

Hanukkah

A BRIGHT LIGHT
IN DARK TIMES



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CHOSEN PEOPLE MINISTRIES

History

ANTIOCHUS IV: FROM DIVINE TO MADMAN



In the time between the two testaments of the Bible, the Land of Israel was slotted between the Seleucids and Ptolemies, the former of which finally took control in 198 BCE. In the not-so-quiet year of 175 BCE, Antiochus IV, son of Antiochus the Great (222–187 BCE), ascended the throne of the then known “civilized” world, after the assassination of his brother Seleucus; a throne, which rightly belonged to Demetrius, his nephew. Antiochus was an eccentric leader, to say the least. He took the name Antiochus IV Epiphanes (*Antíochos D’ho Epiphanés*), literally “god manifest.” But despite his divine self-appointment, he was also a self-proclaimed man of the people, often taking baths in the public bathhouse among the so-called unwashed masses. His eccentricities earned him the name Antiochus “Epimanes” (“The Mad One”), a word play on his divine title “Epiphanes.” His narcissistic behavior earned him another nickname in Jewish sources—“the wicked one.” He could captivate the common people with his appearance of geniality, but, in reality, proved to be a forbidding despot with contempt for those who would not submit to his will.¹

His interactions with the Jewish people were not as friendly as his father’s. He quickly decided to outlaw the Sabbath and circumcision and defile the Temple.² Jewish resistance to his Hellenization attempts only spurred him on.

¹ *Jewish Encyclopedia*, s.v. “Antiochus IV., Epiphanes,” <http://jewishencyclopedia.com/articles/1589-antiochus-iv-epiphanes>.

² This was done by erecting an altar to the god Zeus, allowing the sacrifice of pigs, and

When false reports reached the Jews that Antiochus was killed in Egypt, they revolted and tried to take Jerusalem. But this revolt was not as successful as that of the Maccabees:

When these happenings were reported to the king [Antiochus], he thought that Judea was in revolt. Raging like a wild animal, he set out from Egypt and took Jerusalem by storm. He ordered his soldiers to cut down without mercy those whom they met and to slay those who took refuge in their houses. There was a massacre of young and old, a killing of women and children, a slaughter of virgins and infants. In the space of three days, eighty thousand were lost, forty thousand meeting a violent death, and the same number being sold into slavery. (2 Maccabees 5:11–14)



Antiochus decided he was going to make sure the Jewish people would become Hellenized one way or another. He began by putting his own priest into power. He quickly outlawed the observance of Sabbaths, festivals, and new moons. He also wanted to make sure that Jews could not study their holy books nor keep

kosher. He sent a delegation with troops to force the Jews to sacrifice a pig to the Greek gods and add insult to injury.

The Greek troops came to Modi'in and demanded that the Jews there sacrifice a pig to the Greek gods. Mattathias, the priest, refused but a Hellenized Jew loyal to Antiochus decided to do it. Mattathias killed him and the Greek official with him. After two decades, the Maccabees forced the Seleucids from the Land of Israel. Antiochus was dead and his successor gave the Jews independence. Mitchell Bard states, "In the year 142 BCE, after more than 500 years of subjugation, the Jews were again masters of their own fate."³

opening the shrine to non-Jews. See "The Maccabees/Hasmoneans: History and Overview (166–129 BCE)," The Jewish Virtual Library, accessed November 2, 2020, <https://www.jewishvirtuallibrary.org/jsource/History/Maccabees.html>.

³ Mitchell G. Bard, *The Complete Idiot's Guide to Middle East Conflict*, 4th ed. (NY: Alpha Books, 2008), 29.

Antiochus IV ruled the Jews from 175 to 164 BCE, and if he had succeeded in his nefarious plan to stamp out Judaism, the Hebrew language, culture, biblical heritage, and religion, many Jewish people would have been erased from history. If this had happened, then how could a Jewish Savior possibly have been born from the House of David (a Jewish king), in Bethlehem (a Jewish town), to Mary (a Jewish virgin)?

THE INFLUENCE OF THE MACCABEES IN JEWISH HISTORY



The story of Hanukkah begins with the Greek invasion of the known world. A successor of Alexander, Antiochus IV, was given control of the region. He quickly initiated severe means of persecuting the Jewish population. The persecution ranged from assigning a Hellenistic priest in the Temple to prohibiting Jewish

religious expression, to outright murder of Jews. What ultimately drove the Jews to revolt was the sacrifice of pigs on the Temple's altar, although some groups, specifically the Chasidim (no relation to the movement which began in the Middle Ages) were already opposing the Greek government because of the assimilation of many of their fellow Jews.

