

The celebration of **Hanukkah** focuses on the lighting of the menorah. It is a special time for families and friends to spend together singing, playing, giving gifts, telling stories, and **meditating on the meaning of Hanukkah**.

Eight Days of Hanukkah (day 6 of 8)

The Feast of Dedication and The Feast of Light

by Michael Gibson, Key2Changes.com

The True Meaning of Hanukkah The “Conception” of the Light of the World

“Behold, you will conceive in your womb and bear a son, and you shall call his name
Jesus (Yashua – I am Salvation, I am the Light of the World).” **Luke 1:31**

On the sixth night:

The Lord is my light and my help whom shall I fear?

Bless the Lord, O my soul; O Lord, my God, You are very great; You are clothed in glory and majesty, wrapped in a robe of light; You spread the heavens like a tent cloth.

Your word is a lamp to my feet, a light for my path.

The precepts of the Lord are just, rejoicing in His heart, the instruction of the Lord is lucid, giving light to my eyes.

For the commandment is a lamp, and the Torah is a light.

Enlighten our eyes in Your Torah, attach our heart to Your commandments, unite our heart to love and revere Your name. Psalm 27:1; 104:1-2; 119:105; 19:9; Proverbs 6:23

Isaiah 60:1; 2:4

Prayer on the sixth night:

Daily Exercise - Lectio Divina

Lectio Divina is a Latin term that means “divine reading.” It is a way or method of reading the Scriptures in such a manner that facilitates the reader in receiving a “specific word” from God. The practice was developed early in the church’s history with Origen first expressing its principles around 220 AD. The system consists of four parts: reading, meditation, prayer and contemplation. It may be practiced privately or in a small group setting. There are four elements to be considered in preparing for this exercise:

1. Set aside enough time to complete the exercise so that you don’t have to rush through it. Usually thirty minutes is adequate.
2. Find a quiet place free of distractions.
3. Read the Selected Passage Above of Scripture.
4. Transition from what you have been doing by calming you mind and body. This can be done by taking a few slow, deep breaths and inviting the Lord to speak to you through His word.

Reading

1. Read the passage aloud slowly a couple of times.
2. Be silent for one-to-two minutes.
3. Is there a word or phrase that is meaningful to you?
4. Repeat the word or phrase several times silently as if to memorize it.

* If in a group share it in turn. Do not elaborate simply state what it is.

Meditation

1. Read the passage again.
2. Be silent for two to three minutes.

3. Think about how the reading applies or touches your life today.

* If in a group share it in turn. Briefly state "I hear, I see, I feel ..."

Prayer

1. Talk with God about what he is showing you.

* If in a group pray quietly.

Contemplation

1. Read the passage again.

2. Be silent for two to three minutes.

3. Reflect on "I believe God wants me to _____ today/this week/etc."

* If in a group share in turn. At this point you can elaborate somewhat on what you believe God is telling you to do.

Study on the sixth night:

Zechariah's Vision Of The Golden Menorah:

The seven-branched golden lampstand plays an integral part in the Prophet Zechariah's vision recorded in chapter four verses one through fourteen. It reads this way:

*Then the angel who was speaking with me returned, and roused me as a man who is awakened from his sleep. And he said to me, "What do you see?" And I said, "I see, and behold, a lampstand all of gold with its bowl on the top of it, and its seven lamps on it with seven spouts belonging to each of the lamps which are on the top of it; also two olive trees by it, one on the right side of the bowl and the other on its left side." Then I answered and said to the angel who was speaking with me saying, "What are these, my lord?" So the angel who was speaking with me answered and said to me, "Do you not know what these are?" And I said, "No, my lord." Then he answered and said to me, "This is the word of the LORD to Zerubbabel saying, 'Not by might nor by power, but by My Spirit,' says the LORD of hosts. 'What are you, O great mountain? Before Zerubbabel you will become a plain; and he will bring forth the top stone with shouts of "Grace, grace to it!"' Also the word of the LORD came to me saying, "The hands of Zerubbabel have laid the foundation of this house, and his hands will finish it. Then you will know that the LORD of hosts has sent me to you. "For who has despised the day of small things? **But these seven will be glad when they see the plumb line in the hand of Zerubbabel-- these are the eyes of the LORD which range to and fro throughout the earth.**" Then I answered and said to him, "What are these two olive trees on the right of the lampstand and on its left?" And I answered the second time and said to him, "What are the two olive branches which are beside the two golden pipes, which empty the golden oil from themselves?" So he answered me saying, "Do you not know what these are?" And I said, "No, my lord." Then he said, "**These are the two anointed ones, who are standing by the Lord of the whole earth.**" Zechariah 4:1-14*

