, the ensuing Jewish revolt against Syrian hegemony, the political machinations whereby Demetrius II of Syria granted Judaea its independence, and the election of Simon as both high priest and secular ruler of the Judaeans. First Maccabees is the only contemporary source for the civil wars in Judaea, and the only surviving one for Judaeans-Syrian relations after the reign of Antiochus IV. The historical integrity of the book, which was compiled from official written sources, oral tradition, and eyewitness reporting, is attested to by the absence of almost all of the conventions of the Hellenistic rhetorical school of historiography and by its uncritical use by the later Jewish historian Josephus. The author of I Maccabees, likely the Hasmonean court historian, wrote his history during the high priesthood (135/134–104 BC) of John Hyrcanus I, son and successor of Simon. Second Maccabees focuses on the Jews’ revolt against Antiochus and

concludes with the defeat of the Syrian general Nicanor in 161 BC by Judas Maccabeus, the hero of the work. In general, its chronology coheres with that of I Maccabees. An unknown editor, the "Epitomist," used the factual notes of a historian, Jason of Cyrene (Cyrene is in Africa [Libya] which is where the largest proportion of Israelites were at this time. Egypt, Northwest Africa, & Ethiopia) to write this historical polemic. Its vocabulary and style indicate a Greek original.

Encyclopædia Britannica

- 1 Maccabees Chapter 4:36-59 "36 Then said Judas and his brethren, Behold, our enemies are discomfited: let us go up to cleanse and dedicate the sanctuary.

37 Upon this all the host assembled themselves together, and went up into mount Sion.

38 And when they saw the sanctuary desolate, and the altar profaned, and the gates burned up, and shrubs growing in the courts as in a forest, or in one of the mountains, yea, and the priests' chambers pulled down;

39 They rent their clothes, and made great lamentation, and cast ashes upon their heads,

40 And fell down flat to the ground upon their faces, and blew an alarm with the trumpets, and cried toward heaven.

41 Then Judas appointed certain men to fight against those that were in the fortress, until he had cleansed the sanctuary.

42 So he chose priests of blameless conversation, such as had pleasure in the law:

43 Who cleansed the sanctuary, and bare out the defiled stones into an unclean place.

44 And when as they consulted what to do with the altar of burnt offerings, which was profaned;

45 They thought it best to pull it down, lest it should be a reproach to them, because the heathen had defiled it: wherefore they pulled it down,

46 And laid up the stones in the mountain of the temple in a convenient place, until there should come a prophet to shew what should be done with them.

47 Then they took whole stones according to the law, and built a new altar according to the former;

48 And made up the sanctuary, and the things that were within the temple, and hallowed the courts.

49 They made also new holy vessels, and into the temple they brought the candlestick, and the altar of burnt offerings, and of incense, and the table.

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.

51 Furthermore they set the loaves upon the table, and spread out the veils, and finished all the works which they had begun to make.

52 Now on the five and twentieth day of the ninth month, which is called the month Casleu, in the hundred forty and eighth year, they rose up betimes in the morning,

53 And offered sacrifice according to the law upon the new altar of burnt offerings, which they had made.

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.

55 Then all the people fell upon their faces, worshipping and praising the God of heaven, who had given them good success.

56 And so they kept the dedication of the altar eight days and offered burnt offerings with gladness, and sacrificed the sacrifice of deliverance and praise.

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.

58 Thus was there very great gladness among the people, for that the reproach of the heathen was put away.

59 Moreover 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, from the five and twentieth day of the month Casleu, with mirth and gladness.”

- II Maccabees 1:18-36 “18Therefore 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 the tabernacles, and of the fire, which was given us when Neemias offered sacrifice, after that he had builded the temple and the altar.

19For when our fathers were led into Persia, the priests that were then devout took the fire of the altar privily, and hid it in an hollow place of a pit without water, where they kept it sure, so that the place was unknown to all men.

20Now after many years, when it pleased God, Neemias, being sent from the king of Persia, did send of the posterity of those priests that had hid it to the fire: but when they told us they found no fire, but thick water;

21Then commanded he them to draw it up, and to bring it; and when the sacrifices were laid on, Neemias commanded the priests to sprinkle the wood and the things laid thereupon with the water.

22When this was done, and the time came that the sun shone, which afore was hid in the cloud, there was a great fire kindled, so that every man marvelled.

23And the priests made a prayer whilst the sacrifice was consuming, I say, both the priests, and all the rest, Jonathan beginning, and the rest answering thereunto, as Neemias did.