Two groups opposed Antiochus: a nationalistic group led by Mattathias and his son Judah, and a religious group that ended up being the forerunner of the Pharisees. They joined forces in revolt against the persecution. Their revolution succeeded and the Temple was rededicated. The Talmud tells of the legend that, as the Jews were rededicating the Temple, a day's portion of oil lasted for eight days allowing the full restoration of the Temple. After decades of fighting, in the year 129 BCE, the Jewish people achieved independence under the Hasmonean dynasty (from which the Maccabees came⁴), which lasted about

⁴“The family of Mattathias became known as the Maccabees, from the Hebrew word for “hammer,” because they were said to strike hammer blows against their enemies. Jews refer to the Maccabees, but the family is more commonly known as the ‘Hasmoneans.’” Ibid.

eighty years, with the Jewish kingdom regaining boundaries not far off from those of Solomon’s time, and Jewish life flourished.

Some in the more traditional parts of the Jewish community see the Maccabees as setting a precedent. Jewish people were taught a lesson that they took to heart—the God of Israel is worth dying for.⁵

Even if all the nations that live under the rule of the king obey him, and have chosen to do his commandments, departing each one from the religion of his fathers, yet I and my sons and my brothers will live by the covenant of our fathers...We will not obey the king’s word by turning aside from our religion to the right hand or to the left. (1 Maccabees 2:19–22)

It was just as the pig was about to be sacrificed that Mattathias killed the Hellenistic priest and cried, “Follow me, all of you who are for God’s law and stand by the covenant” (1 Maccabees 2:27). Some even point out that the word “maccabee” can be an acronym: mi komocho ba’alim Hashem, “who is like you among the powers, O God,”—the battle cry of the Jewish people.⁶

So, is martyrdom a Jewish invention? Many say yes, but many also point out that it could be the Greek influence. The very event that forced Jews to defend their faith was introduced in a viable way into the Jewish culture by the oppressive culture that they fought against.⁷ Those who claim this would point out the famous Greek martyr Socrates. However, Jewish loyalty to the covenant with the Lord goes farther back than their association with the Greeks. The prophets in the Old Testament and the disciples in the New died for their beliefs. So clearly this is not a Greek influence on Jewish thinking. However, we must still recognize that what the Maccabees did and what they stood for has influenced Jews during the subsequent centuries. The Maccabees lived in a world that would

5 Ken Spiro, “History Crash Course #29: Revolt of the Maccabees,” aish.com, <https://www.aish.com/h/c/t/h/48942121.html?s=mpw>.

6 Ibid. The Hebrew word for Maccabee is מַכְבִּי, and the phrase from Exodus 15:11 is קִיָּי כִּמְכֹה בְּאַלִּים יְהוָה.

7 John M. Efron et al., *The Jews: A History* (Upper Saddle River, N.J.: Pearson Prentice Hall, 2009), 59.

birth Pharisaic traditions from which later Christianity would arise. The idea of martyrdom that would come in later centuries was the result of these three.

Rashi, one the most famous of Jewish scholars, mentions a story of a woman who protests against the Greek army's right to take the virginity of a Jewish bride by stripping herself naked in front of the community. Her statement was to symbolize the humiliation and shame Greeks brought upon Jewish women. It is said this act inspired others to revolt against the Greeks. There is also the story from 2 Maccabees 7, which tells of Hannah, a woman who refused to bow before a Greek idol. Her punishment was to see her seven sons killed one by one, but she stayed true to her God to the end and died a martyr as well.

Thus, the Maccabees, it could be said, influenced Jewish history in this way—they set a precedent. Jews more than ever were willing to die for their faith. Just like the exile to Babylon dissuaded generations from following the gods of the nations, the Maccabean revolt embedded in the Jewish mind that it was not enough to simply oppose idolatry, but when faced with death or partaking in it, one should choose death, if he could not fight.

The subsequent centuries are rife with examples. Some of the most notable regard the Crusades, during which time many Jews were forced to convert or die by the sword. One famous story from 1099 CE tells of Jews in Jerusalem who were cornered and forced into the local synagogue and burned alive as the Crusaders sang praise hymns. Events such as this only strengthened Jewish resolve to stay faithful to their covenant and God's commandments.

In 613 CE, Jews were given the choice to leave Spain or convert to Christianity. Many children were forcibly taken from their parents and given a non-Jewish upbringing.

This would not be the last time that Jewish people faced forced conversions and many, rather than give up their faith, would die praising God's name while reciting the Shema (Deuteronomy 6:4–9), proclaiming before God and to their persecutors that they worship only one God, the God of Israel.



The tenacity and dedication with which the Maccabees opposed the Greeks set in motion an understanding in Jewish thought and religious expression used by God to preserve the Jewish people after the expulsion of 135 CE. Through the

man whose earthly ministry overwhelmingly encompassed Jews. His disciples were all Jewish. He observed Jewish Law and the Feasts (John 2:13; 5:1; 7:2, 10; 10:22; Luke 22:14–15), and with His last breath He spoke words from the Hebrew Scriptures.

