Every momentous event in the history of G-d's redemption is and will be marked by a Feast Day (moed). The initial celebration of The Festival of Lights (Hanukkah) occurred when the lights of the Menorah in the Temple stayed lit for eight days even though there was not enough of the natural oil to keep them burning. The supernatural oil that kept them burning was the Holy Spirit of G-d. This event was pointing to a crucial step in the redemption of mankind that would take place on the same day, the 25th of Kislev, the day that Miriam (Mary) was approached by the angel Gabriel to announce that she was chosen to be the one to carry the Seed of G-d (Genesis 3:15) and give birth to the Messiah.

Hanukkah is a celebration of courage, dedication to G-d and the supernatural acts of the Holy Spirit. In the events leading to the first celebration, the Maccabees were led by the zeal of G-d to take back the Temple from enemy invaders. Although they were few in number and strength, G-d filled them with a supernatural courage to overcome a powerful army. This led to the cleansing of the Temple on the 25th of Kislev, its rededication to G-d, and the 'miracle of the oil' mentioned above.

This year, Hanukkah begins on the evening of the 7th of December, which begins the 25th day of the ninth month in the year 5784 of the Hebrew calendar. This is the night during which our Savior was conceived, the night that the "Seed of Light", Yeshua, was placed in Miriam's womb by the Holy Spirit of G-d. The placement of this Seed was the foundation of the L-rd's earthly Temple, Yeshua, that would grow in Mary's womb and be manifested as the Light of the World.

Long before the Festival of Lights was established, however, the prophet Haggai gave a word to the returning exiles from Babylon. In a cryptic message given on the 24th of Kislev (the eve of Hanukkah), he said that the people of G-d would be blessed from that day forward, i.e. the 25th of Kislev, for their efforts in beginning the rebuilding of the Temple of G-d. The L-rd was encouraging the people because it required great courage to rebuild the Temple in the face of their enemies who unrelentingly sought to prevent it (Haggai 2:15-19). This has forever connected the 25th of Kislev with the rebuilding, cleansing, and rededication of the Temple of G-d.

When the angel Gabriel told Mary that she, an unmarried woman, would become pregnant with the Messiah, it required courage and complete dedication to G-d to readily accept the supernatural event about to take place through the Holy Spirit. She could face great humiliation and even death for being pregnant outside of marriage. She would literally become the physical

Temple of G-d's Messiah for a nine-month period, pointing to a future day when the spirit of G-d would dwell in believers for eternity (those who say "Yes" to Yeshua as Mary said "Yes" to G-d).

While the date of this occurrence is not given in the scriptures, it does say that Mary's cousin Elizabeth was in her sixth month of pregnancy. In the article " Happy Birthday Yeshua ", the dates surrounding the Messiah's birth are carefully traced to the information given in the scriptures. Elizabeth's conception of John can be traced to the festival of Shavuot and since she was six months pregnant at the time Mary was visited by the angel Gabriel, the visitation would have occurred in the month of Kislev.

"Now in the sixth month (of Elizabeth's pregnancy) the angel Gabriel was sent by G-d to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David. The virgin's name was Mary. And having come in, the angel said to her, 'Rejoice, highly favored one, the Lord is with you; blessed are you among women!' … Then the angel said to her, 'Do not be afraid, Mary, for you have found favor with G-d. And behold, you will conceive in your womb and bring forth a Son, and shall call His name Yeshua. He will be great, and will be called the Son of the Highest; and the Lord G-d will give Him the throne of His father David. And He will reign over the house of Jacob forever, and of His kingdom there will be no end.' Then Mary said to the angel, 'How can this be, since I do not know a man?' And the angel answered and said to her, 'The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of G-d. Now indeed, Elizabeth your relative has also conceived a son in her old age; and this is now the sixth month for her who was called barren. For with G-d nothing will be impossible.' Then Mary said, 'Behold the maidservant of the Lord! Let it be to me according to your word.' And the angel departed from her." (Luke 1:26-28, 30-38)

