

Full Sermon Transcript:

CCCCC: Chanukah Celebrating the Conception of Christ and the Church

1st day of Hanukkah, December 8, 2023

Disclaimer: This transcript is computer-generated and may have mistakes or inaccuracies. Though for the most part, the software does a really good job.

These next three songs are not in our songbook. They're just special music that we don't normally, usually have for our worship services. Therefore, they're considered special music for the occasion. Happy Hanukkah everyone. This is called, This is the Day that the Lord Has Made.

The next, There is a Redeemer.

And the third, Shine, Jesus, Shine.

Praise Jesus. Amen. Praise Jesus. I'm going to try to blow this so far. Amen. Let us go in prayer.

Happy Hanukkah, Lord Heavenly Father. Happy first day of Hanukkah. Thank you, Lord, for this special eight days of commemoration and celebration. I'm looking forward to the final victory.

Thank you, Lord, how that these and all the Holy Days have multiple meanings, how they are full and overflowing with significance.

Only your church would recognize it, only your people, to the full extent, to the full meaning, and in the correct timing and in the correct manner and reasoning.

While the majority of the world completely ignore your Holy Days and show no respect for it, your people have chosen to meet you willingly, to serve you, to obey you, to reverently fear you, to obey you, and to put you heavily in our lives. We ask you, Lord, to help us to exercise all of the gifts that you have given us to the full extent, and that you will bring us additional true brothers and sisters that will also, even more so, exercise all of their gifts to their full ability so that your church may be filled, so that your kingdom may be empowered, so that your church be empowered, so that people can feel your presence better, more clearly, more loudly.

We ask, Lord Father, for quickening, for help and strengthening. We ask you to fill us up with your Holy Ghost.

Give us more of you, more of your power, more of your strength, more of your eyes, your mind, your logic, your ears, your eyes.

We ask you, Lord, for your special anointing on the sermon, the message that we're about to receive.

Help me to speak forth the truth. May your church be edified in it. May your church be increased in it. May your church and your kingdom be enlarged.

As the darkness in this world increases every day, may your light also increase in us.

I, The Hanukkah Father, in the name of Jesus, we pray. Amen.

Let's turn to the book of John, chapter 10.

We know that John 10 is where Jesus was at the temple during the fiesta of Hanukkah.

John 10. And it's only common sense that he was there for the observance of the fiesta, being a Jew, being a Judean, being a son of David, and being our Rabbi, our Master, our Lord, setting the example for us.

If we have any logic at all, any common sense at all, any understanding of the scripture at all, he was there for the observance of the fiesta of dedication, the Feast of Lights that we call Hanukkah.

Verse 22. At that time, the fiesta of dedication took place at Jerusalem. In verse 23, it was winter and Jesus was walking in the temple in the portico of Solomon.

Notice it calls it the fiesta of dedication. You won't actually find the word Hanukkah in the scripture.

It's actually a Syrian word. It's not wrong to use the word Hanukkah. It's not pagan.

It's just a language. It's just vocabulary. That's all. It's not wrong to call it Hanukkah.

But the scriptures do call it the dedication, the fiesta or the Feast of Dedication, because it was the time when the temple was rededicated, restored from the destruction and defilement of Antiochus Epiphanes, the prejudice, the Syrian antichrist of the great tribulation of the time of the Maccabee family.

Around 164 B.C. After three years of the temple being occupied by the pagans, the Judeans finally won the war and restored the temple on the same day of the year, the twenty-fifth day of the ninth month, in which it had previously been defiled.

To best my understanding, three years to the day. Dedication. This particular word in Greek, as well as in Aramaic and Hebrew, like really all words, have multiple meanings.

The word dedication here can also be translated and can mean to establish or to consecrate, like brother Jared come up here and this word I can't pronounce very well, inauguration. Say it one more time. Inauguration.

So, that's what it means. A formal induction into office. A formal beginning of introduction. To consecrate or anoint the beginning of something. To dedicate the temple to God.

Notice in verse, let's move on to the next verse that we haven't read yet.

Verse twenty-four. Christ and Messiah has exactly the same meaning. It's really just a translation. It's really just another language.

In one language it would be Messiah, in another language it would be Christ. It's the exact same meaning and are synonyms.

Christ and Messiah, they are synonyms. And actually not even synonyms because they're the exact same word, just in a different language.

So you could actually say rather than synonyms, you could actually say translation.

To be more accurate. Now it's very significant that the scriptures say, in other words, are you the Messiah? Are you the Christ?

Very significant that that's the exact next verse after saying that he was walking in the temple or in the porch of Solomon.

Very significant. Because the Jews had fresh in their mind the Maccabees and Hanukkah, right?

It was fresh in their mind. That's why they were there just as much as why he was there.

They were there for the observance of the dedication. That would have been basically about two hundred year anniversary, perhaps.

Or very close to it around that, one sixty-four plus thirty. So it would be somewhere around very close to the two hundred year anniversary.

It would have been very fresh in their mind about the Maccabees and the war with the Syrians and the Greeks and everything that had occurred and there would have been a lot of activities in the town commemorating those events and everybody would be freshly talking about it, thinking about it.

It would be a huge focus. And so to say are you the Christ at this particular context is very significant because the Jews, the Judeans, they were looking for the Messiah.

They were waiting for the Messiah. They were praying for the Messiah. They were waiting eagerly for the Messiah to come and deliver them and they would deliver them from their current Antichrist and their current great tribulation that they was enduring of the Roman occupation.

To them it would have been very, very, very similar to the time of the Maccabees that they was under occupation of a foreign, gentile, heathen, demonic government that they absolutely hated and detested with a passion.

It was a great tribulation to them. And the Roman emperor, the Caesar, would have been an Antichrist figure to them.

They was praying passionately, seeking passionately for the Messiah, for the Deliverer, for the King of Kings and Lord of Lords to come.

And in that context of waiting and praying and looking for the One that would come to save them from the Romans, from the evil empire, are you He?

Are you the One we've been looking for? Are you the One we've been praying for? Is it you on this anniversary? Or at this time of year, rather?