Most, if not all, of what we know about Jesus is found in the Gospels, which narrate what happened for theological reasons. The Gospel writers transmit the “Jesus traditions” they observed with a view of meeting the spiritual needs of their audience. They are not exhaustive histories or comprehensive biographies of Jesus. Their purpose was not to satisfy intellectual curiosity, but rather to disciple the readers by bringing them selected episodes from the life of Jesus. Thus, the Gospels teach us today by showing us the theological and existential implications of the reliable words and deeds of Jesus.¹⁰

For example, the use of the Old Testament in the Gospel of Matthew shows us that the author viewed the ethical standards (Matthew 3:15; 5:17–20), historical patterns (2:15, 18), and prophetic oracles of Israel (2:6; 3:3) as filled with ultimate significance through the career and teachings of Jesus.¹¹

It is as Craig Keener, professor at Asbury Theological Seminary, states, “The Gospels offer countless examples affirming Jesus’ Jewish identity. The tradition about Jesus observing Hanukkah is merely one of these, but it is one that invites our attention at this season.”¹² In John chapter 10, we encounter one of these “Jesus traditions.”

John, just like Matthew, saw specific theological implications in the incidents he reported. Keener notes, “His Gospel connects Jesus’ mission with features of each of the festivals: He appears as the foundation stone from which living water would flow, a hope specifically celebrated at the festival of Tabernacles [and in]

10 For more on this, see David L. Turner, *Matthew*, Baker Exegetical Commentary On the New Testament (Grand Rapids, MI: Baker Academic, 2008).

11 Ibid.

12 Craig Keener, “Jesus and Hanukkah: John 10:22-23,” The Huffington Post, last modified February 05, 2013, https://www.huffpost.com/entry/jesus-and-hanukkah-john-10-22-23_b_2233251.

John’s Hanukkah passage...[which] depicts Jesus as consecrated or dedicated to God the way this festival celebrated the altar’s rededication (cf. 10:36; elsewhere this Gospel connects Jesus with the temple).”¹³

Hanukkah is a powerful story of God interceding on behalf of His people and showing His faithful lovingkindness. When Antiochus Epiphanes—also known in Jewish history as “Antiochus the Madman”—persecuted the Jewish people and desired that they worship the Greek gods and give up their Jewish identity, the Jews revolted. As they were rededicating the Temple after an un-kosher sacrifice was made, the oil, which was only enough for one day, lasted for eight.

Jewish followers of Yeshua see Hanukkah as a time to celebrate another gift of God to our people (and the whole world!)—Jesus the Jewish Messiah. During Hanukkah, we celebrate how God provided light in the Temple for eight nights. However, how appropriate it is to also remember the Light of the World, through whom we have the Light of Life (John 8:12). If God had not intervened during the first Hanukkah, a Jewish virgin would not have given birth to a child who would be raised as a Jew to fulfill God’s will for His life—to be the atonement for our sins. Hanukkah is a demonstration of God’s unfolding plan of redemption, which Christians, and some Jews, celebrate at Christmas.

Without Hanukkah, there would be no Christmas!

13 Ibid.

Theology

CHRISTMAS LIGHTS AND THE LIGHTS OF HANUKKAH



During the Feast of Dedication, or Hanukkah as it is commonly known, Jewish people around the world celebrate God’s provision and protection. Hanukkah is celebrated beginning on the twenty-fifth day of the Hebrew month of Kislev, which usually falls in December. During the eight days of Hanukkah, everybody (including children) takes turns lighting the special Hanukkah menorah, and they reflect on God’s faithful lovingkindness.

The Hanukkah menorah is a nine-branched candelabra, called a *hanukkiyah*. The middle candle is always there, but as the nights go on, additional candles are added from right to left when facing the candelabra. The candles are lit with the middle candle—known by its special designation as the “servant” candle, from left to right (lighting the newest candle first). Redemption and sacrifice are two key concepts of Hanukkah because the Maccabean victory, which was a victory for all Jews as it gave them independence for the first time in five hundred years, came at a great cost.

The famous traditional Jewish story of the miracle of the oil is known by many. After the great victory over the Greek army, the Maccabees only had enough purified olive oil to fuel the eternal light in the Temple, as they were rededicating the altar, for one day. Miraculously, the oil lasted for eight days. However, the true miracle is God’s faithfulness to His promises to the Jewish people because they were chosen for a great purpose that was yet to be fulfilled—to bring into this world the Messiah called Jesus of Nazareth,

who is the revelation of God (Colossians 1:15ff; Hebrews 1:1–5) and the Savior of the whole world.

Hanukkah is mentioned in the New Testament in John 10:22. Jesus is found to be walking in the Temple area on what is called “the Feast of Dedication.” At that time, He proclaimed that He is the Light of the World (John 8:12). During Second Temple Judaism, there was a lamp-lighting ceremony in courtyards in the city—a time of celebration and joy as people remembered God’s deliverance and provision.

The prophet Isaiah, who predicted the coming of the Messiah, also spoke of light in regard to the Messianic redemption of Israel. In chapter 9 he wrote, “*The people who walk in darkness will see a great light; those who live in a dark land, the light will shine on them*” (Isaiah 9:2). In the same chapter, he foretold of a child being born who leads men out of darkness and into the light of God. He is called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace (Isaiah 9:6).