"The people who walked in darkness have seen a great light; those who dwelt in the land of the shadow of death, upon them a light has shined."(Isa. 9:2)

The moment the Holy Spirit overshadowed Mary, impregnating her with the seed of G-d Himself, **Light came into the world**. The Seed was that Light. In the same way, when we are filled with the Holy Spirit, "Light" comes into us, the Light of Wisdom and Understanding. "Do you not know that you are the temple of G-d and that the Spirit of G-d dwells in you?" (1 Corinthians 3:16)

It is fascinating that one of the names that Jewish scholars ascribe to the Messiah is Nehorah,

which is defined as **Primordial Light**, the light that existed before natural light (Genesis 1:14), the light that became visible on the first day (Genesis 1:3). In Daniel 2:22, Daniel says of G-d:

"He knows what dwells in darkness, and light dwells with him"

The Midrash (an ancient Jewish Bible commentary) interprets this scripture as pertaining to the Messiah: 'And Nehorah dwells with him. This is the Messiah-King, for it is written: "Arise, shine, for your light has come"' (Isaiah 60:1). In other words, the Hebrew sages taught that Nehorah (a secret name for the Messiah) dwells with G-d.

The prophet Isaiah has much to say about the Messiah, often referring to Him as Light. He calls the Messiah: a Great Light (Isaiah 9:2), the Light of Israel (10:17), a Light to the Gentiles (42:6; 49:6) ,
the Light of Justice
(51:4)
, the Everlasting Light
(60:19, 20)
. And the Messiah Yeshua called Himself “The Light”.

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

When Yeshua left this world, he sent the Holy Spirit to dwell in believers to be a light to the world.

“… for John truly baptized with water, but you shall be baptized with the Holy Spirit … you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.” (From Acts 1:4-8)

“…that you may become blameless and harmless, children of G-d without fault in the midst of a crooked and perverse generation, among whom you shine as lights in the world…” (Philippi ans 2:15)

The fully dedicated children of G-d will be called on, like the Israelites in Haggai's day, like the Maccabees and like Mary, to be courageous in carrying out the plan of G-d in preparation for the return of the Messiah. They will do great exploits beyond their own ability to do so.

"Most assuredly, I say to you, he who believes in Me, the works that I do he will do also; and greater works than these he will do, because I go to My Father." (John 14:12)

Daniel also spoke of this day.

"Those who do wickedly against the covenant he shall corrupt with flattery; but the people who know their G-d shall be strong, and carry out great exploits. "(Daniel 11:32)

The eight-day festival of Hanukkah points to a new beginning for mankind when the Primordial Light, Yeshua entered the world through the virgin, Mary. The number eight symbolizes "the spiritual realm" and "new beginnings". The nine candles of the Hanukkiyah memorialize the nine months of Mary's pregnancy. At the moment of conception, "Light" came into the world in Mary's womb. We commemorate the conception each night when we light the Shammash, the Servant Candle that characterizes the Messiah. As each additional candle is lit by the Shammash, it is visually brighter each night. On the eighth night when all nine candles are lit, the Hanukkiyah becomes an explosion of light, epitomizing the birth of the Messiah when the Primordial Light became manifest to the world. The last night is called Zot Hanukkah, meaning, "This is it!" — the full brightness expected when the Messiah comes.

The G-d-given traditions of Hanukkah are filled with prophetic insight and Messianic symbolism. The Rabbis say that Hanukkah is meant to serve as an introduction and preparation for the future redemption of Israel when the Messiah will come to transform the darkness of the world into the light of the Messiah's reign on earth. The allusions to the coming of the Lord in the teachings of Hanukkah have great significance for the generation that will be on earth during the Day of the Lord, both Jew and Believing Gentiles.

Those who are wholly dedicated to the Lord, the Scriptures call "sons of light" (Luke 16b) because they are filled with the Holy Spirit of G-d.

“You are the light of the world. A city that is set on a hill cannot be hidden. (Matthew 5:14)

---

[1]

[2]