At this time of year? On this fiesta? Because they recognized that throughout history, throughout all of human history, for thousands of years, God had done things repeatedly on the same dates, on His holy days. Amen? They knew that.

They understood that better than most people today understand that. So, in that timing, and in that context, to say, Are you the One? Amen.

Are you the Anointed One? Are you our Deliverer, our Savior, our Redeemer? Amen. Very much no coincidence that that is what came out of their mouth, and that that is in the context of Him being there for Hanukkah.

And He is. He was, and He is the One that they were waiting for, but He came in a different mannerism in which they were expecting.

They were hoping that He would come to conquer the Romans, to remove the occupation, to destroy the Roman

Empire, but He didn't do that yet.

They were wanting Him to come as the Lion of Judah. They were wanting Him to come as the King of Kings and Lord of Lords, but instead He came as a suffering servant.

So even though He was the One that they were praying and waiting for, He did not come to totally do everything that they were wanting Him to do in their timing, because God had a greater plan. Amen.

God knew that we needed to learn lessons from their tribulation, from their stories, from their testimonies, that we needed the New Testament as well as the Old Testament and the Middle Testament.

He had a greater and more complete plan than what they realized. He had to come as a suffering servant in the bloodline of mankind.

He had to come as the Son of God and as the Son of Man at the same time. They didn't realize that, that He had to come as a suffering servant in the bloodline of mankind.

But He did. And that is also directly related to Hanukkah, because Hanukkah is the time that He was conceived into the bloodline of mankind, to become the Son of mankind and the Son of God.

Even though He is God, He was God in the flesh. So He was the Son of God, He was both God and the Son of God at the same time, by cutting a part of Himself, a small measurement of Himself, inside Mary.

The conception of Christ, the blending of the Holy Spirit, the God, the Creator, the Father, to be blended in and combined with the bloodline of mankind.

The flesh of man. An amazing event, a miracle event, a divine event that would save anyone that would be willing to come into agreement with that.

Embrace that and make Christ truly their Lord. To be obedient to Him and His commandments, to walk and follow after Him, that we may be saved by His blood, by His flesh, by His crucifixion and resurrection. Amen.

Hanukkah celebrates God coming to earth. In the flesh, in the womb, as the suffering servant, even as an infant.

As the world prepares to celebrate the fall of Adam and Eve and what they call Christmas, which was never, ever, ever, ever about Christ at all, but was always about the fall of Adam and Eve, the sin of mankind, the snake in the tree, and was always about the winter, the coming of the winter, about the sun and the moon, pagan worship, just like Easter and the Trinity, a very demonic, pagan celebration, and the people are, for the most part, very blind and ignorant.

But even when they learn the history and the origin of Christmas, they don't care, they don't give a crap.

Because the truth doesn't make any difference to them. If it's fun, if it entertains the children, if it's fun for the children, if it's fun, if the world does it and everybody else does it, it's monkey see, monkey do.

They don't give a crap about the truth and what God thinks. They think if they pray five times a day, they're fine.

Even a Muslim prays three, five times a day, they're not fine. Amen. Hanukkah is the true holy day of the Lord.

Christmas is Satan's counterfeit of Hanukkah, the fiesta of lights. Amen. There's no coincidence at all that lights are very much associated with Christmas because it is a satanic counterfeit of the true fiesta of lights of Hanukkah.

Celebrated about the same time period in the Roman calendar, it varies of whether Hanukkah would start very late November or even late December.

It varies year to year on the Roman Catholic calendar that the Western world uses today.

No coincidence. But the origins of the two different holy days or holidays, Christmas and Hanukkah, the origins are entirely different. Amen.

Entirely different to where they come from.

As far as a birthday, anytime birthdays were celebrated in the Bible, every time that they were celebrated in the Bible, it was celebrated by pagans every time.

And there was always a tragic event as well associated with that. The Jews and Judeans and Hebrews and Israelites, they had always and forever considered birthday celebrations as self-worship, pride, vanity, and pagan.

They never observed it. Amen. But conception, they did. They did celebrate the announcement that a couple was going to have a baby.

They would always celebrate conception as a very joyous occasion. Let's read in the Bible here about the conception of Jesus as well as John the Baptizer because they were cousins and their births and their conceptions were only six months apart.

And by learning about the conception and birth of John the Baptizer, we then learned the timing and the proof that Jesus was conceived at the time of Hanukkah.

Let's start in the book of Luke chapter 1. We'll start in verse 5, Luke 1 verse 5.

We're going to read down to verse 49, or 45 rather, down to verse 45. Luke 1 verse 5 says, In the days of Herod, king of Judea, there was a priest named Zacharias of the division of Abidjan.

Now Zacharias was the dad, the father of John the Baptizer. Zacharias, this is not the same Zacharias of the Old Testament, completely different.

And he was of the division of Abidjan, which means that he was a priest in the temple, he was a Levite, he was of a priestly family.

And it says that he had a wife from the daughters of Aaron, and her name was Elizabeth.

And that would be Mary's relative. And they were both righteous in the sight of Theos of God, walking blamelessly in all of the commandments and ordinances of the Lord.

And they had no child, because Elizabeth was barren, and they were both advanced in years.

Now it happened that while he was performing his priestly service before Theos, in the appointed order of his division, according to the custom of the priestly office, he was chosen by law to enter the temple of the Lord and burn incense.

So I read that around that time period there would have been around 7,000 priests, and that there was 24 clans or families that would take turns in the temple.

And so of the 24 families, descendants of Aaron, descendants of the Levites, priestly families, there would be 24 specific divisions of families, or 24 clans.

And you would start the first clan at around March 20th, being the first day of the year, at spring equinox.

And each family, or each of the priests, would take turns of 8 days each, working in the temple, 8 days a year.

But you might not even work that year. They would draw a lottery, and his name was drawn from the family of one of those 24 families.

So whatever family of the 24, actually the Abia, or Abijah, that particular clan, however, meaning members of men, or members of the Abijah clan, he was chosen from that particular clan, and he would have served 8 days.

Now, there's something in the Bible that talks about this particular tribe of Abijah.

So let's put a piece of paper here as a bookmark, or something here as a bookmark, and then we'll come right back. But let's read what the Bible says about that particular tribe, because it's very important to what time of year that this was.