24And the prayer was after this manner; O Lord, Lord God, Creator of all things, who art fearful and strong, and righteous, and merciful, and the only and gracious King,

25The only giver of all things, the only just, almighty, and everlasting, thou that deliverest Israel from all trouble, and didst choose the fathers, and sanctify them:

26Receive the sacrifice for thy whole people Israel, and preserve thine own portion, and sanctify it.

27Gather those together that are scattered from us, deliver them that serve among the heathen, look upon them that are despised and abhorred, and let the heathen know that thou art our God.

28Punish them that oppress us, and with pride do us wrong.

29Plant thy people again in thy holy place, as Moses hath spoken.

30And the priests sung psalms of thanksgiving.

31 Now when the sacrifice was consumed, Neemias commanded the water that was left to be poured on the great stones.

32 When this was done, there was kindled a flame: but it was consumed by the light that shined from the altar.

33 So when this matter was known, it was told the king of Persia, that in the place, where the priests that were led away had hid the fire, there appeared water, and that Neemias had purified the sacrifices therewith.

34 Then the king, inclosing the place, made it holy, after he had tried the matter.

35 And the king took many gifts, and bestowed thereof on those whom he would gratify.

36 And Neemias called this thing Naphthar, which is as much as to say, a cleansing: but many men call it Nephi.

2. Ezra 3:1-6 (The event referenced above did not take place on 25th day of the ninth month nor does Maccabees say it does. That is Edomite/Askenazi Gentile convert Talmudic tradition. The Tanakh tells us it took place during the Feast of Tabernacles. Just like when Solomon dedicated the temple. The Maccabees were simply saying observe their Feast of dedication like Tabernacles.)

3. 1 Kings 8:1-13_62-66

- II Maccabees 10:1-9 “1 Now Maccabeus and his company, the Lord guiding them, recovered the temple and the city:

2 But the altars which the heathen had built in the open street, and also the chapels, they pulled down.

3 And having cleansed the temple they made another altar, and striking stones they took fire out of them, and offered a sacrifice after two years, and set forth incense, and lights, and shewbread.

4 When that was done, they fell flat down, and besought the Lord that they might come no more into such troubles; but if they sinned any more against him, that he himself would chasten them with mercy, and that they might not be delivered unto the blasphemous and barbarous nations.

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.

6And 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.

7Therefore they bare branches, and fair boughs, and palms also, and sang psalms unto him that had given them good success in cleansing his place.

8They ordained also by a common statute and decree, That every year those days should be kept of the whole nation of the Jews.

9And this was the end of Antiochus, called Epiphanes.

4. Daniel 8

- Ram with two horns=Medo-Persia
- Goat=Greece
- Great Horn Alexander the Great
- Four Notable Horns=Cassander, Ptolemy, Antigonus, and Seleucus
- Little Horn=Seleucid Dynasty/Antiochus IV Epiphanes (The Seleucid Empire (/sɪˈljʊːsɪd/;Ancient Greek: Βασιλεία τῶν Σελευκιδῶν, Basileía tōn Seleukidōn) was a Hellenistic state ruled by the Seleucid dynasty which existed from 312 BC to 63 BC; Seleucus I Nicator founded it following the division of the Macedonian Empire vastly expanded by Alexander the Great. Seleucus received Babylonia (321 BC) and from there expanded his dominions to include much of Alexander's near-eastern territories. At the height of its power, the Empire included central Anatolia, Persia, the Levant, Mesopotamia, and what is now Kuwait, Afghanistan, and parts of Pakistan and Turkmenistan.) Antiochus IV Epiphanes, (Greek: “God Manifest”) also called Antiochus Epimanes (the Mad), (born c. 215 BC—died 164, Tabae, Iran), Seleucid king of the Hellenistic Syrian kingdom who reigned from 175 to 164 BC. As a ruler he was best known for his encouragement of Greek culture and institutions. His attempts to suppress Judaism brought on the Wars of the Maccabees.
- 2,300 Days=Period of six years 140 days divided in half. Unto two thousand and three hundred evenings, mornings] i.e. successive evenings and mornings in Hebrew. the burnt-offering (Daniel 8:11; Daniel 8:13) was offered morning and evening daily (Exodus 29:38-42); the meaning consequently is that this offering would cease for 2300 times, i.e. during 1150 days. 168BC (168 BCE: Under the reign of Antiochus IV, the second Temple is looted, Jews are massacred, and Yahweh worship is outlawed) to 165BC (165 BCE: The Jewish revolt against the Seleucid monarchy is successful in recapturing the Temple, which is liberated and first Feast of Dedication held.)
- Those brought down=Hellenized Jewish Faction that sided with Antiochus
- Verse 11-12=The events described in Maccabees and how Feast of Dedication came to be.