Jesus the Messiah is “*a light of revelation to the Gentiles, and the glory of Your people Israel*” (Luke 2:32) and is the radiance of the glory of God (Hebrews 1:3). As believers in Messiah, Hanukkah reminds us that Jesus, the Light of the World, walked and taught in the Temple, preaching salvation and spiritual freedom. Celebrating Hanukkah as believers thus adds a special dimension to the holiday. Retelling the Hanukkah story, singing the traditional songs, and playing games create warm memories as we remember the Light of the World, the Giver of salvation and the One who protects and provides for our families. In the words of Alfred Edersheim, a famous Jewish Christian scholar from the nineteenth century, “But to us all, whatever our special views or conclusions may be, Christ is the true Temple, and His Incarnation the real Dedication of the Temple. God grant that from our homes the true Light of Christ, ‘a light to lighten the Gentiles,’ may shine forth into the wintry darkness of the heathen world, and also ‘so shine before men, that they may see our good works, and glorify our Father which is in heaven.’”¹⁴

14 Alfred Edersheim, “Christmas – A festival of Jewish Origin?,” *The Leisure Hour*, no.

THE SERVANT MESSIAH AND THE FEAST OF DEDICATION



During the eight days of Hanukkah, a nine-branched candelabra, called a *hanukkiyah*, is lit from right to left (when facing the candelabra). The candles are lit using the middle candle— known by its special designation as the “servant” candle. This servant candle holds spiritual and theological significance for followers of Jesus the Messiah. Just as the lights of Hanukkah point us to the “Light of the World”—Jesus the Messiah—so

the servant candle alludes to His servant-like attitude. Perhaps the most famous and compelling prophecy of the Messiah being a servant is found in Isaiah 52:13–53:12.

MESSIAH THE SUFFERING SERVANT

The prophet Isaiah predicted that the Messiah, who was to bring the Light of God to the nations and dwell with His people Israel, was to suffer and be a servant to the world before He would be exalted as King Messiah. Some ancient Jewish texts agree.

The Babylonian Talmud says: “The Messiah, what is his name? The Rabbis say, The Leper Scholar, as it is said, ‘surely he has borne our griefs and carried our sorrows: yet we did esteem him a leper, smitten of God and afflicted...’” (Sanhedrin 98b).

Midrash Ruth Rabbah says: “Another explanation (of Ruth 2:14): He is speaking of King Messiah; ‘Come hither,’ draw near to the throne; ‘and eat of the bread,’ that is, the bread of the kingdom; ‘and dip thy morsel in the vinegar,’ this refers to his chastisements, as it is said, ‘but he was wounded for our transgressions, bruised for our iniquities.’”

1147 (December 20, 1873): 810-12.

Yalkut Shimoni (a thirteenth-century compilation of earlier Midrashic writings) applies Isaiah 52:13 to the Messiah, stating that the Messiah, called the “great mountain” according to the Yalkut’s interpretation of Zechariah 4:7, is “greater than the patriarchs...higher than Abraham...lifted up above Moses...and loftier than the ministering angels” (2:571; see also 2:621). Isaiah 53:5 is applied to the sufferings of “King Messiah” (2:620).

Michael Brown, a Messianic scholar, writes: “It behooves us to show our Jewish people how much Jesus is like them, the circle within the circle of Isaiah 53.”¹⁵ He then points to another ancient Jewish book called the Zohar:

“[t]he Messiah enters [the Hall of the Sons of Illness] and summons all the diseases and all the pains and all the sufferings of Israel that they should come upon him, and all of them come upon him. And would he not thus bring ease to Israel and take their sufferings upon himself, no man could endure the sufferings Israel has to undergo because they neglected the Torah.” (Zohar 2:212a)

How true it is that “had not the Messiah taken our place, suffering on our behalf, we would have perished long ago.”¹⁶

MESSIAH’S CAREER AS A SERVANT

Jesus’ life was marked by servanthood.

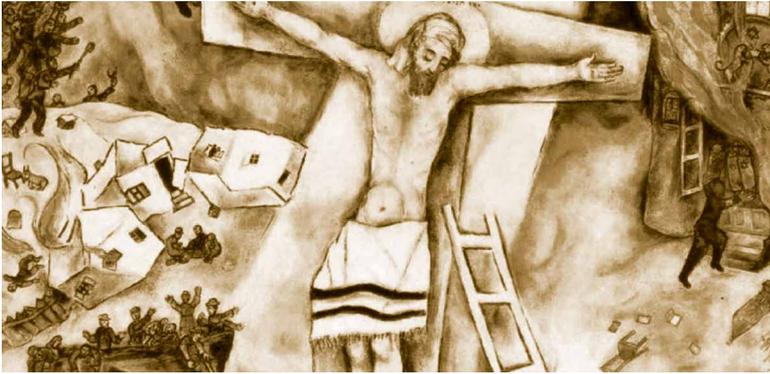
Our Messiah also called us to be servants, stating: “*It is not this way among*

15 Michael Brown, “Jewish Interpretations of Isaiah 53,” in *The Gospel According to Isaiah 53: Encountering the Suffering Servant in Jewish and Christian Theology*, ed. Darrell L. Bock and Mitch Glaser (Grand Rapids, MI: Kregel Academic & Professional, 2012), 80–81.