And that is, let's go over to the first Chronicles 24, 1 Chronicles 24, verse 10.

In 172. Page 172 in the history volume. If you have the paperbacks of the Alpha and Omega Bible, page 172, 1 Chronicles 24, verse 10.

This is a list of those clans that would take turns serving in the temple. And verse 10 says the seventh is that particular clan of Kos, but the eighth is the Abijah.

So that is the eighth family of the 24 that would take turns in the temple, with the first one starting his 8 days on March the 20th.

If you count to 8 periods of time, as we go back to Luke now, now something else you've got to realize also, even though they served 8 days, the second clan would begin his service on the last day of service of the previous clan.

So they would start and end on Saturday every week. So you would actually have two clans in the temple on Saturday, and only on Saturday would you have two clans in the temple at the same time.

So that you would have an overlapping of the clans. So that you would have double the amount of priests to help for the Sabbath every week.

But during the week you would have only one clan. So you would not count it as 8 days, 8 days, 8 days to figure out the time.

You would only count it as 8 weeks worth of 7 days. To figure out the time, starting on March 20th.

And the 8th week that you would count, you would go back to the first day of that 8th week to find the beginning of it.

But let's keep reading here before we keep trying to figure all this out. But I do want to start making some notes here and some edits.

Not really edits, but notes. In verse 8, we're going to write some references. At the end of verse 8, I would like for you to take your ink pen. At the end of verse 8, we're going to write the reference to 1 Chronicles 24 verse 10, which we just read, that refers to those clans in what order and what number that they would serve in the temple.

1 Chronicles 24 verse 10. Then we're also going to write Josephus, book 7, chapter 14, section 7.

That's Josephus, book 7, chapter 14, section 7. And I believe, but don't write it down, because I've got to double check,

that might be the Antiquities of the Jews.

We'll have to update that later to make for sure that it's Antiquities of the Jews.

Antiquities. That's what I said. Antiquities. Antiquities. Now having those two references will help you in the future to keep track of how to prove that John the baptizer, when he was conceived and when Jesus was conceived, and being six months apart, and trying to figure all this out.

Now, if you did start with March the 20th, this is going to bring you to sometime around May the 22nd, something like that.

Now it's going to vary year to year, the dates, but this is using 6 B.C., even though Jesus may have been born, we don't know what year for sure, 6 B.C., 5 B.C., 4 B.C., 2 B.C., there's all kinds of debates about that.

Using 6 B.C., it may have come out around May the 22nd, and it may have extended the eight days of service, may have been as late as June the 3rd for the last day of that time.

Now, it says, verse 9, according to the custom of the priestly office, he was chosen by law to enter the temple of the Lord and to burn incense, and the entire multitude of the people were in prayer outside at the hour of the incense offering, and an angel of the Lord appeared to him standing to the right of the altar of incense.

An angel appeared to him, to Zacharias, and Zacharias was troubled when he saw the angel and fear gripped him.

But the angel said to him, do not be afraid, Zacharias, for your petition has been heard, your prayers have been heard, and your wife, Elizabeth, will bear you a son, and you will give him the name John, not John the apostle, but John the appetizer. You will have joy and gladness, and many will rejoice at his birth, or perhaps conception, but it wouldn't be, even if they did rejoice at his birth, it wouldn't be an annual birthday.

There's a difference between celebrating when the child is first born and celebrating that day every year.

That's an entirely different thing. Verse 15, for he will be great in the sight of the Lord, and he would drink no wine or liquor, not that it's wrong, but that he would be a Nazarite, for he will be filled with the holy breath while yet in his mom's womb, and he would turn many of the sons of Israel back to the Lord their God.

It is he who would go forth before him in the spirit and in the power of Elijah, to turn the hearts of the dads back to the children, and the disobedient to the attitude of the righteous, so as to make ready a people prepared for the Lord.

And Zacharias said to the angel, "How will I know or understand this? For I am an old man, and my wife is advanced in years."

The angel answered and said to him, "I am Gabriel, who stands in the presence of Theos, and I have sent to speak to you and to bring you this good news.

And behold, you should be silent and unable to speak until the day when these things take place, because you did not believe my words," because they were the words of God, "which will be fulfilled in their proper time."

The people were waiting for Zacharias and were wondering at his delay in the temple, but when he came out he was unable to speak to them, and they realized that he had seen a vision in the temple, and he kept making signs to them and remained mute.

When the days of his priestly service would end, he went back home, and after these days Elizabeth his wife became pregnant, and she kept herself in seclusion for five months, saying, this is the way that the Lord has dealt with me in the days when he looked with favor upon me to take away my disgrace among mankind.

Now in the sixth month, that would be the sixth month of Elizabeth's pregnancy, the angel Gabriel was sent from Theos to a city in Galilee called Nazareth.

To a virgin engaged to a man whose name was Joseph of the descendants of David, and the virgin's name was Mary, and coming in he said to her, Greetings, favored one, the Lord is with you.

That's the same angel Gabriel that has spoken to Zacharias is now speaking to Mary.

Or is it to Joseph? To Joseph, I guess. Help me out, brother Jared. Because I'm tired and exhausted. Who is the angel talking to?

To a virgin, came to the virgin, engaged to a man, so he's talking to Mary. Coming in he said to her, "Greetings, favored one, the Lord is with you."

But she was very perplexed at this statement and kept pondering what kind of salutation this was.

The angel said to her, "Do not be afraid, Mary, for you have found favor with Theos.

And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus.

And he will be great, and he will be called the Son of the Most High, and the Lord Theos will give him his throne, the

throne of his forefather David.

And he will reign over the house of Jacob forever, and his kingdom will have no end."

Mary said to the angel, "How can this be, since I have not known a man, had sex with a man?"

The angel answered and said to her, "The holy breath will come upon you, and the power of the Most High will engulf you.

And for that reason the holy child shall be called the Son of Theos. And behold, even the relative, Elizabeth, has also conceived a son in her old age, and she who is called barren is now in her six months, for nothing will be impossible with Theos."

And Mary said, "Behold, the bondservant of the Lord, may it be done to me according to your word," and the angel departed from her.