A representation of the vision that Zechariah saw is on page 18 (The Rainbow). The oil for the lamps comes from two olive trees standing alongside the lampstand and is collected in a golden bowl at the top of the shaft. From there it flows to each of the branches. The golden bowl is part of the shaft, which is Jesus Christ, who in turn is upholding the seven branches, which are the Church. The bowl serves to connect the branches to the shaft and provides a collection place for the oil. The bowl is a representation of the heart of Christ, piping life-giving fluid to the body. In the case of the vision, it is oil to keep the lamps lit.

The two olive trees represent the sources of the supply for the oil to keep the lamps burning. These two trees are the Law and Prophets, which stand with Jesus Christ, the Word of God. Moses represents the Law in human form and Elijah represents the Prophets in human form. As Christians we know Zechariah's vision in another form: On a high mountain (Probably Mount Hermon), Jesus is transfigured before His disciples and they see Him standing with both Moses and Elijah (Matthew 17:1-5).

These two trees can also be said to represent the following:

Truth
Domestic olive tree
Israel
The Father

Spirit or Love
Wild olive tree
Church
The Holy Spirit

In the parable of the ten virgins (Matthew 25:1-13) five of them lacked sufficient oil to keep their lamps burning and were therefore considered foolish. It appears that these are the ones who do not continually persist in getting more oil from Jesus and the Scriptures, but have become **satisfied** in what they already have. They have quit asking God for more of the Spirit. *“If you then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask Him?”* **Luke 11:13**

Although Zechariah’s vision concerns the seven-branched golden lampstand there is a major portion of the conversation within it, devoted to Zerubbabel. Who is this person and what does he have to do with the vision? Let’s take a look!

Zerubbabel, which can be translated as “one born in Babylon”, was an actual man who was born in Babylon and lived in the time of Zechariah. He was a descendant of King David and he did **lay the foundation for** and **finished the second temple** during the time of Ezra and Nehemiah about 520 BCE. *“The hands of Zerubbabel have laid the foundation of this house, and his hands will finish it. Then you will know that the LORD of hosts has sent me to you.”* **Zechariah 4:9**

But Zechariah had a longer-term fulfillment of the prophecy in mind when he spoke those words. He was looking forward to Jesus Christ, the Son of God and the son of David who would build the Temple of God. Zechariah’s prophecy harkens back to the time that King David wanted to build a house for God. But God replied, *“When your days are fulfilled that you must go to be with your fathers, that I will set up **one of your descendants** after you, who will be of your sons; and I will establish his kingdom. **He shall build for Me a house**, and I will establish his throne forever. I will be his father and he shall be My son; and I will not take My lovingkindness away from him, as I took it from him who was before you. But I will settle him in My house and in My kingdom forever, and his throne shall be established forever.”* (1 Chronicles 17:11-14) King David took this to mean that one of his sons, namely Solomon, not the Lord Jesus Christ, would build God a house. Solomon built the first Temple.

The name Zerubbabel also has another meaning, (Zerub) “seed of” (Bab El) “the gate of God”. The gate of God is God’s mouth. In other words, God spoke the word and Jesus Christ was formed in Mary’s womb. It is Christ who will build God a house. By the way, Jesus is also a descendent of Zerubbabel.

Zechariah 4:10 says, *“For who has despised the day of small things? But **these seven** will be glad when they see the plumb line in the hand of Zerubbabel - these are the eyes of the LORD which range to and fro throughout the earth.”*

Simply put it means that the Holy Spirit and the Church will look forward to the completion of God’s house. We find similar language in the book of Revelation concerning the man with the measuring line and the two witnesses”

*Then there was given me a **measuring rod** like a staff; and someone said, “**Get up and measure the temple of God and the altar, and those who worship in it.** Leave out the court which is outside the temple and do not measure it, for it has been given to the nations; and they will tread under foot the holy city for forty-two months. And I will grant authority to my **two witnesses**, and they will prophesy for twelve hundred and sixty days, clothed in sackcloth.” **These are the two olive trees and the two lampstands that stand before the Lord of the earth.***
Revelation 11:1-4

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“The true light, which gives light to everyone, was coming into the world.” **John 1:9**