- Verse 13= Word here for Transgression of Desolation is different from what is used in Daniel 11 & 12 for Abomination of desolation. Strong's H6588 - pasha` The KJV translates Strong's H6588 in the following manner: transgression (84x), trespass (5x), sin (3x), rebellion (1x). *פֶּשָׁא* pasha', peh'-shah; from H6586; a revolt (national, moral or religious):—rebellion, sin, transgression, trespass. This was a major sin because the Sacrificial law was still mandated at this time. When the Abomination of Desolation happens it is not. Strong's H8251 - shiqquwts detestable thing or idol, abominable thing, abomination, idol, detested thing
5. Daniel 11
 - Verses 1-15=This section is dealing with: THE OVERTHROW OF PERSIA BY GRECIA: THE FOUR DIVISIONS OF ALEXANDER'S KINGDOM: CONFLICTS BETWEEN THE KINGS OF THE SOUTH AND OF THE NORTH, THE PTOLEMIES AND SELEUCIDAE: ANTIOCHUS EPIPHANES.
 - Verses 16-28=Fall of the Seleucid Dynasty and Antiochus and rise of last Gentile Dynasty Rome.
 - Verses 29-45=Abomination of desolation, 3 ½ years tribulation, beast and false prophet or Papal authority/vatican and revived Roman Empire/European Union temporal leader. During this time you have the Four Horsemen of the Apocalypse (part of seven seals) followed by the 7 trumpets/bowls of wrath.
 6. Revelation 11:1-2 (Revelation written by John the disciple. John was on the island of Patmos to spread gospel. Never says in Bible he was sent to prison there. If he was a disciple of Christ he did not write this after 70 AD. The temple had not been destroyed yet. 42 months is 3 ½ years. This temple will be built before the great tribulation. Gentiles=European Union/Vatican will eventually take it over at the start of the tribulation. This temple will be built next to the original spot where the Dome of the Rock mosque is now. Remember Arabs/Ishmael/Mohammed are descendants of Abraham and Joktan thus making them Hebrews not gentiles.)
 7. Matthew 24:15-22 (The tribulation has not happened yet and neither has the abomination of desolation. Therefore another temple must be built in Jerusalem and animal sacrifice restarted to fulfill this prophecy)
 8. Daniel 11:29-33 (The Pope will come and take away the daily sacrifice from the Edomite temple in Jerusalem and establish himself as God's representative on earth. This starts the tribulation.) ***Antiochus was a foreshadowing of this***
 9. 2 Thessalonians 2:1-10
 10. Malachi 1:1-5 (After the Edomites are returned to the land of Judea they will rebuild the temple AKA the false third temple. Living in Israel as if they are the real sons of Israel when they are really the synagogue of Satan. See Revelation 2:9 & 3:9. This temple will be destroyed at Christ second coming.)
 11. Obadiah 1-4_10-14
 12. Ezekiel 35:1-11
 13. Daniel 12:1-10

- Verse 1=Michael= Arch Angel who fights for the Lord's Army Israel. Time of trouble=1260 day or 3 ½ year Great Tribulation. Only those Israelites whose names are written in the Book of Life will be saved.
- Verse 2=First and Second Resurrection
- Verse 7=Time Times and a half 1260 days or 3 ½ years.
- Verse 10=Those who make the First Resurrection or wedding of the Lamb. Christ and his bride the church
- At the end of the tribulation on the Day of Atonement will be Christ Second coming/last trumpet/first resurrection and Battle of Armageddon. Esau will be destroyed, Babylon (Rome) will be destroyed, and many nations and peoples slaughtered by Christ and his invading alien/zombie army. Satan will be bound a thousand years and the beast and false prophet will be tossed in the Lake of Fire alive. Refer to the lesson Keeping Elohim's Law: Holy Days (High Sabbaths & Feasts) .

14. Joel 1:14-15 (The second coming will take place on Day of Atonement)

15. Joel 2:1-2_11-16_31-32

- Verse 1=Trumpet Blown on Day of Atonement of the 49th year to hallow the 50th year of jubilee. 7th and last trumpet of seven angels.
- Verse 11=His army is the resurrected saints and holy angels
- Verse 12=Fasting or Day of Atonement
- Verse 13="And rend your heart, and not your garments" meaning worship him in spirit and truth. Obey his commandments not the traditions and precepts of man.
- Verse 15=Day of Atonement
- Verse 16=Bride is Spiritual Israel/First Resurrection and Physical Israelites to be gathered out of lands of captivity.
- Verse=32 Those who survive the tribulation, Armageddon, and make it to the 1,335th day when the Jesus Millennial temple altar will be dedicated and sacrificial law reinstated. In the ninth month on the 25th day which Feast of Dedication.