Now at this time Mary arose and went in a hurry to the hill country, to the city of Judah, and entered the house of Zacharias and greeted Elizabeth.

And when Elizabeth heard Mary's greeting, the baby leaped in her womb, and Elizabeth was filled with the holy breath.

And she cried out with a loud voice and said, "Blessed are you among women, and blessed is the fruit of your womb.

And how has it happened to me, that the mom of my Lord would come to me? For behold, when the sound of your greeting reaches my ears, the baby leaped in my womb for joy.

And blessed is she who believed that there would be a fulfillment of what has been spoken to her by the Lord." Amen.

Here you see that there is proof of babies being human and alive in the womb as the infant leaps within the belly of the mother.

And that God knows these children's names and has a plan for them, and they are alive and they are reacting to sounds and movements and events.

They are living human beings. Amen.

Some people try to debate whether Mary really was a virgin. Does the word virgin just mean unmarried or truly a virgin?

They try to debate that. But Mary herself said that she had not been with a man. Amen.

So that's the end of the debate. Amen. End of debate. Mary had not been with a man. She was truly a virgin.

If people would just read the Bible, they would know. And there would not need to be a debate. Amen.

We don't need to disagree on any doctrine at all. None. We don't need opinions and disagreement and disunity if we would just, all of us, read the Bible and believe what it says. Amen. The correct translation, of course.

Now, the reason we wrote, referring to Josephus, and here I see in my notes now that it was definitely the antiquity, I know I can't pronounce it.

And equity. And equities. Equities. I would never be able to say that word ever. Not even in the kingdom would I be able to say that word.

No, in the kingdom we'll all be finally perfect again. He affixed my tongue. But that's what it is.

So you can actually write that in as well back there where we had wrote those references. At the end of verse 8.

And the reason that I'm referring to that particular writing of Josephus is that he says that each of the course of the priests, each clan would serve 8 days. So that's where we get that information.

So, I'm going to read my notes here to try to explain this. We know that Zachariah did not have sexual relations with his wife and conceived John the appetizer until after he returned home. It says that he returned home and then Elizabeth conceived.

So it would be sometime after June the 3rd that she would have conceived. Sometime after that we don't know the exact date. It could have been one day after or it could have been two weeks after. We don't know the exact date. We can only approximate that date.

But six months after that Jesus would have been conceived because we know that there was six months of Elizabeth's pregnancy before Jesus was conceived. That's without debate. We know that from reading this chapter.

So six months after the conception of John would have been sometime after December the 3rd. Which would have been the time of Hanukkah around that time frame.

Now, there's another thing to consider to also calculate this. You could calculate it entirely different. You could also calculate it using the fiesta of tabernacles. That is in the time frame of September to October.

We know that he was born around the time of the fiesta of tabernacles. Perhaps the time of trumpets or the day of atonement. But sometime in the seventh month. But even most likely at the feast of tabernacles.

There's two different verses in the Bible that point more specifically to a greater and the greatest possibility of him being born at the feast of tabernacles.

And that is John chapter one being one of those places. Let's turn there to calculate it the other way using the feast of tabernacles.

John 1. Starting in verse 4 and reading to verse 14. John 1 verse 4, in him Christ was life. And the life was the light of mankind. Remember that Hanukkah is also known as the fiesta of light.

He, Christ, is the light of mankind. The light shined in the darkness and the darkness did not comprehend it. There came a man sent from God. His name was John, the John the appetizer. He came as a witness to testify about the light. So there's a relationship between Christ and John the appetizer. Both in Luke 1 and John 1. Both of those being the first chapter of two of the gospels. The gospel of Luke and the gospel of John.

The first chapter of each of these books makes a connection between the coming of Christ in the flesh and the coming of John in the flesh. Both of them. Amen?

A connection between both of these births and conceptions in the first chapter of the two gospels.

So it says in verse 7 that John came to testify about the light so that all might believe through him. He, John, was not the light but he came to testify about the light.

And there was the true light which coming into the world enlightens each human. He was in the world and the world was made through him and the world did not know him. He came to his own and those who were his own did not accept him.

But as many as accepted him, to them he gave the right to become children of Theos even to those who commit in his name.

Who were born not of blood, nor of the will of the flesh, nor of the will of men, but of Theos. And the Word, the Logos, became flesh. The Word became, the God became flesh and tabernacled among us.

So underline or highlight the word tabernacle. He tabernacled among us and we saw his glory, glory as of the only begotten or only conceived or only born from the Father, full of grace and truth. Amen.

To tabernacle, to dwell in a temporary booth. The flesh of mankind being the temple of the Lord rather than a building made out of stone. God tabernacling in the flesh, drawing among mankind.

The name Jesus itself means G with us or God with us. G being the abbreviated, shortened and simple form of the name of God. Sometimes in the Old Testament he says, I am G.

And then immediately in one place he said, I am G, call me Jesus. So, G with us, God with us. He is tabernacling in the flesh in a temporary dwelling of the human flesh and human bloodline temporarily.

And not only until he died, but until, of course he's not in the flesh anymore, but he's still related to the human bloodline until paradise. Because he's still on the right hand side of the Father right now.

And then, let's turn to Revelation 21. Now we know that he is the Alpha and Omega, the first and the beginning, the first and the last, the beginning and the ending.

So he came to tabernacle with us. And then we go and look at Revelation 21 and we see paradise. And we see in verse 3, Revelation 21 verse 3, Now I heard a loud voice from the throne, saying, Behold, the tabernacle of the Theos, the tabernacle of God, is among men, and He will dwell among them, and they shall be His people, and the Theos himself will be among them.

Again, he is the Alpha and Omega. He came to tabernacle with us. And he is coming back again to tabernacle with us. At the end. Amen.

So it's significant that both his conception and birth is a tabernacle, and then eternity is also a tabernacle.

So if we also consider that at the time of the birth of Jesus, it was also a tax collection and a census. And that would have been done during the Holy Days.

Because people had to come back to Jerusalem and Bethlehem and the city of birth, and they had to come back from wherever they were, from the Father's reaches of the land.

They would have to make a wrong journey without cars, without airplanes. And the Roman Empire recognized that the people were undergoing a mass exodus, a mass movement of people at the time of the Holy Days.