16 Raphael Patai, *The Messiah Texts: Jewish Legends of Three Thousand Years* (Detroit, MI: Wayne State University Press, 1979), 116, quoted in Michael Brown, “Jewish Interpretations of Isaiah 53,” in *The Gospel According to Isaiah 53: Encountering the Suffering Servant in Jewish and Christian Theology*, ed. Darrell L. Bock and Mitch Glaser (Grand Rapids, MI: Kregel Academic & Professional, 2012).

you, but whoever wishes to become great among you shall be your servant, and whoever wishes to be first among you shall be your slave; just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many” (Matthew 20:26–28). Hanukkah is a great time (just like Christmas!) to remember what our Messiah did for us—the ultimate sacrifice, giving His life for our eternal communion with the Father.

CAN GOD BECOME A MAN? A JEWISH PERSPECTIVE



As we approach the time of the year when Christians remember the birth of the Messiah, it is worth taking the time to consider the fact that this subject constitutes a major divide between Christianity and Judaism. The incarnation is understood as God taking upon Himself human form and dwelling in His fullness within a physical body. The Gospel of John says of Jesus that He “...*became flesh, and dwelt among us*” (John 1:14).

In a broad sense, it is accepted that Judaism believes that God can never be represented in human form, and this remains a major obstacle for Jewish people accepting Jesus. Judaism recognizes that human beings are created in the image of God and that God is present both in the world and the nation of Israel. However, Christianity’s claim that Jesus is God is simply not within the realm of Jewish thought. Yet, the concept is not foreign to mainstream and historical Judaism. Judaism believes that the Torah was created before the world, thus

historical Judaism came to accept that the Word (the Torah) can be legitimately viewed as a form of incarnation. Some Jewish scholars will argue that even the nation of Israel is an incarnational process, and that Ezekiel 37 speaking of the “dry bones” addresses this.

Judaism, in contrast with Christianity, does not have a dogma or creed, but is based on rabbinical interpretations of theological truths. Therefore, there is not a unified belief on incarnation—other than stating that Jesus cannot be God incarnate. Yet, we are not ready to accept as fact that Judaism rejects the concept of incarnation. Here are some facts clearly taught in Scripture and, to some extent, accepted by Judaism.

It is obvious that the apostles were Jewish, and the New Testament is basically a Jewish book. Therefore, it is logical to ask, if the divinity of the Messiah and the incarnation is such an anti-Jewish doctrine, why was it not questioned or more hotly debated by the Jewish New Testament writers?

It is also a fact that God created man in His image, and this does not only mean that humans have intelligence, speech, and the ability to create and love. It is clearly understood that the God revealed in the Torah also has some characteristics that are not purely spiritual—thus we read in the Bible that God *walked* in the Garden and *talked* and had some form of human understanding with Abraham. In Exodus 33:22–23, Moses is allowed to see some physical form of the Glory of God, to the point that He says to Moses “...*I will put you in the cleft of the rock and cover you with my hand until I have passed by. Then I will take my hand away and you shall see My back, but My face shall not be seen.*” It was not God’s spirit that Moses was allowed to see in part, but a physical representation of God incarnate.

In Genesis 18, we read that Abraham interacts with three visitors, and both Jewish rabbis and Christian interpreters alike agree that these visitors, as acknowledged by Abraham, were a representation of God Himself. Yet, we read that Abraham physically saw them, they spoke to him, and he prepared a meal for them, which they ate. All of these are not spiritual characteristics but very human functions. Although we agree that many times the Bible uses human language to express divine actions, there are specific instances where God uses physical forms to express Himself. The argument that God is spirit and therefore, as

some forms of Judaism would argue, cannot have any physical form, is actually denying God the ability to do what He wills. If God is an all-powerful God, there is certainly nothing that He cannot do! The denying of incarnation would imply denying God the ability and right to exercise His power.

In the development of rabbinic Judaism throughout the centuries, from the biblical to the present time, we can see that there are two camps within rabbinical teachings regarding incarnation, which are defined in a broad sense as God taking physical form. We find two extremes in Jewish teaching regarding incarnation. On one side, we find Jewish philosophers and theologians, best represented by the Spanish Jewish philosopher Maimonides (1135–1204), who totally denied the possibility of God taking any human form. Maimonides said that God is utterly spirit and idea without substance or form. For him, God is the unmoved mover, a principle that can never be tied to the physical. The other extreme, held by many Jewish philosophers, is that since the Torah and the Jewish Bible speak of God revealing Himself in human form, then it must be true that God has hands, feet, a voice, wings, and in the above-mentioned experience of Moses, a back and a face as well.