16. Revelation 20:1-6

17. Daniel 12:11 (From the Day of the Lord [7/10 Atonement] or the 1260th day to 1290th day will be a period of time for survivors to mourn the massive deaths of their loved ones. Female survivors who lost Father's, Uncles, Brothers, and Husbands have 30 days to mourn before placing themselves under a man in the reset. Remember the reset is get down or lay down when it comes to Torah.)

18. Genesis 50:3

19. Numbers 20:29

20. Deuteronomy 34:8

21. Deuteronomy 21:10-13

22. Isaiah 4:1-5

23. Zephaniah 3:8-10_12_19-20 (On the 1265th day which will be Feast of Tabernacles [7/15] The Hebrew-Israelites that survived the tribulation and missed the first resurrection will be gather out of the nations of their captivity and brought to the wilderness for

purging before being allowed to enter the land of Israel. They will be read the entire law before entering the wilderness. 3 ½ years from Tabernacles is Passover/Feast of Unleavened Bread when once again for the second time the Israelites will enter the promised land.)

24. Isaiah 11:10-12
25. Jeremiah 16:14-17
26. Ezekiel 20:33-38 (This starts on day 1265 or First day of feast of Tabernacles and commences 3 ½ years later on Passover/Feast of Unleavened Bread when the surviving Israelites enter the promised land.)
27. Deuteronomy 31:9-13 (The gathered physical Israelites will be read the “Law” before entering the wilderness for the purge. Jesus will complete the second half of his week of ministry there in the wilderness during the purging for 3 ½ years. This reading of the law will take place every seven years during the millennial reign.)
28. Isaiah 66:15-24 (After the 30 days of mourning from the 1290th day to 1335th day Jesus is going to separate the nations according to his original design in Genesis 10, reestablishing the Levitical Priesthood separating them from among gathered 12 tribes of Israel, start rebuilding his Temple, and reinstated the Sacrificial Law. Verse 24=Beast and False Prophet. Temple will be completed while Physical Israelites are purged in the wilderness. The altar will be rededicated though for sacrificial use on the 1335th day while the Temple is still being constructed. It must be rededicated from Abominations of Dome of the Rock/Tribulation/Armageddon.)
29. Isaiah 13:13-14 (The aliens will properly set man’s dna in order when they return to terra-form the planet. Everyone will go sit under their appropriate Y-Chromosome from Genesis 10. The concept of race is scientifically unsound. It developed in the last 300 years especially during the Darwin era. In this theory there are three races or species: caucasoid, mongoloid, & negroid. Use American census as example. The Bible does deal with race. The Bible deals with bloodlines. Bloodlines are Pedigrees and are ancestral descent which is traced patrilineally back to Genesis primarily through Ham, Shem, & Japheth and Secondly the nations that sprang from their sons/descendants in Genesis. You also have breeds which are a stock of animals or plants within a species having a distinctive appearance (In humans also culture) and typically having been developed by deliberate selection. Use Chinese/southeast Asian and Khoisan. Samoans/polynesians size. Israelite traits including the type of women we like.)
30. Ezekiel 44 do some skipping
31. Micah 4:1-4
32. Matthew 25:31-33
33. Matthew 24:27-31
34. Ezekiel 40:1-4 (Temple/Altar)
35. Ezekiel 41:1
36. Ezekiel 42:1-2_7
37. Zechariah 4:5-10 (Zerubbabel will be in charge of building this temple)
38. Daniel 12:12-13 (On the 1335th day which is 9/25 or Feast of Dedication the altar for sacrifice will be reestablished. The Temple’s completion will come later while Jesus and

his Bride are completing his 3 ½ year ministry/purging of the physical Israelites. After which the Israelites will enter the land and Jesus and his saints will establish themselves permanently in the Temple.)

39. John 10:22-23 (The significance of this Feast Day is that prior to Jesus crucifixion the sacrificial law was mandatory and for little over 3 years from 168BC to 165BC this institution established and ordained by Yah was terminated by the Gentiles. On this day this divine institution was reestablished. It is on this day as well in the future during the first year of Christ's millennial reign that the institution will be reestablished. If you missed the First Resurrection and make it to 1335th day you will be accepted. On the last day of Feast of Dedication the remaining survivors are on earth will be accepted. Which is symbolic of the Father's Kingdom. After this Jesus will begin to heal the earth and Israel will enter into the land after their purging.)
40. Ezekiel 43:18-27
41. Ezekiel 47