And that would be the perfect time to count the people and to collect the taxes while the people were all gathered together and was already doing their pilgrimage.

So we know that that would have occurred at the Holy Day. And we know that Jesus was not born in the manger because the sheep and the shepherds were all outside at night rather than in the stable.

And there's no reason to believe that he was born at that time. When we consider all the evidence and everything that we should consider, because we have to consider all the facts, all the hints of the Bible, everything that the Bible says, all the points, all the principles, the only logical conclusion is the conception of Christ at Hanukkah, no matter which way we count it, backward and forward. I wish I had some help.

If he was conceived at the time of Hanukkah, and you have nine months or about forty weeks of pregnancy, from Hanukkah to...

September, or Tabernacles. The Feast of Tabernacles is the perfect amount of time. It fits. It makes sense.

It makes sense for the light of the world, which is what John 1 calls him, and even Jesus said that he was the light of the world.

It makes perfect sense and it fits that the light of the world would come as a conception, which is the energy. Amen. It's electrical energy being generated, started up as like lighting a match. It's like lighting a candle for the conception to occur.

The egg is basically there, without much life to it, and then it is conceived. If we deal with a normal pregnancy, then we would say it is impregnated, and even it was, by the Holy Spirit. Amen.

So it would have been the igniting of the egg. It would bring the egg to life. It would give the egg increased life. There would have been a quickening at that moment.

And then, nine months from Hanukkah, forty weeks, bringing us to the Feast of Tabernacles, when Christ would have come into the fullness of the flesh, into a birth, to be in a more complete Tabernacle.

Now there's one thing more that we need to consider here, and that is that at the conception of Christ, it would not be only He Himself conceived into the flesh, but it would also be the Church being conceived. The first moment of the New Covenant Church beginning.

Most people think that the New Covenant Church began on the Day of Pentecost. That's what they teach, for the most part.

But we know that in, I think, John 20, or John 21, somewhere in there, that Jesus breathed on the apostles, and they received the Holy Ghost, and that was before Pentecost.

But we can also go back even before that, that Jesus and His disciples were baptizing people. Would not they be part of the Church? Because that was in the time frame of, after the death of John.

The death of John the baptizer would have been the end of the Old Covenant. People usually consider the crucifixion of Christ as being the end of the Old Covenant, and in some ways, yes, that's true as well.

But you would have actually an overlapping here of the Old Covenant and the New Covenant, you really would, because you would have, even as the priest took turns in the temple, an overlapping of one clan of the priestly family, staying, working in the temple on the seventh day, but yet the next clan family of the priestly families coming in to begin their eight days on the same day of Saturday, you would have one day of overlapping. In the same sense, you would have an overlapping of the Old Covenant and New Covenant, because Christ, the trustee of the New Covenant, being conceived and born into the world and walking in the earth around thirty-three years, and teaching how to keep the law in the original meaning of how God always originally wanted us to keep the law, and not necessarily the laws that were added on, the ordinances, but the original law, more than anything else, was his focus. The Ten Commandments was his focus.

Even though Christ was circumcised, it was his parents did that to him while he was an infant. Christ never, as far as what we have written in the Scriptures today of the papers that we got remaining, the Scriptures we have remaining, Christ, it was never written down to our knowledge, to our understanding. Christ is not written or recorded as saying, Thou must be circumcised.

So there's an overlapping during his lifetime. We also know we have the Scriptures, we won't turn to every one of these, but we know what the Scriptures say, that the church is the body of Christ. That the church is the body of Christ. The body of Christ existed even in the womb. He had a beating heart in the womb. A beating heart is alive. He was alive in the womb. Amen.

So the body of Christ already existed even before his birth. So you can then say that the church already existed even

before his birth, from the moment of conception.

I did not plan it this way, but the title of this sermon came out this way. Hanukkah, starting with the letter C, because we usually typically write it starting with the letter H, but you can write it with the letter C, C-H, or starting with H. Either way, both is technically correct, both ways.

But if you start Hanukkah with a C-H instead of just an H, and Hanukkah celebrating the conception of Christ and the church. C, C, C, C, C. Five C's. Five C's.

Then, I don't know whether it was last night or this morning, because I'm very sleepy, tired, we're out and exhausted, so I've not got much brain power at all right now.

But sometime last night and this morning, I read or I heard, I think it was on our nighttime stories we were listening to maybe last night, so I think I heard it on that, something about the C's.

A repeat of the C's. I wish I could remember what that was (found it after the sermon: a bedtime story called Corkys Cat Cafe), but there was something about the letter C being repeated after I had already written this down, confirming God's anointing on this, on this title and therefore on this sermon.

You cannot call that coincidence at all. When I had already written that down, it's already been typed up, I had already clicked save, it was there, it was prepared, it was done for today.

I go to bed, listening to stuff, and this comes up, the repeating of the C's in the audio. It actually said that. That's not coincidence. That's God. That's God saying, you got the right title, you got the right message, you got the right sermon, go with it. I confirm it and I bless it. That's what God is saying. Amen.

God's amazing. Absolutely, mind-blowingly amazing. God is amazing. So on this theme that I'm talking about right now, that Christ is the beginning of the church, and His conception is the beginning of the church, then Hanukkah would not only be His conception, but also the conception of the church.

Now, Hanukkah is the fiesta of lights, and more specifically, the menorah, which is seven lights. We know that the book of Revelation, chapter one, chapter two, and chapter three, speaks of seven candlesticks, or oil containers of olive oil.

Basically, a menorah. It is a menorah. Now, those seven candlesticks, or olive cups, in Revelation, chapter one, two, and three, it says these are the seven congregations. It says it. These are the seven congregations. So that's referring to the church.

So the Bible gives us a new covenant meaning of a menorah as represented in the church. The menorah represents the new covenant church, Christians. Whereas the world thinks of a menorah as being only a Jewish symbol, because they're ignorant of the Bible.

They're ignorant of the Bible. Revelation one, two, and three describes the menorah as a symbol of the Christian church, not of the old covenant anymore, not of the old Judaism and stuff like that, not as a Jewish symbol, but as a new covenant Christian symbol of the church.