As we approach the season and celebrate both Hanukkah and Christmas, let us remember that God took upon Himself the form of a man. He was born as a human, lived among men in a completely human body, and died for our sins. This was predicted in Isaiah chapter 53 seven hundred years before Yeshua was born! Also, on the third day, He was resurrected, thus giving us the assurance of eternal life. This was also predicted in Isaiah 53 and Psalm 16. And who are we to disagree with what is taught and predicted in the Jewish Bible? If the writings of the prophets were true, then it should not be a shock to us that the light of the world was also God in the flesh.

Recipes



QUITE UNHEALTHY POTATO LATKES

Come on, this recipe is way too easy and too delicious NOT to try it! If you're feeling guilty about the frying, just remember: the miracle of Hanukkah is that Jewish people have been eating latkes for 2,000 years and we still survive!

INGREDIENTS:

- 4 medium potatoes
- 1 medium onion
- 2 eggs, beaten
- 3 tablespoons flour
- 1 1/2 teaspoon salt
- Tons of oil for frying
- Applesauce or sour cream

PREPARATION:

Grate potatoes (OK, you have permission to do it in a food processor—just don't tell anyone). Now here's the important part: **MAKE SURE** you remove as much liquid as possible from the grated potatoes! Then grate the onions, combine with the potatoes, and mix together with the eggs, salt, and flour. That's all! Now drop by heaping tablespoonfuls into hot oil in frying pan and smoosh a bit with your spoon until they measure about 3" across. Fry until the latkes turn nice and brown. Don't turn them over more than once, though, or they'll get soggy.

Latkes are traditionally served with applesauce or sour cream.
Enjoy, and have a Happy Hanukkah!

(This recipe makes about 12 small latkes, which is definitely not enough!)



SUFGANIOT: JEWISH DOUGHNUTS

Sufganiot are deep-fried jelly doughnuts that are traditionally eaten during the Jewish festival of Hanukkah. Sufganiot are especially popular in Israel. The oil used to fry the doughnuts is reminiscent of the oil that miraculously burned, according to the Hanukkah story, in the ancient Temple in Jerusalem.

INGREDIENTS:

- 25 grams (1 oz) yeast
- 1 tablespoon. sugar
- 1 tablespoon. water
- 1 tablespoon flour
- 3 cups flour
- 50g (¼ cup) margarine, *melted*
- Dash of salt
- 3 tablespoons sugar
- 2 egg yolks
- 1¼ cups water (*room temperature*)
- Jelly (*strawberry recommended*)
- Oil for frying (*canola recommended*)
- Powdered sugar

PREPARATION:

1. To make the dough: Combine the first four ingredients in a bowl. Mix well, cover, and wait until it rises. In another bowl, mix 3 cups of flour with the melted margarine, salt, sugar, and egg yolks. Combine the yeast mixture with the flour mixture. Slowly add water while stirring. When batter is smooth, cover the bowl with a towel and let it sit and rise.

2. To make the doughnuts: After the batter has risen, pour it onto a floured surface and roll it out. Use a glass with a small opening to cut out circles of the dough. Place a drop of jelly in the middle of each circle, and then cover with another circle of dough. Make sure that 2 circles attach well to form a closed ball with jelly in the middle. Cover the doughnuts with a towel and let rise.

3. To fry the doughnuts: Heat oil in a deep pot until very hot. Drop the doughnuts into the oil and fry on both sides until brown. Remove with a slotted spoon and sprinkle with powdered sugar.

TIP: These sufganiot are only good fresh. After you make the dough, only fry a few at a time. Store the rest of the dough in the refrigerator.

Source: Kosherfood.About.com



HANUKKAH COOKIES

What do kids like even more than eating cookies? Making cookies! Mix the dough, get out the rolling pin and Hanukkah-shaped cookie cutters (menorah, oil lamp, dreidel, and more), and give your children a memorable and yummy Hanukkah experience.

INGREDIENTS:

- 1 cup (200 grams) butter or margarine, *room temperature*
- 1 cup sugar
- 2 eggs
- 2 Tbsp. orange juice
- 1 Tbsp. vanilla
- 2 cups all-purpose flour
- ½ tsp. baking powder

PREPARATION:

1. Mix margarine and sugar until smooth. Add in eggs, juice, and vanilla.
2. In a separate bowl, mix flour with baking powder.
3. Add flour mixture to dough and mix until just blended.
4. Wrap the dough in wax paper and chill for at least an hour.
5. Preheat the oven to 425 degrees Fahrenheit.
6. Grease cookie sheets.
7. Flour surface and rolling pin.
8. Roll out dough until 1/4 to 1/2 inch thick. Add flour if the dough is sticky. Cut dough with Hanukkah cookie cutters.
9. Place Hanukkah-shaped cookies on the greased cookie sheet.
10. Bake at 425 degrees Fahrenheit for 6–8 minutes or until lightly browned.