And those seven congregations, most people think that there are only seven literal congregations that existed 2,000 years ago, and that they are all dead and gone. Well, actually, they think they're up in heaven, dancing and eating grapes, which is silly because the Bible says right in the book of John that no man has ascended up to heaven, but only the Son of mankind that came from heaven.

Well, you can't get to heaven unless you ascend. Amen? How are you going to get to heaven unless you ascend to heaven? No man or woman, nobody has ascended up to heaven, but only Christ that came from there. Amen?

We also, we will turn to Matthew 5 now, Matthew chapter 5, verse 14. We know that even Jesus said that we are lights. Amen? Amen.

Matthew 5, verse 14. Verse 14, you are the light of the world. A city set on a hill cannot be hidden. Do not hide your lights. Basically, he says in the next verse, we know that Christ is the light, but He is the light that lights us up. Amen? We know that He said He's the light. We know that John said that He's the light. We know that He truly is the light source. He is the lake of fire. Amen? He is the lake of fire.

He is the brightest and hottest light. And what lights the menorah? Another light. Amen? You can't light the menorah without a light. You've got to have a cigarette lighter, you've got to have another candle, or whatever it is that you light the menorah with. You have to have a light to light the menorah. He is the light source. Amen?

And we are the menorah. Now back in Old Testament and New Testament times, back when the times that those scriptures were being written, they would use the olive cups as parts of the menorah made out of olive cups. The olive

oil would be the fuel rather than wax at that day and time.

The olive oil would be the fuel. And we know that the Bible uses the word oil as representative of the Spirit of God, whether it's the Holy Spirit or the Holy Ghost, those particular different measurements of God and parts of God, those different manifestations of God.

The olive oil represents the power of God, the source, the power source. So the power source being the oil empowering the menorah is God empowering the menorah, God empowering us. Amen.

Let's go to Zechariah in the Old Testament, the Book of Prophets. Zechariah 4. Now we know that this is a different Zechariah, not the father of John the baptism.

Chapter 4, page 229 if you have the paperbacks of the Alpha and Omega Bible. Zechariah 4. Let's start in verse 1. We'll read 14 verses, which is the entire chapter.

Zechariah 4, entire chapter, verse 1. And two olive trees above it, one on the right of the bowl and one on the left.

And I inquired and spoke to the angel that talked with me, saying, Why are these things, my lord or sir?

And the angel that talked with me answered and spoke to me, saying, No, you're not. What these things are?

And I said, No, my lord or no, sir. And the angel that spoke to me, saying, This is the word of Jesus to Zorobabel.

And now Zorobabel was the governor of the Judean province, the political leader. This is the word of Jesus to Zorobabel, saying, Not by mighty power, or not by human strength, and not by human strength, but by my Spirit. The Spirit of God being the source of power for the victory, and for the temple, and for the menorah.

Say of Jesus the Almighty, Who are you, the great mountain before Zorobabel, that you should prosper?

Whereas I would bring out the stone of the inheritance, the grace of it, the equal of my grace.

Now this is very interesting that God is speaking about having grace. Because we know that most Christians think as only the New Testament having grace, and only the God of the New Testament, but not the God of the Old Testament, having grace.

In their mindset, in their preaching, in their doctrines, that's the way they think, that's the way they preach, that's the way they act, as if God changed. But He did not.

The Bible says He does not change. He's the same yesterday, today, and tomorrow, and forever.

He had grace. In the Old Testament He had a lot of grace. Even the sure mercies of David. Amen?

Lots of grace and lots of mercy. He did not change. Amen? And verse 8, And the word of Jesus came to me, saying, The hands of Zorobabel have laid the foundation of this house, and His hands shall finish it.

And you shall know that Jesus Almighty has sent me to you. For who has despised the things days of small beginnings?

A concept here of a small beginning. Surely they shall rejoice, and they shall see the ten stone that was used for a correct measurement.

In this case, the measurement of the building or of the temple. So see the ten stone in the hand of Zorobabel.

These, these seven lamps, represent the seven eyes of the seven angels of Jesus that look upon all the earth.

And I answered and said to Him, What are these two olive trees, which are on the right and on the left of the lampstand?

And I asked the second time, and He said to me, What are the two branches of the olive trees that are by the side of the two golden pipes that pour into and communicate with the golden oil funnels?

And He said to me, No you're not. What these things are? And I said, No sir, no my Lord.

He said, These are the two anointed ones that stand by Jesus of the whole earth. Now these two particular two anointed ones, He's speaking about Zorobabel, the governor of Judea, and Joshua, the high priest of the Jews of the temple of that day and time.

A different Joshua from what we read about during the time of Moses in the book of Joshua, a different Joshua.

It is talking about two humans. The reason it says, standing by Jesus of the whole earth, it means that these two chosen servants of God, the two witnesses of their time, of their time frame, of their generation, the two chosen men of God, that they have the attention of God.

That they have the ear of God, that they have the voice of God, that they have the mind of God.

That God is working in them and through them. That's what this means. They were the two witnesses of that day and time. We know that this particular chapter and this particular vision is a foreshadowing of what we see in the book of Revelation with the two end-time witnesses of the time of the final great tribulation.

Now, even though the seven bowls of olive oil in this particular chapter represent seven angels or messengers, because angels can also be translated messengers, but perhaps it might be angels in this particular chapter.

In either case, we're reading in the Old Testament, which is very important to read and to understand, to learn, to grow, and the truth is very important.

We don't discount it, but we do know that things do transition from old covenant meanings to new covenant meanings. Even as Hanukkah originally started with being a celebration of a physical temple and got transitioned over into a celebration of the conception of Christ, not only in Mary, but in the church.

He is also conceived in us. We are also part of this royal bloodline. Amen. As Jesus was conceived into Mary, the church was also conceived, and now He dwells in us and our human bodies being the temple of the Lord.

And we dwell in Him and He in us, even as He constantly said that He was in the Father and the Father in Him. Amen.

And now He is in us and we are in Him, and we are lights and we are in the Spirit and not in the flesh.

If we are in Him, we are not in the flesh. The more that we walk in the Spirit, the least and the less that we are in the flesh. Amen.