Source: Kosherfood.About.com

MESSIANIC PROPHECIES

HE WILL BE A DESCENDANT OF ABRAHAM (GENESIS 12:1-3)

Now the Lord said to Abram, "Go forth from your country, and from your relatives and from your father's house, to the land which I will show you; and I will make you a great nation, and I will bless you, and make your name great; and so you shall be a blessing; and I will bless those who bless you, and the one who curses you I will curse. And in you all the families of the earth will be blessed."

HE WILL BE FROM THE TRIBE OF JUDAH (GENESIS 49:10)

The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until Shiloh comes, and to him shall be the obedience of the peoples.

HE WILL BE FROM THE HOUSE OF DAVID (2 SAMUEL 7:12-13)

When your days are complete and you lie down with your fathers, I will raise up your descendant after you, who will come forth from you, and I will establish his kingdom. He shall build a house for My name, and I will establish the throne of his kingdom forever.

HE WILL BE BORN OF A VIRGIN (ISAIAH 7:14)

Therefore the Lord Himself will give you a sign: Behold, a virgin will be with child and bear a son, and she will call His name Immanuel.

HE WILL BE BORN IN BETHLEHEM
(MICAH 5:2; 5:1 IN THE HEBREW TEXT)

But as for you, Bethlehem Ephrathah, too little to be among the clans of Judah, from you One will go forth for Me to be ruler in Israel. His goings forth are from of long ago, from the days of eternity.

HE WILL BE GOD HIMSELF
(ISAIAH 9:6-7; 9:5-6 IN THE HEBREW TEXT)

For a child will be born to us, a son will be given to us; and the government will rest on His shoulders; and His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace.

HE WILL BE A PROPHET LIKE MOSES
(DEUTERONOMY 18:15)

The Lord your God will raise up for you a prophet like me from among you, from your countrymen, you shall listen to him.

HE WILL COME HUMBLY
(ZECHARIAH 9:9)

Rejoice greatly, O Daughter of Zion! Shout in triumph, O daughter of Jerusalem! Behold, your king is coming to you; He is just and endowed with salvation, humble, and mounted on a donkey, even on a colt, the foal of a donkey.

HE WILL BE CRUCIFIED
(PSALM 22:16-18)

For dogs have surrounded Me; a band of evildoers has encompassed me; they pierced my hands and my feet. I can count all my bones. They look, they stare at me; they divide my garments among them, and for my clothing they cast lots.

HE WILL BE A SUFFERING SERVANT (ISAIAH 53:5-6)

But He was pierced through for our transgressions, He was crushed for our iniquities; the chastening for our well-being fell upon Him, and by His scourging we are healed. All of us like sheep have gone astray, each of us has turned to his own way; but the Lord has caused the iniquity of us all to fall on Him.

ISRAEL WILL MOURN FOR HIM (ZECHARIAH 12:10)

I will pour out on the house of David and the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn.

There is no person in all of recorded history who fits these descriptions more perfectly than Yeshua (Jesus)!

CHOSEN PEOPLE MINISTRIES AND YOU

ABOUT US

Chosen People Ministries was founded in Brooklyn, New York in 1894 by Rabbi Leopold Cohn, a Hungarian Jewish immigrant with a zeal to share the knowledge of Yeshua (Jesus) the Messiah with God's chosen people.

Today, Chosen People Ministries serves in nineteen countries across the globe. Our outreach programs are all focused on helping Christians understand the Jewishness of Yeshua and to help Jewish people see that belief in Yeshua as our Messiah is consistent with the Torah and the entire Jewish Bible we cherish.

I FOUND SHALOM

We created a new website with dozens of beautifully done personal stories of Messianic Jews. Please take a moment and enjoy them and feel free to send us your questions. Remember to pass the word to friends and family so they can view them as well. Simply visit **ifoundshalom.com** to access these powerful testimonies!

You can reach us at:
Chosen People Ministries
241 East 51st Street
New York, NY 10022

Of course, you are always welcome to call us and give your donation with your credit or debit card over the phone. Please call 212-223-2252—Monday through Friday, between 8:30 AM and 5:00 PM Eastern Time.

If you would like to send us an email then use donorcare@chosenpeople.com.

THE HISTORY OF CHOSEN PEOPLE MINISTRIES

Chosen People Ministries was founded by Rabbi Leopold Cohn in 1894 to bring the gospel of Yeshua (Jesus) the Messiah to the Jewish people. In carrying out this purpose, the Mission also seeks to inspire the Church to participate in and support the work of Jewish evangelism, helping fellow believers carry out this vital part of God's divine redemptive plan.

Rabbi Leopold Cohn founded Chosen People Ministries in the Brownsville section of Brooklyn, New York, shortly after he received Jesus as his Messiah. In its earliest days, people affectionately referred to the Mission as the Brownsville Mission to the Jews. Rabbi Cohn established an outreach headquartered in a renovated horse stable, where the Mission offered a variety of services and classes for the growing population of Jewish immigrants. His wife, Rose, was instrumental in organizing some of the outreach programs. The Mission published the first issue of its monthly newsletter, *The Chosen People*, in October 1895.