We cannot escape this flesh entirely yet, but we are working to that. Amen. So these seven candlesticks here may represent angels, but in the New Covenant we know that the menorah changes symbolism and becomes the symbol for the New Covenant church, which is very, very, very clear in Revelation 1, 2, and 3. Amen.

So as we observe Hanukkah, let us celebrate the conception of the Lord, the conception of the church, and God shining His light in us and living in us.

And let us dedicate our temples to the Lord. Let us dedicate our minds to the Lord, our lives to the Lord.

Let us dedicate our hearts, our minds to God. And let us be a living, human sacrifice to God, as the Bible says. Amen.

We cannot escape the flesh and the lust of the flesh entirely. We still need food and sex and comfort and a comfortable bed to lay our backs down at night.

All these different things are human, and we cannot escape humanity for as long as we dwell in the flesh.

But we can sacrifice more of ourselves, more to God, growing in the Lord every year.

If we ever stop growing in the Lord, we will die spiritually. Amen. We have to keep growing in the Lord.

That means not only in knowledge and truth, but in the relationship with God. Our relationship with God must be rededicated, re-strengthened, re-ignited.

Lord Heavenly Father, please light our hearts on fire with Your Holy Ghost. Set our minds on fire with Your Holy Ghost and strengthen us, quicken us.

Help us to dedicate and sacrifice more of ourselves and more of our lives to You.

Be our Redeemer. Be our strength, our hope, our faith. Empower us, Lord, for we know that we are weak.

Be our fuel for the day, for the week, for the month, for the year, and for eternity without end.

Be our fuel and our strength, our high attire, our refuge, our rock of ages, our tabernacle.

Be our light. Be our source, for You are all these things and more. Our Lord and our God, Jesus is Your name.

Father, Happy Hanukkah, we ask You, Lord, to shine Your light in the darkness, that darkness may flee.

Help us to be more holy to You. Please give us more of Your mind, Your eyes. May we be Your eyes upon the earth.

May we be Your angels upon the earth.

May we be Your messengers, Your feet, Your hands, Your mouth and Your ears and Your eyes upon this earth.

We ask You, Lord, for this empowerment for the church and for Your kingdom, and we accept it.

We ask that we may receive in Jesus' holy name. We thank You, Father, for this teaching.

Thank You for helping us to understand Hanukkah more so. And we know it also represents war and battles and the final victory to come against the Syrian Antichrist.

It represents many different things. So we thank You, Lord, that Your holy days are full, full of significance.

They are so wonderful to celebrate. Thank You, Lord, for these days of celebration and learning and growing in Your spirit, in Your pyre and in Your might.

All glory to the Father in Jesus' name. Amen. Praise God.

I'm going to open up the chat room now. Happy Hanukkah, everybody.

It's good to see everyone. So the chat room is open on the next floor. And also people are welcome to contact me if you have the contact information for WhatsApp and Telegram and also text message on my phone as well.

If anyone is led to at this time or would like to say a word for God, of what God has done in their life, what God has done this previous week, what God has laid on your mind, perhaps a stretcher, perhaps a song, perhaps a testimony, perhaps you just want to play a musical instrument to bring amplification to the church at this time as special music for

the worship service.

The body of Christ is invited and encouraged to take part in the worship service and to propitiate in some worship, to share your songs, to share your testimonies.

It is a spiritual fantasy of mine for the church to stand up and be more active than what they are for the worship service. And let's be praying that God will bring more true brothers and true sisters to the congregation both locally and around the world to help me out, to give a word, to give a sermon, to give a sermonette, to give a song, to give a testimony.

Amen.

May the church be empowered and increased. Amen. We thank God for the miracle divine confirmation of the repeated C's, five C's.

"You mean the miracles, right? The miracles. I got one too." All right. Come on up here and share the miracle.

"Okay, so last night I finally cleaned off the floor in my room." That's a miracle, brother. He cleaned off the floor.

"No, no, I wasn't thinking about that one, but yeah. Add that to the list." Okay. Sorry.

"Okay, so I'm finally able to get to my Bibles, which are on a desk, which had been blocked by the project I was working on, which had taken up most of the floor in my room.

And I've been doing all sorts of edits, so I've lost my place where I was reading. So where should I start now? Why not Matthew 1?

So last night I was reading about the conception and birth of Christ, just like the sermon, without any idea what it would be about."

Okay. Great. Praise God. So he was reading about the birth and conception of Christ last night, not knowing that that would be the focus, because there's many different meanings of Hanukkah.

There's lots of different things we could talk about. We could talk about battles and wars and victories, or we could talk about the anti-Christ more specifically.

There's all kinds of different things we could have brought up today, but the focus being the conception of Christ, being what he was reading about last night as well. Amen.

Which has happened many, many, many times over the years of Brother Jared reading in the Scriptures that night or that morning about what I would be preaching about when he doesn't know what I'm preparing for the services. Amen.

Anything else? Any songs? Any questions? I'm checking over on my phone here to see if anybody is trying to contact me. The paperbacks of the Alpha and Omega Bible have been updated.

As I said in the Parrhesia social media network last night, we're not going to be sending free copies internationally of this particular update at this particular time to save funds.

It's very expensive to ship internationally. But inside the United States, for baptized members that are still in contact with the church, only for baptized members that are still in contact on a regular basis inside the church, they will be getting free copies of the new update within the next month or two.

And anybody else, they're welcome to go. Barnes & Noble is where I recommend that you go.

And the links for that is on the AOB website to go to Barnes & Noble, which I know is not ideal.

That's not a company of saints. They're not entirely innocent. But neither is Amazon, and neither is any of the other outlets that you could possibly go to.

We can't escape this world entirely. And it is possible also that if you don't want to go to Barnes & Noble, you can contact me privately and we can work out something where you can get a deal to get these Bible updates at a wholesale price.

If you would just send me a check or money order or a Zelle payment or something like that just to cover the cost of printing and shipping.

I'm not trying to make any profit from it. But I can't afford to pay for everybody, especially if you're not giving tithes into the church.

It's difficult for me to buy it myself out of my own pocket. They're not free, even from me. We have to pay for them.

Okay, so I think that's it. We'll be back tomorrow for the weekly seventh day. And tomorrow, of course, will also be the second day of Monica.

And then we'll be back Wednesday, the thirteenth, because that is the first day of the tenth month of the year, the new moon.

But it will also be another day during the Fiesta of Hanukkah. So really, out of these eight days of Hanukkah, we're having services, three of those eight days, worship services, on the first day, the second day. And then that would be the first, second, third, fourth, fifth, sixth, the sixth day of Hanukkah as well on the thirteenth. So I hope to see you tomorrow. I hope to see you Wednesday as well. So this is very nice to have in three days during Hanukkah that we can gather together.

And here, I think I just got a text message. We'll see if it might be a question.

Trying to understand when to light the candles and for how long. So there's nothing in the Bible saying you have to light the candles at an exact certain time or that you have to burn them for an exact, certain measurement of time.

The Bible never says you have to light them at an exact sunset and then keep them lit for a certain number of hours.

The Bible never gives us those instructions.

So we just go by what we've learned by what other people have done traditionally and what works and what's convenient, what's affordable and so forth.

What we do locally, myself, is we light the candles around sunset and then we either put it out on the front porch or up in the window or something like that where people going up and down the street can see. Of course, you don't want to do that if you're in a Muslim nation or a Democrat city where your house might be bombed or something because they think you're Jews.

So you have to be wise, you have to be prudent, you have to be careful. If you can't publicly display the candles, then just have them inside your home with the curtains pulled to where the public can't see it.

But it's better if you are in a safe environment, if you do live in a safe neighborhood, then it's better to have the candles in a spot where the people up and down the street can see that you are displaying the light of the Lord.

That would be the preference if you live in a safe community. At the end, we just let them burn until we go to bed. But if we had a problem with the candles burning too fast, if we didn't have candles that was very slow burning, and if we didn't have more candles to replace them, if that was a problem.

Because a lot of people have very cheap candles that burn up really, really quick, and then they're gone. So if you had that problem, then you could just let them burn just for a few minutes.

Rather it's five minutes, or rather it's thirty minutes, or rather it's one hour. There's nothing saying you have to burn them for a set period of time.

We do get our candles at Dollar Tree here in the United States. Dollar Tree sells everything. It used to be everything in the store for a dollar. Now it's \$1.25, and now they have some things for even \$5 and even \$25 I think. Some things.

But the candles that we buy at Dollar Tree are \$1.25 each, and they're like six inches tall maybe, something like that, six or eight inches tall, and they're in glass containers, tall glass containers.

And I think they're a thirty-two hour, something like that, that they burn, or seventy-two. I forget that they might last thirty-two hours, seventy-two hours, eighty-two hours I forget. I'm getting over it.

But they'll burn a long time. So we just burn them from sunset until we go to bed, and then we'll light them again the next day, and the next day all eight days of Hanukkah.

We do have a menorah somewhere, but they take a different type of candle that burns much faster. So instead of using the menorah, because I always, always, always, always, always forget to buy the special candles that they use, because I've got so much on my mind, I'm just using the glass candles that are much more affordable, much more easy, that burn much slower, much better. It's more affordable, and they're still fine. There's nothing in the Bible saying it has to be a menorah. You can have just seven lamps.

Some people have small children that are very little monsters, because they don't know how to raise children. That's just the reality. That's just the sad reality. Some people have children, and they don't even try to teach them to sit down and be quiet, and not destroy things, so their children are destroying everything in the house.

And in that situation, it'd be better to not have a candle. Have seven light bulbs instead. Some people have pets, little dogs and little cats that they also don't know how to train, and don't know how to take care of, and it's running all over the place knocking everything over.

In that situation, it's better not to have candles. It's better to have maybe seven light bulbs, or seven lamps, or something like that. So we won't be legalistic about it, just whatever you can do. Whatever you can do in your situation financially, and in the house that you're living in.

So I believe that takes care of that. Dollar Tree has electric candles, too. Dollar Tree does have electric candles, and you can get those on the internet as well, electric candles.

I prefer not to use Christmas lights as far as the string lights. I prefer not using them because there's so much connected

with Christmas. If you put up a string of Christmas lights, it looks and feels too much like Christmas, so I don't recommend those.

But you could do electric candles, real candles, menorahs, and you could do, if I had, and I might have around here, I might put the seven candles in the window. I usually put them on the front porch, but I might try the window this time. And then, one candle by itself in the kitchen window this year as well. There's nothing in the Bible saying you can't have one candle by itself in a separate location. If we do have the seven in one location, that meets the only requirement that there is, is to have seven lights.

But there's nothing saying we can't also have one extra light all by itself in a different window just to make it feel more so as you walk throughout the house and you go to the refrigerator to get something to drink, but you see a reminder that it's the Fiesta of Lights. Make it feel and look more festive, different things like that.

It also would not be wrong to have some type of a decoration as far as like streamers. What's another word for streamer?

Confetti, different things, strings, colored strings, dangling from the ceiling to make it feel more festive. Balloons, these things would be all fine, all acceptable if you wanted to do something like that, if you had something like that.

There's no commandment to rest on the first day and last day, but I do think it's God's will that we rest on the first day and last day because God has been training us all year long how to keep the Holy Days, but there needs to come a time when we don't have to be commanded.

We've already been trained as the Father has properly trained His children how to behave, how to act. We've done the Fiesta of Tabernacles already this year. We know how to do an eight-day holiday, and that would normally be resting on the first day and the eighth day. Do we really have to be commanded to do every little thing?

I think it's God's will that we do rest today, not go to work, not earn money, but I have said I'll leave that up to every person individually since we don't have that commandment in the Bible, but I think that we do have to grow up and learn how to do things and what God's will is without always being commanded to do it.

Not only God's commandment, but the pastor's commandment. The pastor should not always have to command every little thing.

Okay, let's see. I don't see any other comments. I don't see any other questions. Anything else?

"Jonathan says Happy Hanukkah, too." Jonathan, a prisoner in Arizona, says Happy Hanukkah. And now we're going to put on the song called I Saw the Light, and we'll see you tomorrow. God bless.

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