After a few years, the Mission moved its headquarters to Williamsburg (Brooklyn), and then to Manhattan. As ministry expanded beyond a regional focus, the Mission changed its name to American Board of Missions to the Jews to reflect the wider scope of the organization. Missionaries began following God's call to reach the Jewish community throughout North and South America,

Europe, and Israel. Eventually, the Mission changed its name to Chosen People Ministries, and, after a number of years in Charlotte, North Carolina, the Mission headquarters returned to its birthplace in New York City. Chosen People Ministries continually seeks to meet the needs of each generation with both spiritual and material assistance.

The Mission has continued to develop a rich tradition throughout its history. Following Rabbi Cohn's death in 1937, Joseph Hoffman Cohn succeeded his father as Mission leader, serving until his death in 1953. Now under the leadership of Dr. Mitch Glaser, Chosen People Ministries continues to experience an exciting time of renewal and expansion.

Just as it did more than one hundred years ago, Chosen People Ministries offers English/Bible classes to Jewish immigrants. The Mission also seeks to utilize new means of communication to reach Jewish people in this new millennium with the eternal message of God's love in Jesus the Messiah. Chosen People Ministries is eager, with God's help and your prayers and support, to reach the Jewish people of the twenty-first century. Yes, the world and the Jewish community have experienced enormous changes—but humanity's need for reconciliation to God remains the same. Chosen People Ministries continues to follow its calling to proclaim the unchanging message of the gospel to the Lord's chosen people.

OUR PROGRAMS

MESSIANIC CENTERS

One of our most effective ministry strategies is to engage local Jewish communities through our Messianic Centers. Our centers are facilities that we rent or own, located in key Jewish population centers; they serve as the base of our ministry operations in the surrounding community. In addition to supporting our evangelistic and discipleship efforts, they provide a place for worship, Bible studies, spiritual counseling, and practical help ministries like food distribution and addiction recovery programs. Some of our key Messianic Centers are located in New York, Los Angeles, South Florida, London, Berlin, Moscow, Tel Aviv, Jerusalem, and Melbourne.

MESSIANIC CONGREGATIONS

Messianic congregations are places of worship where both Jewish and Gentile believers can fellowship together in a Jewish context. In addition, they offer Jewish seekers a familiar cultural setting combined with clear gospel teaching, which communicates our commitment that one can be Jewish and believe in Jesus! We have helped launch dozens of Messianic congregations around the world, and they continue to be an important and viable part of our ministry.

OUTREACH

Outreach has always been the heartbeat of our ministry, and every year we lead outreach programs and events specifically designed for reaching Jewish people with the gospel. Our traditional outreach programs include tract distribution, open-air concerts, book tables, and surveys. During our Isaiah 53 Evangelistic Campaign, we have incorporated newer outreach methods by utilizing media and advertising to offer evangelistic literature to Jewish people. We also host seminars and debates where Jewish seekers can learn about Jesus in a neutral setting. Through each of these outreach events, we meet Jewish people who are seeking spiritual answers. Our staff connect with these individuals and build authentic relationships with those who are seeking the truth.

SPEAKING IN CHURCHES

Another key focus of Chosen People Ministries is to engage local churches with the Jewish community. We have made it a priority to develop and offer resources for churches to help Christians discover the Jewish roots of the faith and understand the need for telling God's beloved Jewish people about the Messiah. We continually develop tools and help equip churches with practical ways for congregants to share Jesus with Jewish people in their communities.



CHOSEN PEOPLE MINISTRIES

FEATURED RESOURCES

HANUKKAH MENORAH—\$25.95 (5023)

The flickering lights of the nine-branched Hanukkah menorah remind us that God is mighty to save and that Yeshua, Jesus, the Messiah is truly the Light of the World. Hanukkah is a time of celebration and now you can own this beautifully crafted, 9” Hanukkah menorah to place in your window as a statement of your faith and hope in the Messiah of Israel and all the nations of the world.

ISAIAH 53 EXPLAINED—\$12.95 (3135)

Isaiah 53 Explained will help start your personal pilgrimage and introduce you to a chapter in the Scriptures that has the potential to revolutionize your life! *Isaiah 53 Explained* makes the story of the Bible understandable, practically and simply explaining how you can have a soul-satisfying relationship with God and revealing the surprising key that makes this relationship possible. (Paperback)

CHRISTMAS THROUGH JEWISH EYES—\$7.95 (3183)

Christmas Through Jewish Eyes will help you discover how the birth and celebration of Messiah Jesus is viewed through Jewish eyes. It is not what you thought! (Paperback)

FEATURED RESOURCES ORDER FORM

Please allow 4-6 weeks for delivery

Qty	Item	Code	Price Each	Total
	<i>Hanukkah Menorah</i>	5023	\$25.95	
	<i>Isaiah 53 Explained</i>	3135	\$12.95	
	<i>Christmas through Jewish Eyes</i>	3183	\$7.95	
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